Title: *The Witness*, January to December, 1918

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ANNIVERSARY NUMBER

The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

VOL. II. NO. 53 | HOBART, INDIANA, JANUARY 5, 1918 | 3 CENTS PER COPY | $1.00 A YEAR

WE ARE ADVERTISED BY OUR LOVING FRIENDS

Kind Words Said in Praise of The Witness

My dear Mr. Sage:

Congratulations upon the first year of useful service to the Church. May your circulation and influence steadily increase.

Yours sincerely,
WILLIAM LAWRENCE.
Bishop of Massachusetts.

My dear Dr. Sage:

I want to congratulate you and your co-laborers on the success achieved by "The Witness" during the first year of its existence. Your paper has proved its loyalty to the best interests of the Church without developing any least taint of partisanship, which fact alone is most commendable.

"The Witness" has also represented in its news columns the whole Church in the United States, and through its able contributors has furnished its readers a large amount of most interesting articles weekly on a wide variety of subjects of vital interest to Churchmen.

Wishing "The Witness" all success for the future, believe me,

Faithfully yours,
CHARLES S. BURCH.
Suffragan Bishop of New York.

"The Witness" is a Church paper full of news and thoroughly wide awake in its discussion of principles and current topics. It has an able editorial staff, five of whom, (half of the whole number) have been elected to the Episcopate within a year. Its subscription price brings it within the reach of our Church people generally. They ought to be glad to avail themselves of this opportunity.

CHAUNCEY B. BREWSTER.
Bishop of Connecticut.

The Rev. John C. Sage,
Managing Editor of The Witness,
Keokuk, Iowa.

My dear Mr. Sage:

I want to send my hearty congratulations to you and your brother editors upon the completion of the first year of The Witness.

You have given us a Church paper, which contains all the news, with abundance of clear, definite and interesting instruction, without depressing and destroying controversy.

I have seen copies of The Witness in many homes, which heretofore have had no Church paper, and I wish you continued success, and I am

Very sincerely yours,
THOS. F. GAILOR,
Bishop of Tennessee.

My dear Dr. Sage:

It gives me pleasure to comply with your request and to say a word with regard to The Witness. I believe now that it would be a calamity to have The Witness suspend publication, of which, of course, I hope there is no thought. I believe that it fills a real hole in the Church's life and that it is just about the right shaped peg to fill that hole.

I hope this will reach you in time. The delay has been due to the Christmas rush.

Faithfully yours,
PAUL MATTHEWS.
Bishop of New Jersey.

To the Editors of The Witness:

Will you permit me to express to you my personal congratulations upon this first anniversary of the publication of The Witness. The paper was a response to a real need in the Church, made as a venture of faith, which the past year has fully justified. The Witness is a paper for the people, at a price the people can pay, and with a purpose which embodies the educational mission of the Church.

The prejudice, misunderstanding and dislike with which the Church is regarded in the central west is largely the product of ignorance. This mist of ignorance can be dispellel by light rather than by ecclesiastical controversy, by the steady education of the people in the facts and faith of the Church and her place in American Christianity. The Church will grow in numerical strength and intelligent loyalty when she thus reaches the people. I believe that during the past year one of the factors which has contributed to make the Church in the central west lead the whole Church in its communicant growth, is the influence of The Witness.

Please count upon my continual cooperation in your noble work.

Faithfully yours,
THEODORE IRVING REESE,
Bishop Coadjuter of Southern Ohio.

My dear Mr. Sage:

I wish to congratulate you and the other editors of "The Witness" upon having achieved success in establishing a Church paper which is ably conducted and is interesting to readers. It also strikes the spiritual note.

Believe me, with all good wishes,
Yours sincerely,
SAMUEL BABCOCK.
Suffragan Bishop of Massachusetts.

Dear Sirs:

I am glad to take advantage of the anniversary of The Witness to express my appreciation of the paper, and my hope that it will continue its career of useful service to the Church. The Witness has filled an important place in the religious journalism of the country and already has earned the confidence and gratitude of the whole Church.

Faithfully yours,
JAMES DeWOLF PERRY.
Bishop of Rhode Island.

Managing Editor of The Witness,
Reverend John C. Sage.

My dear Sir:

At the completion of the first year of The Witness I wish to write a few words of appreciation and encouragement for the work which you are doing. It seems to me that The Witness is filling that place in Church journalism which a paper with a small subscription can occupy.

I have no means of knowing how generally the paper is taken in New Hampshire. I wish that we could afford to put it in the hands of each one of our isolated communicants, and I can assure you after my careful perusal of the weekly copies as they came in, of my desire to earnestly back those who have undertaken the difficult task of giving the Church a good paper at a very moderate price.

Very sincerely yours,
EDWARD M. PARKER,
Bishop of New Hampshire.

Dear Dr. Sage:

I do want to express to you my deep personal appreciation of the labor of love of the editors of The Witness and my gratification in the results they have obtained.

I find that our people not only like The Witness as a newspaper but are especially glad to have that solid instruction about the Church and her teachings which are a constant feature of the paper.

Long life to The Witness.

Ever faithfully,
F. A. McELWAIN,
Bishop of Minnesota.

My dear Witness:

I desire to send to you my hearty congratulations on your first anniversary.

I have enjoyed your paper, have found it interesting and helpful, and have been glad to help in increasing your circulation in this Diocese.

I wish for you growth in power and influence in the new year, and am

Very faithfully yours,
THOS. F. DAVIES,
Bishop of Western Massachussetts.

"The Witness" seems to me to fill splendidly an important place in the Church. We needed greatly a low-priced, popular, yet instructive magazine; and this the editors of "The Witness" have given us. I send congratulations on its success, this first year, and wish for it a wider circulation and increasing usefulness in the future.

BENJAMIN BREWSTER,
Bishop of Maine.

My dear Mr. Sage:

Hearty greetings to "The Witness" and its editors upon the completion of your first year. Any publication that can successfully weather the storms of one year in these troublous times must, one feels sure, have a useful

Continued on page five

BISHOP JONES OF UTAH TENDERS HIS RESIGNATION

Notification by the Presiding Bishop

BISHOP'S HOUSE
444 East First South Street
Salt Lake City, Utah

Dec. 20, 1917.

The Rt. Rev. Daniel S. Tuttle, D. D.
74 Vandeventer Pl., St. Louis, Mo.

Rt. Rev. and Dear Sir:

Having received the report of the Commission authorized by the House of Bishops to inquire into the whole subject of my loyalty and my usefulness as Bishop of Utah, in which report the Commission unanimously advises me to resign, I therefore, acting on that advice, hereby tender you my resignation as Missionary Bishop of Utah to take effect whenever it is accepted. This action is taken with the distinct understanding that there are no charges standing against me touching my good character or integrity, for if there be any such, I insist upon a trial of them.

My reason for submitting this resignation is not merely to comply with the advice of the Commission to which I had previously pledged myself.

The Commission, speaking, I take it, for the House of Bishops, maintains (1st) that war is not an unchristian thing and that no Bishop may preach that this war is unchristian, and (2nd) that a Bishop should uot express the opinion that peace can be secured otherwise than by the prosecution of the war when the Government and the preponderance of the membership of the Church believe otherwise.

These conclusions I cannot accept; for I believe that the methods of modern international war are quite incompatible with the christian principles of reconciliation and brotherhood, and that it is the duty of a Bishop of the Church, from his study of the word of God, to express himself on questions of righteousness, no matter what opinion may stand in the way.

I had hoped that, notwithstanding the "excited condition of public opinion" referred to by the Commission, there might be room in the Church for a difference of opinion on the Christianity of warfare and ways of obtaining peace, and that, if so, it was preeminently the duty of one supposed to be a leader of the Church to voice his convictions on those subjects. But the Commission makes it perfectly clear in its report that a Bishop should resign before venturing to differ from others on such a Christian problem, or to express opinions at variance with the Government. To me, that seems evidently to mean that the Bishops of the Church should be followers and not leaders, and I have no desire to remain in such an anomalous position.

I have, therefore, authorized the Council of Advice of the District to act as Ecclesiastical Authority of the same with full responsibility for the maintenance and conduct of the work from the first day of January, 1918, until my resignation shall be acted upon, and I have for the same period offered myself to the General Board of Missions for any work they may wish to delegate to me.

Faithfully yours.
PAUL JONES,
Bishop of Utah

The Presiding Bishop Says Kind Things About THE WITNESS

I beg leave to send to
The Witness a cordial Happy New Year.
Wisely & well for one year
it has done us good by its
instructive columns.
We thank God for it &
take courage.
We hope The Witness will
take courage too, and
go forward.

Dan'l S. Tuttle
Presiding Bishop

Dec. 13. 1917.

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THE EDITORS EXPRESS THEMSELVES REGARDING THE WITNESS

WHAT ONE EDITOR ATTEMPTS TO DO

Camp MacArthur, Texas.

The request that I write a few lines for the anniversary number of THE WITNESS finds me working with the Young Men's Christian Association, as a Religious Secretary in the Brigade Building for the Michigan Troops, and also as a volunteer co-laborer with an old college friend, Rev. Postell Witsell, the Rector of St. Paul's Church, Waco.

It is a far cry from this work to the General Convention in St. Louis where we met and consulted over the publication of a paper which might ultimately be sent into every Church home in the United States where the Episcopal Church could have a hearing. The year has seen us enter the purple shadows of that dread war cloud which has darkened the face of the earth, and whose sable shades threaten soon to enfold us. Through these months our paper has gone, bearing its weekly message, and its witness to the faith, and I have reason to believe that that witness has been to many people a true and lasting help.

In my own department I have not touched much on the war problems. I wanted my thoughts and messages to come to you once a week, on a day when, if possible, we might forget the grim shadows of war, and gain courage and strength from the light and life of the Gospel message, as our Mother Church gave it to us.

As a plain-spoken person, I have tried to write in simple language for the columns of THE WITNESS. Such comments as have come to me week by week this past year, reading the Church's Collects, Epistles and Gospels with the man on the street in mind, and yet, metaphorically speaking, with a mirror in front of me, I realize that messages are sometimes given to men which are meant more for the speaker than the hearer. I feel that in the writing of these comments this has been true in my own case, and hope the message was not given in vain. I have tried honestly and sincerely to give such impressions and reflections as would help a man live the right interpretation of the Church's weekly lessons and prayers, whether he was a minister in the pew or a priest at the Altar. It has helped my own spiritual life to put down on paper some of the thoughts which have come to me in answer to prayer, or to pass on some wise and helpful words which others have written on the subjects under discussion. If these things have helped others, to God be the glory.



THE REV. THOMAS S. WHITE

With the same readers in mind, I am now planning, under God, to write a series of weekly comments this coming year on "Some Missionary Messages from the Church's Holy Days". Whether or not the comments will prove helpful to my readers is beyond my power to discern or prophecy. I am content to leave that for Time to decide.

I believe with all my heart in the principles for which THE WITNESS stands, and I thank God for letting me share in establishing a paper which exists to bring home to men's hearts and consciences such simple constructive messages as will, if absorbed and followed, make simpler, better, more intelligent, and more truly religious Church people of us than we might otherwise have been if our little venture of faith had not been made.

May God bless to His own greater glory and the good of His Church all that we Editors plan to do for Him and His Church through this coming year in the columns of our paper!

FRANCIS S. WHITE.



RT. REV. H. J. MIKELL, D. D., Bishop of Atlanta

A BLESSED NEW YEAR TO OUR READERS

The Editors of the Devotional Department of THE WITNESS rejoice with their fellow-Editors over this our first anniversary, and wish all our readers and well-wishers a "Blessed New Year". We have all had to express our good wishes in a somewhat unaccustomed way at this holiday time. The old phrases we found inappropriate this year. It was mockery to say "Merry Christmas", when all the world is fast bound in misery and iron. England must have found it hard to be merry this year before her Yule log fires. France must have found it hard to keep back her tears as she sang of "The First Noel the Angels did say." It is almost as hard to say "Happy New Year"—for who can tell what this year, of all years, will bring? But we can pray for ourselves and our friends a "Blessed New Year." A year filled with the blessings of a new consecration to God's service and a new helpfulness to our brother men.

And THE WITNESS prays for itself that sort of a New Year. It is only one year old but already it is lusty and strong. Not long ago a distinguished Clergyman of the Church of England published a book which he called "Everyman's History of the Church of England." Shortly afterwards this was followed by another which he called "Everyman's History of the Book of Common Prayer." Soon afterwards some one else compiled a book which was called "Everyman's Book of Saints." It is the object of the Editors of THE WITNESS to publish an "EVERYMAN'S Church Newspaper." Every Churchman ought to want to know something about his Church and what is happening in his Church. We often hear men say that what we need is a **working** laity. Perhaps what is needed more is a **reading** laity, men and women who will inform themselves of the history of their Church, what it stands for, what part it can play in our American life. Our laymen are apt to say at once that they are too busy. But not one would not scorn to know nothing of the political history of his country or what part his country is playing in this great war. Why then should he not have time to know something of Church life and happenings? That these things may be presented to the average layman in reasonable and readable form is the object of THE WITNESS. An object which as it grows older it hopes more fully to attain.

If the national experience through which we are passing has taught us anything it is the need of prayer. Surely it has put a new vitality into our devotions. So the devotional department of THE WITNESS is one of the most important. To bring prayer into relationship with everyday, ordinary life, to put the devotional life of the Church into touch with the everyday life of the Churchman is the aim of this Department. The Editors of this Department are very grateful to many who have helped them with contributions. They themselves have worked under somewhat of a handicap. To each of them has come in the year great change in the accustomed circumstances of their life. One has left a Parish to take up work in a great Army Camp, one has left a Parish to take up the tasks of a Diocesan. Neither has forgotten the friends which the Devotional Department of THE WITNESS has made for them. Both of them pray for THE WITNESS and its readers a "Blessed New Year."

H. J. MIKELL.

Poems Worth Preserving for the New Year

LIVE

By Horatius Bonar

Make haste, O man, to live,
For thou so soon must die;
Time hurries past thee like the breeze;
How swift its moments fly.
Make haste, O man, to live.

To breathe, and wake, and sleep,
To smile, to sigh, to grieve;
To move in idleness through earth,
This, this is not to live!

Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth—
The day will soon be gone.

Up, then, with speed and work;
Fling ease and self away;
This is no time for thee to sleep—
Up, watch, and work, and pray!

The useful, not the great,
The thing that never dies;
The silent toil that is not lost—
Set these before thine eyes.

The seed, whose leaf and flower,
Though poor in human sight,
Brings forth at last the eternal fruit,
Sow thou by day and night.

Make haste, O man, to live;
The time is almost o'er;
O sleep not, dream not, but arise—
The Judge is at the door.
Make haste, O man, to live!

FOR PASSING SOULS

The following hymn was written by an unknown English writer. It has been set to music, and has been adopted for use in the Chapels Royal, and is widely used in England. It has been used extensively in this country since our entry into the war:

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

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

To the hearts that know Thee, Lord,
Thou wilt speak through flood or sword;
Just beyond the cannons' roar,
Thou art on that further shore.

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

A Scriptural Litany on the Incarnation

Lord Jesu, Word of God made flesh,
speak to us through Thy human nature and Thy human life.
Lord Jesu, Word of God made flesh,
Hallow our nature in its every part.
Lord Jesu, Who didst share our flesh and blood, in order to be one with us,
May we ever trust Thy sympathy.
Lord Jesu, Who didst empty Thyself of Divine glory and take upon Thee the form of a servant,
Teach us real humility and self-sacrifice.
Lord Jesu, Who wast conceived by the Holy Ghost and born of a virgin mother,
Free our nature from its degradation, that it may be renewed according to God's design.
Lord Jesu, in whom was manifested the love of God,
Draw out our response of love to God and man.
Lord Jesu, Who wast given to be a propitiation for our sins,
Grant us forgiveness, cleansing, and acceptance.
Lord Jesu, Who wast manifested the Son of God in human form, that in Thee Thy people might have life,
Grant us by faith to be made one with Thee,
Lord Jesu, to Whom this name was appointed by the Angel,
Shew its power by delivering Thy people from their sins.
Lord Jesu, Who wast worshipped by the shepherds,
Receive our homage as the promised Christ, the Saviour of the world.
Lord Jesu, to Whom the Eastern sages offered gifts,
Draw men of every rank and nation to acknowledge Thee.
Lord Jesu, Who wast circumcised and presented in the Temple according to the Law.
May we diligently seek Thy grace in all appointed ways.
Lord Jesu, Who wast obedient to Thy parents,
May we reverence all who are placed in authority over us.
Lord Jesu, Who didst advance in wisdom as in stature, and in favor both with God and man,
Grant us continual growth according to God's will.

Note. When this Litany is said by several persons in company, the Reader may repeat both address and the petition, the others responding after each petition, **We beseech Thee.**

A. C. A. HALL.

Christmas at Trinity Church, New York

An example of the spirit animating many religious bodies was given in the Christmas Eve service at Trinity Church, says the New York Times, when a telegram was read expressing the loyalty and love of the people of the Parish for the Rector, the Rev. Dr. William T. Manning, now a Chaplain with the 302nd Engineers at Camp Upton.

The beginning of the Trinity Parish celebrations was the Annual Christmas Eve Carol Service at St. Paul's Chapel, where a choir, clergy and trumpeters in vestments assembled at noon and sang carols, which halted thousands of passersby for a moment of worship. At 3 o'clock in the afternoon a manger service was held for the children, and at 4 o'clock the children of the Chapel of the Intercession held the service of the Feast of Lights. Hundreds of them, with lanterns, marched singing in procession to the graves of Clement C. Moore, author of "'Twas the Night Before Christmas", and of Alfred Tennyson Dickens, both in Trinity cemetery, and placed wreaths on both.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
The Epiphany	Isaiah 60	John 2:1-11	Isa. 61:1; 62:4	Rom. 11:13-end
M.	II Kings 14:23-end	Matt. 4:12-end	45:5-12	Matt. 15:10-31
Tu.	Jonah 1 & 2	Acts 13:1-13	45:14-end	Luke 17:1-19
W.	3 and 4	Mark 10:35-45	54	24:36-48
Th.	II Kings 15:8-31	Luke 9:46-end	62	Matt. 28:16-end
F.	Amos 1 and 2	II. John	Jeremiah 35	Luke 7:1-10
S.	3 and 4	III. John	Malachi 1	Acts 8:1-8
1 S. af. Epiph.	5 Prov. 4	Heb. 13:1-21	Num. 24:2-24	Matt. 2

It is seldom that Jan. 6th falls on a Sunday, and this year congregations have the great privilege of listening to the magnificent Isaiah 66: "Arise, shine! for thy light has come"! It is a stirring Missionary appeal to God's ancient people, and still helpful, still needed. Responsibility rests upon those who have light to let it shine; and if this held for Israel of old, how much more strongly now for Christians, for those who have seen the light of the glory of God as it shines in the face of Jesus Christ! The New Testament lesson is the manifestation, the "Bethphany" of the glory of the Christ at the wedding in Cana of Galilee, as a result of which "His disciples believed on Him". The two lessons bring together the two main ideas connected with the Epiphany Season —one manifestation to the Gentiles, and the other, that which is manifested, viz., God as revealed in our Lord Jesus Christ. (The latter aspect includes "theophany", or manifestation of God.)

The evening lessons are Isaiah's prophecy of the Messiah and His work, which would be world-wide and cause the righteousness of the Church to "go forth as brightness, and (2) St. Paul's discussion of the relative positions of Jew and Gentile in the providential ordering of the world, concluding with a paean of praise to God for the universality of His mercy and the depth of His riches of wisdom and knowledge, in startling contrast to Calvin's "horrible decretum".

The use of Isaiah 60 for the morning lesson is, of course, an interruption of the Old Testament Historical topical course, which is resumed on Monday with a brief account of the reign in the upper kingdom of Jeroboam, son of Joash, who, in the providence of Jehovah, persisted in the sins of the original Jeroboam, but who "wrested out of the hands of the Syrians" some territory they had filched from Israel. This is mentioned as having taken place in accordance with the word of God as spoken by the Prophet Jonah. Without intending to imply that the Book of Jonah was necessarily produced at this time, we have introduced it here as bearing specially on the Epiphany Season. It is the great Foreign Missionary book of the Old Testament. We are on sure and certain historical ground in the use here of Amos, to be followed by Hosea, Micah and Isaiah, interwoven with historical material. While Amos is not distinctly Missionary, it is implicitly so. The prophet is concerned with Jehovah not as the God of Israel merely, but as Creator of the universe and of mankind (Amos v:8). and as the God who not merely brought up Israel out of Egypt, but also "the Philistines from Caphtor and the Syrians from Kir (ix:7).

The Old Testament daily lessons in the evening are topically selected to set forth the larger idea of God which was revealed to His people from the Eighth Century B. C. on their growing knowledge and contact with foreign nations, made such larger conception necessary, laying the foundation for all future missionary work, and the only possible basis of rational hope for humanity in this world or the next.

The New Testament daily lessons are missionary in character.

THE SANCTUARY OF PRAYER

FROM "HYMNS AND PRAYERS FOR THE ARMY AND NAVY"

O Lord, our Governor, whose glory is in all the world; We commend this nation to Thy merciful care, that being guided by Thy Providence we may dwell secure in Thy peace. Grant to the President and to all in authority wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

O Almighty Lord, who fashionest the hearts of men, and considerest all their works; Grant, we beseech Thee, to us, and to all the people of this land, the spirit of obedience to Thy commandments, that, walking humbly in Thy fear, we may, under Thy mighty protection, possess our liberties in righteousness and peace; through Jesus Christ our Lord. Amen.

O Lord God of Hosts, stretch forth, we pray Thee, Thine almighty arm to strengthen and protect the soldiers of our country; support them in the day of battle, and in the time of peace keep them safe from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. Amen.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; Vouchsafe to take into Thy almighty and most gracious protection our country's Navy and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy; that they may be a safeguard unto the United States of America, and as security for such as pass on the seas upon their errands of business or mercy; that the inhabitants of our land may in peace and quietness serve Thee our God; through Jesus Christ our Lord. Amen.

Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will. Amen.

O Saviour of the world, who by Thy cross and precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

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Confirmation Instructions

by

Rt. Rev. Irving P. Johnson,

Bishop Coadjutor of Colorado.

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INTRODUCTORY

My late friend and classmate, Bishop Frank Spaulding of Utah, had a quotation of which he was very fond:

"Life is conscious effort transforming itself into unconscious habit.'"

A little reflection will show how this applies to everything in life. Walking, playing the piano, your vices, your virtues come under this head. It applies also to the training of soldiers. An untrained soldier is not an asset, but a nuisance, on the field of battle.

What is needed at the time of Confirmation is not so much academic teaching as painstaking drill in the Prayer Book which is the Manual of Training.

The whole Christian body is sick because it is an untrained body and Confirmation is the opportunity for such training.

If you drill your candidates properly, you will have later on a congregation which can be inspired by preaching.

Never mind if the classes are small. See to it that they are well trained, and require of them certain things, without which they cannot be presented.

1st. A regular attendance at Church services during the period of prepperation.

2nd. A regular habit of daily prayer in private.

3rd. Conscious study of the instruction and faithful attendance at the classes.

Unless candidates are willing to do this they should not be confirmed.

The probability is that you will begin your classes soon after the holidays, so this series of instructions is arranged in pamphlet form, and will be issued each week beginning with the new year, and covering a period of twenty lessons. They are so arranged that the first half of the lesson leaf is for the candidate to study, the second half to assist the Rector in the instruction.

CONFIRMATION INSTRUCTIONS

I.

WHAT IS IN A NAME?

Catechism (To be learned).

What is your name? Prayer Book p. 226.

Who gave you this name?

What did your sponsers then for you?

Prop. 1.

Truth is the only sure foundation. To be "a man of your word" is your first duty. Your baptismal vow is a promise made to God and should be kept. In order to keep a vow you should know what it is.

Read your vow which was made at your baptism. Prayer Book. Baptismal office.

Prop. 2.

By reason of your birth you are a member of a family.

By reason of your parentage (or by the vow of naturalization) you are a citizen of the United States.

By reason of your baptism you are a member of Christ's Church.

In all of these three institutions you inherited your membership—and a name.

As a man you should do honor to the name you bear, whether the name of your family, your country or your Church.

Prop. 3.

Back of all these three institutions there is a vow or covenant, and the honor of your family, your country and your Church is either kept or betrayed by your conduct.

(a) Back of the family is the marriage vow, by which husband and wife agree to serve one another and to be faithful unto death.

When a couple is divorced some one has broken his or her vow.

The family can be preserved by keeping the marriage vow.

(b) Back of the state lies the vow of each citizen that he will renounce all other rulers; that he will believe the Constitution, that he will obey the laws and reverence the flag.

Whoever breakes this vow is a traitor. In keeping this vow we do our best to make our country honorable.

(c) Back of the Church lies the vow of each Christian made at Baptism that he will renounce the Devil, believe in God and obey His Commandments.

It is by keeping one's word that he honors his name, the name of his country and the name of Jesus Christ.

QUESTIONS

Q. What is the nature of a vow?

Q. What three things do your promise?

Q. What three things does God promise? (Note last three clauses in creed).

Q. What have you to say about those who do not keep their promises?

Q. Have parents the right to pledge children to a vow? (Note that God gives parents the right to determine the family to which a child shall belong: also the nation; also the religion. These are responsibilities that God places on parents.)

Q. How can you honor your family name? Your American citizenship? Your membership in Christ's Church?

Selections to be read by the candidates, and commented upon by the Instructor.

Text: "A good name is rather to be chosen than great riches."

1. The change of Jacob's name to Israel as the result of a vow. Genesis xxxii:24-32.
2. The pledging of Samuel to the Lord. I Sam. I:19-28.
3. The naming of John the Baptist. St. Luke i:59-65.
4. The naming of our Lord. St. Luke ii:21.
5. The new name. Rev. iii:12.

The new names given to Simon and to Saul.

Collect for the Feast of the Circumcision.

PUBLISHER'S NOTE

This series of Confirmation Instructions will be sent in leaflet form every week in any puantity desired at the nominal price of **Ten Cents** for each set of Twenty Lessons, plus the postage each week.

A better way yet would be for each member of the Confirmation Class to subscribe for THE WITNESS, and get also all the other good things each issue contains. Address

THE WITNESS, Hobart, Indiana.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XX.

Vs. 25. **Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.**

Sadler: **Wherefore.** The Apostle descends to particularize the vices of "the old man" which are to be put off, and the virtues of the new man which are to be put on.

Whitby: **Putting away lying.** The heathen philosophers thought lying lawful when it was good and profitable to them. Menander said: "A lie is better than a hurtful truth." Plato: "He may lie who knows how to do it in a fit season."

Ellicott: **Lying,** or falsehood in an abstract sense. (St. John viii:44.) Falsehood in every form is the chief characteristic of "the old man", and comes naturally from that selfishness which is the essence of all sin.

Sadler: Lying destroys all confidence in human society. We in Christ are members one of another, and if we are to work together in the common cause of Christ, we must be true to one another.

Meyer: In the body of Christ, even as in the physical body, no member exists for himself, but each belongs to each, in mutual union with other members. (Cor. xii:15.).

Jerome: **Speak the truth.** This positive exhortation seems to be a reminiscence of Zech. viii:16.

Moule: Observe the sober and humbling practicality of the Apostle's precepts, as necessary now as ever, and the condemnation by the Gospel of all kinds and phases of dishonesty.

Ellicott: **Because we are members one of another.** The force of the exhortation does not rest on any mere ethical considerations of our obligations to society, or any analogy that may be drawn from the body, but on the deeper truth that in being members one of another we are members of the Body of Christ, of Him who was the Truth and the Life.

Gore: The life is the life of a body, and the general well-being is therefore the common interest of all the members, for the weakening or decay of one is the weakening or decay of a more or less valuable part of a connected life. This is the general principle upon which the Church is based. This is the moral meaning of Churchmanship—"ye are members one of another".

Vs. 26. **Be ye angry and sin not: let not the sun go down upon your wrath.**

Be ye angry and sin not, a quotation from the Septuagint. Ps. iv:4.

Matthies: In the being angry, let it not come to sin.

Harless: Be angry in the right way, without your sinning.

Wordsworth: St. Paul does not forbid anger, but even commands it on fit occasions, and when it is directed to right ends and regulated and moderated by proper restraints, but he forbids all abuses of it and all excess in it.

Butler: There is evidently a distinction made between anger and sin, between the natural passion and sinful anger.

Ellicott: There is undoubtedly an anger against sin—for instance, against deliberate falsehood, as the context suggests—which a good man not only may, but ought to feel.

Let not the sun go down upon your wrath. Compare the custom of the Pythagoreans. If they were led by wrath to abuse they took each others' hands and, embracing, were reconciled before the sun set.

Vs. 27. **Neither give place to the devil.**

Sadler: If you allow angry or unforgiving thoughts to nestle in your mind, you will find that you cannot pray, and this will give satan a ready entrance, for by prayer alone do we lay hold on God's strength against our enemy.

Meyer: In an irritated frame of mind passion easily gains the ascendency over sobriety and watchfulness, and that physical condition is favorable to the devil for his work of seducing into everything contrary to God.

Ellicott: **The devil** (diabolos), the slanderer, calumniator. Satan is the more personal appelation. Devil, a name derived from the fearful nature and, so to say, office of the evil one. Both words are used in the New Testament.

Monod: Wherever the devil finds a heart shut, he finds a door open.

Augustine: Shut the door against satan, and you will obey the Apostle's precept, "Give no place to the devil", by which precept the Apostle shows that if the devil enters and takes possession in us, it is because we have admitted him.

Vs. 28. **Let him who stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.**

Ellicott: **Him who stole.** The participle is used—he who steals. This points to a thievish character, whether displayed in more coarse and open or in more refined and hidden practices of sin.

Sadler: The Apostle's words seem to imply that stealing was no uncommon crime. This is quite probable, since the Church was largely recruited from the slave class, among whom the habit of pilfering had become second nature.

Moule: The duty of restitution is not explicitly mentioned here, but in the Epistle to Philemon it is both iasisted upon and acted upon.

Ellicott: **With his hands.** The thievish man lives by the hands and labors of others. He is now himself to labor, and with his own hands—those very hands that robbed others.

Olshausen: **In order that he may have**—not merely what is enough for his own wants, but to give to him that needeth—the true specific object of all Christian iabor.

Gore: Under the old Covenant, God had contented Himself with forbidding stealing. Under the new Covenant the prohibition of what is wrong passes into the injunction of what is right. Labor of whatever kind—labor directed to produce something good—is required of all. "If any man will not work, neither let him eat" (II. Thess. iii:10. The idle man violates the conditions of the Christian Covenant as truly as if he were denying the rudiments of the Christian faith.

The Sacramental Life

FAITH

By Rev. Harry Ransome

When our Lord said man doth not live by bread alone, He asserted that man was not wholly the creature of a world of natural substance and material forces which we know through our senses. And this assertion holds good in spite of the fact that everyday scientists, by observation and processes of deduction, are unfolding more of its secrets and harnessing them to the service of men.

Yet, wonderful as this natural world is, there is another world which claims us, less substantial, but in a sense more real, because its experiences are more vivid and lasting. We speak of it as the unseen or invisible world, which we cannot know wholly through our bodily senses, neither can we grasp its reality through books, or the experiences of other men. To know it, we must live in it ourselves. And it is a world which is independent of environment—a world which abides with us and in us wherever we may be.

Who can teach another the reality of love, joy, peace, sorrow, penitence or remorse? We can only know joy by rejoicing, we can only taste love by loving and being loved. Only through each individual's own living experience can each phase of this spiritual life be known—a life which reveals depths that none can plumb, for they deepen into eternity.

* * * * * * * * *

While the law of inanimate beings and creatures without reason must necessarily control them, the law of man, he being a reasonable creature, is left to his free will. And every experience in our spiritual life is fed on acts, it grows in intensity as the acts recur again and again, so deepening our experience. Out of this experience knowledge is acquired and expresses itself through the will. The will is needful that reason may act. But what is it that causes the will to act? what sets in motion and directs its influence on the reason and lets reason influence it?--the mysterious and marvelous power of the heart.

It is this inner life which constitutes our real solves. We project it into the visible world in outward acts, and betray in so doing our personality. Humanly speaking, a man's personality is known by his acts. To what or towards whom are our acts directed? If we experience joy in rejoicing, or love in loving, what is the quality of our joy or love? At once we seek a standard by which to test life's experience.

If we find love or happiness in the exclusive pleasures of the senses, then the spirit of love or joy, which has infinite capacity, is arrested in its development and chained to the things of sense; and the spiritual life is limited to, and controlled by, the senses. And the fleshly capacity is not infinite, because it knows the meaning of satiety. This situation is well described as of the earth, earthy. The whole of such a life centers around the individual, and creates in him the spirit of selfishness, which has been described as sin.

But the experiences of the inner life cannot rest in the senses; there is that which teaches us, through our individual experience, that the spiritual factors of this life are infinite. And directly we reach out toward the infinite—the unseen—we enter the domain of Faith.

Between the human soul, which is made in the likeness of God, and God, who is Truth, Goodness and Beauty in essence, there are besides marvelous resemblances, profound affinities and natural attractions. Moral truth is not mathematical truth, cold and abstract, yet how often we seek it in our quest for faith, forgetful that apart from physical certainties, which affect only external phenomena, not the essence of things unseen, and beyond the deductions of mathematics or algebra, mathematical certainty carries nowhere. We must choose between Faith or dreary Agnosticism.

Moreover, Truth is not subjective, although our knowledge of truth depends upon our inner disposition, yet our faith does not **cause Truth to be.** Truth lives outside ourselves, but the factors of our spiritual life, infinite in capacity, by affiliation and attraction, are drawn upwards until they rest in eternal Truth, Goodness and Beauty, which is Almighty God.

But at times the despairing cry goes forth: How can I believe? And the answer must come by an act of faith. Faith is more than intellectual assent; it gathers in the whole man, and we can only know faith by living in faith. Just as a man can only know what love is by the act of loving, so faith can only be grasped by an act of faith. We cannot know faith by standing apart with the will and the heart held in subjection until reason is satisfied.

Like the first venture of a child, we must take a step, which is a distinct act, in which mind and heart, as well as will, are involved. It is, perhaps, a timid step, because it involves a new experience, and one hesitates at the brink; but the venture is made, and the new experience passes into one's life and becomes part of oneself. The next time the act is repeated with greater confidence, aided by knowledge.

So, in the matter of faith, the first step is perhaps feeble, but each act of faith makes us stronger in faith; our spiritual nature responds to our acts of faith, and we find our life moving forward, guided and tested by the eternal standard of Truth and Righteousness. And this standard is not merely an ethical one, cold and academic; through our own likeness to the Divine counterpart we recognize in our guiding principles a manifestation of a Divine Person—Almighty God. In this recognition, each act of faith made by us is the movement of our personality closer to the source and influence of Divine Life. Our life is lived on an ascending scale, growing closer and closer to our Divine Source; and in this ascension we enter into that mysticism which is the love of God—that love which is the love of intuition, so full of marvelous penetration and power, like those luminous rays which can penetrate all obstacles.

As this love, begun in an act of faith, fed by faith, living in faith, becomes the ruling principle of our inward spiritual life, the mind of God, through His Son, Jesus Christ, is projected into this physical world in our actions, and the prayer of our Saviour is finding falfillment, "Thy will be done on earth as it is in heaven."

In the Cathedral of St. Peter and St. Paul, Chicago, of which he was for a number of years Dean, and in which he was consecrated Bishop of Oregon, Bishop Sumner, on New Year's Day, married Miss Myrtle Mitchell of Negaunee, Mich. The ceremony was performed by the Bishop of Chicago, assisted by Dean Pond of the Cathedral. Following the service, a reception was held and a dinner served in the Parish House.

The truth always irritates if it is not accepted. The very sight of a Church or preacher makes some people mad.

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THE EDITORS EXPRESS THEMSELVES REGARDING THE WITNESS

THE GENESIS AND IDEALS OF THE WITNESS

A movement in society or the Church is never the result of one man's thinking or dreaming. It comes because men and women (perhaps widely separated) are convinced of the need, dream of the possibility of meeting the need and finally are inspired to action.

The genesis of THE WITNESS, which represents we believe a movement in the Church, followed the course above referred to.

For years interested Church people, leaders of Church thought and activity have felt the lack of means of informing our own Church people of the work, the thought and the ideals which animate the Episcopal Church. Church journals have been published for years, all of them excellent and some especially well edited. Yet for some reason the man in the pew, the ordinary Churchman failed to read them or subscribe for them. At the General Convention in St. Louis, Bishop Reese stated that the total circulation of Church periodicals of all sorts was only some fifty thousand and that in a religious body that has some four million adherents!

Something was wrong! What was it? The need for a Church paper which would appeal to the run of Church people was apparent; how should it be met?

For years a few of the clergy had especially felt this need and had some idea as to how it was to be met. Some of these men were practical newspaper men by previous actual experience. They realized that certain fundamental facts were apparent. The Church paper as published possessed the defects of its virtues. It was too good. To the clergy, to lay people having a knowledge of the Church and interested in its work, their appeal was immediate and insistent. They wanted to know the events transpiring in the Church's life, they read with interest the able editorials on the policy of the Church, they even (some of them) had a keen appetite for the controversies stirred up by these same editorials or other articles appearing in the papers, or by the actions of Bishops or the "inferior clergy" who said or did things subject to criticism.

But—here was the defect—the ordinary layman or laywoman, knew little about the Church's controversies and (excuse us, O learned brother editors) cared less. They were plain church-going or non-churchgoing folk, belonging or not belonging to local guild or society, very parochial in their thought, yet in their hearts desiring to be fed with food for their spiritual nature, willing, though often not knowing it to become interested in the great body the American Episcopal Church to which they belonged.

So, said these widely separated would-be editors with an ideal, to themselves and occasionally when they met, to others, let us be fool-hardy enough to attempt to solve this problem, and publish a paper which the laity will read, by which they may be informed, and from which they may draw inspiration for Christian living.

It must be a plain paper for plain people.

It must use direct and forceful English, avoiding so far as possible ecclesiastical verbiage with which the ordinary layman is unacquainted.

It must attract his attention. How? By following the style and make-up of the newspaper which he daily reads.

It must be condensed, few long articles, news items short and to the point, and above all it must not be dull!

It must be published at a price that every Church family could afford to pay.

It should stand loyally for all the Church teaches, yet be the organ of no school of thought nor section of the Church. And it must keep its columns free from annoying, useless, needless, and, often, un-Christ-like controversy. Fine principles these but new, revolutionary. "It can't be done," said the wiseacre.

At St. Louis, the then Rev. Dr., now Bishop Irving Peake Johnson, whose keen mind had long been dwelling upon the subject called together a few men whom he knew had also been considering the problem and who were desirous of lending a hand when the opportune time came, and formed the Board of Editors of THE WITNESS. At this meeting because of his interest, fitness and leadership, Dr. Johnson was without question named as Editor-in-Chief. The name was selected and a publisher chosen.



THE REV. JOHN C. SAGE, D. D., Managing Editor

It will be well to make a plain statement of fact at this time for the information of our readers and well-wishers. For convenience of administration the ownership of THE WITNESS is vested in Irving P. Johnson. He is the sole owner and proprietor. Later it is proposed to form a corporation in which the Board of Editors will be stockholders and directors. This course is to be persued for the protection of THE WITNESS and the principles for which it stands.

A contract was later entered into between Irving P. Johnson as Editor-in-Chief and L. W. Applegate by which the latter became the Publisher. This contract provides that the Editor shall provide all matter for publication, shall have control over the contents of the advertising columns and in general exercise all power which belongs to the owner of a publication. When THE WITNESS corporation is formed this contract will be transferred from Dr. Johnson to the corporation.

Through correspondence and personal conference, the Rev. L. W. Applegate was selected as Publisher. From a long experience with Church publications, and having a zealous and untiring zeal to accomplish what the Editors have in mind, it was felt that Mr. Applegate would prove a splendid co-worker. With great disinterestedness, Mr. Applegate undertook the risk. He assumed the financial burden, entering upon untried paths with enthusiasm and enterprise. The Board of Editors take this opportunity of tendering their thanks and making due acknowledgment of the work done by their Publisher. He has made no money, rather has he unstintedly furnished the equipment of his fine printing plant and his capital to make possible the publication of THE WITNESS. He believes in it and will we trust meet with a ready response to his efforts to place THE WITNESS in every Church home.

May it be noted here that the Editors receive no remuneration and that all of them, out of very busy lives, are giving their time and best effort to this venture of faith?

A word of thanks is due the many bishops, priests and laymen who have so generously supported our enterprise. For the confidence reposed in us by men of all sections of the Church and for their loyal and devoted co-operation we are grateful.

While the past year has witnessed an experiment with all the difficulties and hindrances seemingly a part of all beginnings, and while we realize how far short of our ideals we have come, we take courage, only asking the continued good will of our fellow Churchmen and their help in making THE WITNESS the useful movement in the Church it promises to be.

JOHN C. SAGE,
Managing Editor.

GREETINGS FROM THE NEWS EDITOR

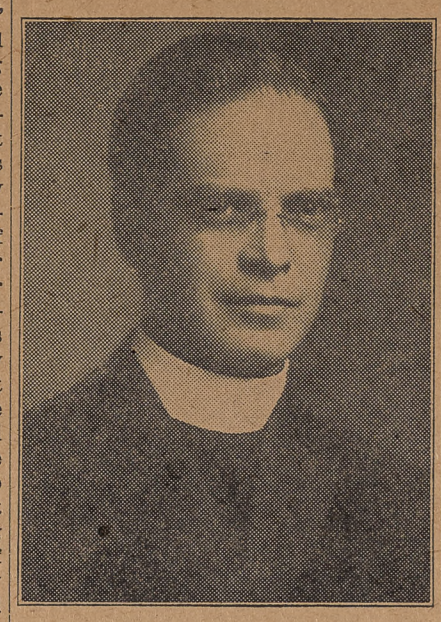
Takes the Readers of The Witness Into His Confidence and Reveals the Secrets of His Sanctum

A little "shop talk" concerning the news department of THE WITNESS may not be considered out of place at this time when we are celebrating our first anniversary. It is the usual age when precocious infants begin to talk. We have cast off our swaddling clothes, passed with "flying colors" through the creeping of experimental stage of our existence and, standing firmly on our feet, facing the future with great expectations, it is not surprising that we should wish to greet our thousands of new-made friends and give expression to our most hearty appreciation of the splendid contribution they have made to the success of our venture. We want to take our correspondents and our readers, our friends and our patrons, into our confidence, to reveal to them the secrets of our sanctum, in order that we may establish an intimate personal point of contact with everyone who may be interested in our efforts to secure and print all the real live news of the Church. We want them, everyone, to realize that they are an important member of our large and ever-growing family, with the right, by reason of this intimate relationship, to know something of our news policy and plans, our difficulties and our dreams. Our large corps of special correspondents, representing the several Dioceses and Missionary jurisdictions of the Church under the flag of the United States, contributing their services without remuneration; the publishers who have graciously entered THE WITNESS on their exchange lists; the Clergy who have generously forwarded to our table their excellent Parish papers; the friends among the Clergy and laity who have sent to us clippings from their local papers and reports of parochial happenings of general interest, all come in for a large share of whatever praise THE WITNESS may be entitled to for its news service. We may say, without presumption, that the field has been covered remarkably well considering the fact that the news service has been wholly maintained as an act of love on the part of those who believe that THE WITNESS is destined to accomplish a great work for Christ and His Church. We do not boast, but confess to many shortcomings. We are yet in our infancy—far from the ideal set for ourselves. We dream of the day when our sanctum will be flooded every week in the year with reports of current events fresh from the Parishes and Missions and the various organizations and institutions of the Church—when our friends among the Bishops, the Clergy and the laity will freely forward to our table the stories of human interest which come to their knowledge, new methods and undertakings, personal experiences inclined to encourage others to better living, or to increase activities along any line of parochial endeavor. We want every man and woman, every boy and girl, in the Church to feel that THE WITNESS is their paper—that news from the smallest, struggling, isolated Mission is just as welcome as the news from the strongest Parish in the greatest center of population. We are anxious to show the laity more attention than the religious press is accustomed to doing. The news department knows no school of thought, caters to no group of men. It is our desire to reflect the whole life of the Church at work through the columns of THE WITNESS, and we welcome news from any reliable source.

It would not be at all surprising if there were those, and not a few, who do not fancy our way of presenting the news. With them we have no fault to find, but hope eventually to win them to our way of thinking. We recognize the fact that we have ventured upon a radical innovation, which may seem to many somewhat incongruous with our accustomed conservative "family ways." The present editor of the news department, circumstanced as he is, the busy Rector of a Parish, responding constantly to large demands made upon his time and energy by his community, compelled to dictate to a stenographer the news for THE WITNESS, and residing over four hundred miles from the office of publication, could not, however much he might wish, present the news in better form than he does. But he would not if he could, since he is in perfect sympathy with the policy of the Board of Editors requiring contributions for publication in THE WITNESS to be presented in the popular form and diction of the secular press with which the American people are most familiar. This policy has been fairly tested, with the now very promising prospect that eventually we shall be able to command the attention and hold the interest of many thousands of Church people who have not heretofore subscribed for or read religious newspapers. We invite all who will to come in with us and lend us their aid by hearty co-operation and friendly criticism to make THE WITNESS a greater power for good. Spread the good news among your friends and acquaintances that there is a Church paper published which may be had for the small sum of $1 a year, that caters not only to those who, by reason of their training and official positions, keep in close touch with Parish, Diocesan, Provincial and General Church affairs, but also to those who for any reason fail at times to realize that they are also a part and have an important part to play in the great world-wide Kingdom of the Master of the souls of men, the Church Militant. A Happy New Year to All!

CHARLES J. SHUTT.

Mankato, Minn., Jan. 1, 1918.



THE REV. CHARLES J. SHUTT, News Editor

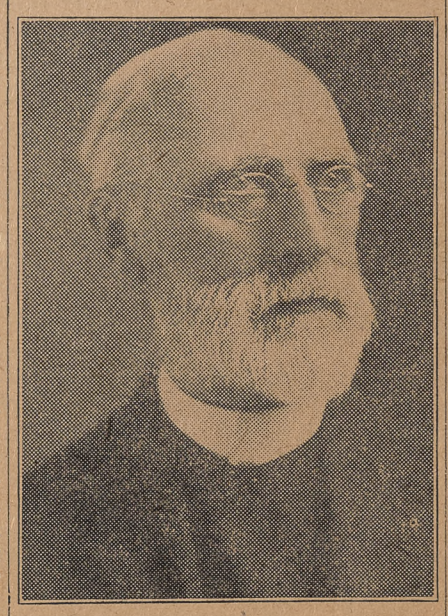
A WORD FROM THE PUBLISHER

THE WITNESS was started a year ago to meet a need in the Church for a weekly paper at a moderate price that would find a welcome in every Church family in every Parish and Mission in the United States. Everybody's paper at one dollar a year—just a practical newspaper that would appeal to every one, to tell the news, and to inspire a richer, fuller Church life, and greater zeal in her work.

Every other Christian body has met this need and the membership has responded generously, and there are very few families among them without "our weekly Church paper." Why this Church should lag behind no one can tell, for no Church family would begrudge a dollar a year for such a paper, and the fact that there are men in the Church who have been willing to meet this need and start the paper should at once elicit the interest and co-operation of every clergyman and layman to make the movement a great success and let the whole Church realize the benefit of the larger vision of the Church and her activities which would naturally result.

So THE WITNESS intends to be a welcome guest every week in every Church family everywhere. That is its aim, and its aim must be accomplished. If it cannot be done in one way, it must be done in some other way, for it must be done. The Church must not lag behind, and as the weeks go by and our friends multiply we are encouraged to believe that our aim will be accomplished.

So we want every one who has subscribed for the paper during the past year to stand by us and renew for the second year and give us his influence among his friends. We thank them one and all for coming to our support during the most critical period—the first year—of the paper's life.



THE REV. L. W. APPLEGATE, Publisher

To aid our purpose we have adopted a unique method of publication. In every phase of activity this is an age of "unified interests" So THE WITNESS asks that it may be the official organ of any organization in the Church that desires to avoid the worry and expense of a separate publication; that it may take the place of the Diocesan paper and the Parish paper; that it may unify all interests and centralize the influences and save expense, and what is worth more than all else—**reach all the people.** So we issue special editions with all the local space desired.

Therefore THE WITNESS stands for service, not profit—perhaps loss—but by all means efficient service in all the activities of the Church. And she is bound to win.

Among the many plans used during the past year to increase circulation two stand out prominently as the most practical and successful. We commend them for use during 1918:

1. Have a WITNESS table near the door of the Church for a period of three months, on which copies are placed each week, and a card hung over the table inviting the people to become acquainted with THE WITNESS; to leave three cents and take a copy. In some places a couple of girls from the Junior Auxiliary stand at the table as the people pass out and sell the papers. The selling price is about twice the cost to the Parish and increases the funds of some Guild.

2. The Rector sends a list of every family in the Parish, and we mail a copy to each address and enclose a small envelope asking that a dollar be placed in it and be placed on the alms basin the next Sunday morning. The Rector pays for these papers at the rate of $2.00 a hundred and retains 20 cents from each dollar paid. So if only one in ten responds the advance is returned, and all in excess of this proportion goes to some object of Parish work.

But both plans require that some organization make a vigorous canvass for subscriptions to secure the best results.

Every Parish and Mission in the land can adopt one of these methods. Both methods pay their way and bring THE WITNESS with influence to the attention of Church people.

As the Publisher, I am glad to add my word to what our Board of Editors are saying in this Anniversary number, asking all who read this issue to remember our aim—to reach every Church family every week—and to help us accomplish it just as soon as possible.

L. W. APPLEGATE,
Publisher.

Anniversary of Rector Celebrated

The tenth anniversary of the Rectorship of the Rev. G. F. G. Hoyt as Rector of St. Paul's Church, Columbia, was celebrated on Wednesday evening, Dec. 19. About 300 parishioners and friends of the Parish gathered to do honor to the occasion. Bishop Darlington was present and made an address of congratulation. He was followed by a Russian artist, Dimitri Romanoffsky, who spoke on conditions in Russia. Congratulatory addresses were also made by neighboring clergy and various ministers of the town. Mr. H. M. North, a Vestryman, introduced Mrs. Harsh, who presented Mrs. Hoyt a gold pin set with jewels on behalf of the women of the Parish. Mr. North presented Mr. Hoyt with a purse well filled with gold on behalf of the members of the congregation. The Bishop, in his address, read a letter from the Board of Missions of the Diocese, which referred to the spirit shown by this congregation toward its work. The Sunday School has held the Banner which the Board awards annually to the School that contributes most per capita to Diocesan Missions, for three years in succession.

New Way of Keeping a Congregation Awake

Bishop Burleson of South Dakota announces, in his diary of visitations, that he has "discovered a new way of keeping a congregation awake during the sermon." "While preaching on a recent Monday evening in St. Philip's Church, Armour, S. D.," he says, "my alarm clock, which had failed to go off for Dean Woodruff the previous Friday, got busy and rang, intermittently, in my suitcase, until it ran down. The congregation showed splendid self-control. There were a large number out, about a dozen of them children, and they didn't let out even a titter. One young lady confessed, afterwards, that if it had rung **"just once** more" she would have had hysterics.

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The Witness

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

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OUR GOAL

There is a sentence in St. Paul's Epistles which seems to be an excellent slogan for the new year.

It runs thus: "Forgetting those things that are behind, let us press toward the mark for the prize of the high calling of God in Christ Jesus our Lord."

There was something wonderfully brave about St. Paul. And these words seem to me to describe the secret of his courage. Nothing daunted him for his was a work of love.

He was not working for popular appreciation, nor for emoluments of office, nor even for successful results.

It was the love of Christ which constrained him. He toiled not for any prize but for the goal.

His was the slogan of a good runner.

He did not look back at either success or failure; he did not look around for either approval or disapproval; he did not look forward to anything which he was to gain; he just kept his eye on the mark, and there is no question as to what the mark was. It was the glorious person of his Master.

He was perfectly willing to lose the prize of life, if he could serve faithfully the object of his devotion.

A single hearted purpose that does not look back; which is not puffed up by any success it may have secured; which is not depressed by any failure or disappointment; which serves joyfully, faithfully, because of a great consuming love.

How little other lives become when seen in the same perspective!

The mercenary merchant, the pompous priest, the autocratic aristocrat,—they all thought him a fool, but St. Paul cared for their opinion not at all, for he was moved by a consuming love for the Master who died for him, and so he counted all but dross compared



RT. REV. IRVING P. JOHNSON, D. D.,
Editor-in-Chief

with this absorbing love. For nothing could be let come between that love and himself. It is the only true motive for the Christian life. If we could utter that one simple sentence but three times a day, "O Christ I love thee," how it would illumine our despair; how it would humble our pride; how it would mitigate our trials; how it would sustain our faith!

Surely we could do all things through the strength which His grace supplies in response to that love. For if we try and fail, He knows that we did it for love of Him; and if we try and succeed, He knows that it has succeeded through the grace that His love has supplied.

And so may we all live this year that Christ may dwell in us and we in Him.

OUR EFFORT

I am sure that I speak for all the Editors of THE WITNESS when I extend a New Year's greeting to our readers. As Editors we seldom see one another, but we have been animated by a common desire and united in a common hope.

We have tried to give to those who love Christ and the Church a paper which should aim to do one thing, and that is to instruct, to cheer, to stir up the household of faith.

We have been limited in capital, we have been limited in ability, we have been hampered by the difficulty of suiting all classes of our readers. But we have been animated by a single motive and that is to exist for Christ and His Church, and by His grace we have survived the first year. We enter upon the second year, forgetting all that is behind and seeking one thing, and that is to be faithful witnesses to Him.

As Editor-in-Chief I have received many notes of approval, many notes of critical disapproval. I hoped for the one, and expected the other.

The success has been no greater, the failure no worse than I expected, for like the Irishman who went fishing, "I have not caught as many as I expected, and I never thought that I would."

The Board of Editors will have their first annual meeting in person or by proxy at the Consecration of the Rev. John C. Sage on January 17th.

Positions will be reassigned at that meeting, and according to the agreement with which we began, any position is subject to change, for each Editor is working for a dollar a year, and each one is liable to have his salary cut off at any time.

Personally any of us would be glad to lay down our responsibility and for aught that I know any of us would be willing to continue.

Again the real test will come with the renewal of your subscriptions and with the interest shown in new subscriptions.

As an organization the Episcopal Church is extremely polite even in its martyrdoms, and extremely local in its enthusiasms.

We love the Parish Church in which we were baptized, confirmed or married, and we are rather particular about being buried by a Church Clergyman.

Between these limits of interest we are not imprudent in our enthusiasms. It is really difficult to say just how much interest our venture may have awakened. At any rate we are your servants to do your bidding during the coming year, and whether you read or whether you forbear, may this New Year bring to each and all of the members of our household, whether in home or camp, the love of Christ and undying devotion to His Bride, the Church, for which He died and in which He rose to a new and more radiant life.

"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God."

Everyday Religion

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

JESUS CHRIST THE LIBERATOR

"Ye shall know the truth, and the truth shall make you free."

Victor Hugo, France's incomparable author, once wrote:

"The first tree of liberty was planted eighteen centuries ago by God Himself on Golgotha. The first tree of liberty was that cross on which Jesus Christ was offered, a sacrifice for the liberty, equality and fraternity of the human race."

That Jesus Christ should be accorded a place among the world's emancipators may, on first consideration, seem strange, but we believe that in no aspect of His life, other than that of the world's Saviour, does He come so close to the heart of humanity as in the role of the world's liberator. One of the great purposes of His life, as He repeatedly asserted, was the liberation of men from the thralldoms that had restrained and shackled them through the ages. He touched with His Divine hand the chain that bound man to a past full of crude and arbitrary conceptions of God and life's obligations. We believe that in three conspicuous ways Christ witnesses to the high place of leadership as the liberator of men.

First, He is the liberator of men from the thralldoms of human philosophies. Second, He is the liberator of men from the thralldom of sin. That the world at the coming of Christ was rich in philosophy, and that it had many noble and inspiring religious systems, no one would venture for an instant to deny. Notwithstanding this, the world had largely lost the inspiration of a true and deep religious faith. It had substituted the teachings of men for the commandments of God. It was vainly seeking to satisfy the human heart with traditions and customs. A shackled mind, a restrained aspiration, and a forsaken hope—these the root causes of the world's bitterness. The world had lost its great vision. Jesus came declaring this eternal word, "Ye shall know the truth and the truth shall make you free." He brought the only thing that could make men free, truth—the great emancipating power in human life. What it has done for the betterment of human institutions, what it has done for the amelioration of the sufferings of men, what it has done for the elevation of womanhood and the conservation of childhood, what it has done for the world's genius in its every form and expression, let the certain voice of history declare.

Again, Christ is the liberator of men from the slavery of fear. The influence of fear-thought upon life is so evident as to need no demonstration. Free men from the burdening anxiety of a doubtful present and unknown future, give to every day an objective, and to time a destiny possible of attainment, and you have plucked the thorn from life's pathway, and for foreboding fear substituted triumphant hope. A life full of fear is a life full of weakness. For what Carlyle called an "absentee God", Jesus gave us the conception of an ever-present Father. He took away the fear of death, and of "that bourne from whence no traveler returns". He gave us new conceptions and larger visions. "He brought life and immortality to light through the Gospel."

Finally, Jesus freed man from the thralldom of sin. "He knew what was in man." He penetrated beneath his rough and rude exterior and to man's vision disclosed the latent capacities within. He lifted a fallen creature from her degradation. He plucked her from her shame, and on her brow He placed the diadem of hope. The emancipating power of Jesus is the mightiest miracle of the New Testament, and it is a miracle that is as operative today as when He walked here on earth. We are the witnesses daily of "twice-born men". Jesus, the Liberator, is exercising His emancipating power more widely and effectively today than ever before, and the dark shadows of slavery are fleeing before His face and giving promise of that new morning when the world shall be free.—Courtesy of the Minneapolis Tribune.

Will You Help Your Friend?

We have something to offer to your friend. We know that every sincere man and woman who is trying to face the problems and temptations of life squarely becomes painfully aware of the weaknesses of human nature, and the difficulty of keeping on the track. God knows this, too. He wants to help all of His children. He has promised His aid to all who will ask it. Every one may have it if he will come for it. But God does not force it upon those who are unwilling.

Have you a friend who feels the need of spiritual help? Have you ever spoken to him, as you have observed the need of it in his life? Have you ever told him what God has done for you, and assured him that He will help him- too, if only he will come to Him for help?

Just as surely as the Sacraments have strengthened you; just as truly as the Holy Communion has brought Divine power into your life, it will bring it to your friend. But he may never know about it unless you tell him. God depends upon us, whom He has helped, to tell other people, and to bring them to Him.

Will you tell your friend about the Confirmation Instructions in your Parish? Ask him to come with you and learn what God offers, how the Church can help him meet his temptations and develop his spiritual powers, and also learn some of the great truths, told in a simple way, of our religion. Tell your God-children about it, too, and bring or send them to the children's classes after school. —Charles Herbert Young.

The Rev. Louis G. Wood of Charleston, S. C., who gave a number of addresses recently at Duluth, Minn., preparatory to the every-member canvass made by the several Parishes of that city, said: "I have found in a most gratifying measure that Duluthians' hearts are warmer than their climate." There is a big difference in the weather in South Carolina and Minnesota, but the hearts of the people are as warm in the one State as in the other.

We Are Advertised by Our Loving Friends

Continued from page one

future ahead. In common with many others I have followed with interest and satisfaction the good work that "The Witness" is doing. That you have fallen short of your ideals is another way of saying that you have something worth living for. Year by year you will come nearer to realizing those ideals. Meanwhile, you will all have the immense satisfaction of knowing that you are putting into the hands of the people of the Church an alive, readable, informing journal, and that you are doing it 52 times a year. That is no small achievement, as anybody who has had anything to do with Church journalism especially, will know.

Long life to The Witness and its editors. Better still, many years of effective service for the King and the Kingdom.

Sincerely yours,
JOHN W. WOOD.

My dear Dr. Sage:

I am glad to congratulate you on the completion of the first year of The Witness. The paper is excellent and for the first year especially it reflects great credit upon the editors. I hope that it will continue, for I think it fills a need, particularly in many of our rural and small Parishes.

Wishing you every joy of the season, I am,

Sincerely yours,
FLOYD W. TOMPKINS.

A beautiful Christmas folder was forwarded to the "boys" in war service from St. Luke's Parish, Scranton, Pa., containing a photograph of the Sanctuary of the side Altar, with the Service Flag above, and the names of those on the Honor Roll, which hangs in the vestibule of the Church. There are sixty-two names on the Honor Roll, including the Rt. Rev. Rogers Israel, D. D., Bishop of Erie, the Rev. Sidney K. Evans, the Rev. Roy I. Murry and the Rev. Frederick P. Houghton. On one page of the folder it is stated that "the prayers of the old Parish Church are constantly offered for those who are absent serving their country, on land, on sea, and in the air". The Rev. Robert P. Kreitler is the Rector of St. Luke's Church.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

The Witness Stresses Church Extension

THE PAPER

The purpose which lies back of this column is the very same, with departmental restrictions in its expression, as that which lies back of the establishment of THE WITNESS itself. For THE WITNESS is but an essay in Church Extension. The whole hope and idea which lies back of and beneath it are missionary and nothing else. It was never intended to be in any sense a rival to existing Church papers. No one who reads it can, for a moment, sanely suppose that it is an organ of any party within the Church. No one acquainted with the subscription price can think that there is any money in it for anybody. Suspicion itself upon the basis of any evidence ever appearing in any issue of THE WITNESS can present no case in which any inferior motive appears in the conception or conduct of this enterprise. The one fundamental, ever-continuing and unadulterated thought back of THE WITNESS was and is to provide a Church paper that is cheap enough, interesting enough, temperate enough and instructive enough to obtain a welcome and retain a regard, first, in that vast number of Church families that never see a general Church paper from one year's end to another's, and, second, in another great number of homes that are being affected Churchwise by personal missionary labor—to obtain a welcome and retain a regard not for itself as an end in itself but for the Church that it exists only to serve. If this be not an honest effort to serve the cause of Church extension, then to what class of endeavor does it belong?

THE COLUMN

Bearing in mind, therefore, the purpose of the paper it would seem to follow that the ordinary limits implied by the term "Church Extension" may be at times sufficiently moved outward so as to include not only its ordinary content of Church achievement but also plans, hopes, discussions and even dreams looking in the same general direction. As a matter of fact this column has largely kept to the setting forth of things actually done in the different dioceses and to this end the diocesan papers so considerately and generously provided by their publishers have been ransacked for news of this character. There is a comforting sense of security accompanying the chronicling of facts which diminishes when one enters the sphere of plans untried, of dreams unrealized, of opinions unverified and of suggestions incapable of general application. But obviously no progress can ever be made if it be required that the execution of an idea must precede its entertainment.

PLANS

It ought not to be overlooked that the source of Extension of any sort, humanly speaking, lies in the idea. Never a nail has been driven but that the fabric which it secures previously resided in the idea. Therefore to limit the treatment of Church Extension to records of accomplished fact is to dwarf the subject and to ignore a valuable body of suggestion, inspiration and even information itself. Many a man has thought out more or less a plan well worth while and yet never found himself in a position such that he could carry it into effect. This column would gladly set such forth. Some of its readers might find themselves more advantageously placed.

DREAMS

Again many a man dreams dreams the realization of which he seems constitutionally inhibited from attempting. Joseph is a very exceptional character. And it is quite possible that if he had had to build his own ware-houses, as so many of us have to do, we should never have heard of him. But the case is still more to the point than that. While Joseph was not inferior in dreaming ability himself he achieved eminence and saved a nation not at all by or through his own dreams but by action appropriate to the dreams of another. Most of the things worth while in any department of human activity were not originally thought of and performed by one man. The General Convention is hardly likely to establish as a department in the Church a dreaming bureau for some years to come. It might not be so absurd after all if the dreams were given currency. There is an institution over in Italy called the Vatican where something akin to this has for a long time been in operation, not without advantage from the Roman point of view. But that which the Convention might shrink from this column of THE WITNESS is willing to undertake. Let the man who dreams dreams along the line of Church Extension take confidence, write out and send us his dream.

LOCAL ACCOMPLISHMENTS

But aside from all the above there is a great amount of constructive work that is being done here and there of which the general Church never hears but which would profit Her greatly were it more than locally known. It is often very difficult to induce the man who is doing something to stop long enough to talk about what he is doing. More than that such men are frequently temperamentally opposed to writing and talking about their work because it is so intimately identified with themselves that to speak of the former seems like commending the latter. If a man feel this way it is hopeless to attempt to persuade him for he is subject to a power that is virtually beyond himself. Appeal has already been made in this column to men engaged in encouraging experiments and activities to give us an opportunity to a little more widely reveal their methods and results. But the appeal drew little response. Such an appeal, however, is made only for the sake of the Church and because it is for the sake of the Church we are emboldened to make it again. Please tell us what you are doing that more of us may adopt or adapt your work if we can.

DIOCESAN PAPERS

As indicated above, the Diocesan Papers have been our great foraging ground for news for this column. By no means all that is going on of interest and value in a Diocese is recorded in its paper. Nevertheless much that is of both interest and value is there recorded and such news we have freely used, taking for granted, and so far without protest, liberty to use what we might. This source, together with occasional foreign items from the Board of Missions, and a still more occasional Missionary letter, has provided the bulk of what this column so far has had to give.

THE FUTURE

It takes some time, however, to establish consciousness of anything. Not all of us are yet quite conscious that we are at war, or, indeed, that there is any war at all. It is not, therefore, surprising that the hope, purpose or even the existence itself of THE WITNESS are unknown to many and not potently operative in the minds of many others who would sympathetically and effectively help if they realized even approximately what the paper stands for and what it is trying to do. When this time comes, as it will come, for we have faith to continue, the column given to Church Extension should be and will be of constructive value. Of all the departments of the paper it is the one, outside of the straight news columns, where co-operation is most imperatively needed. No man out of his own resources can long supply and conduct a column worthy of this name. There are hundreds of men and women in the Church today whose contribution to this column would make it of surpassing interest and of great value. Nothing is too little and nothing is too big. The potency of the Church today exactly equals the sum of all things, both great and small. More than that, the scale of God shows some things to have a magnitude not indicated by current estimation.

And so as THE WITNESS closes its first year of life and with the New Year begins another, we find ourselves in good hope that the year that is past has extended a knowledge of its purpose and established a confidence in its aims that will bring to it more freely communications regarding the tillage of the Great Field to the end that no part of that Field may lie fallow for the lack of knowledge on the part of some that others may have to give. Such is our hope for the by and by use of the column for Church Extension.

C. J. SNIFFEN.

Personal Mention

The Rev. T. W. C. Cheesman has resigned as Rector of St. Paul's Church, Pekin, Ill., and accepted a call to St. Paul's Church, Palmyra, Mo.

The Rev. Herbert C. Dana, Rector of St. Mary's Church, East Providence, R. I., slipped on an icy sidewalk Dec. 12, sustaining a compound fracture of the right leg.

The Rev. G. M. Brewin of Holy Trinity, Manistee, Mich., has resigned to accept a call to the Church of the Evangelist, Oswego, N. Y.

The Rev. W. H. Jordan, the Rector of Grand Ledge Parish, Michigan, has resigned and accepted a call from another Diocese.

The Rev. John McKinney, formerly of Janesville, Wis., has assumed charge of Christ Church, Burlington, Ia., as its Rector.

The Rev. R. Y. Barber has resigned St. Mark's Church, San Antonio, Texas, and has taken charge of Grace Church, Chanute, Kansas.

The Rev. James Stuart Neill, formerly Rector of St. Matthew's Church, Brooklyn Manor, L. I., assumed charge of St. Mary's Church, South Manchester, Conn., the first of this month.

The funeral services for the late United States Senator Francis G. Newlands of Nevada were held at St. Alban's Church, Washington, D. C., on Dec. 26, the Rev. C. T. Warner, Rector of the Parish, officiating.

The Hon. Josephus Daniels may not be an A. B. seaman, but he knows that the officers and sailors and marines of the U. S. N. sail better, shoot straighter and fight with more vim and vigor on water both internally and externally.—Temperance.

The Rev. Elmer N. Owen, Rector of St. George's Church, Maplewood, N. J., has accepted a call to St. Paul's Pro-Cathedral, Des Moines, Iowa, and will enter upon his new work the first of February.

Mr. Anthony P. Parsely, a candidate for Holy Orders in the Diocese of East Carolina, and student at the Virginia Theological Seminary, has been granted a leave of absence and will serve during the war as Secretary of the Young Men's Christian Association. He expects to be at the front in France at an early date.

The Rev. John Carroll Poland, Jr., Assistant to the Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., has resigned and enlisted in the radio service of the Naval Reserves, and has reported for duty at the Charlestown Navy yard.

Miss Henrietta Mueller of Jackson, Mo., and the Rev. Horatio N Tragitt, Rector of Grace Church, Capital City, Mo., were united in the bonds of Holy Matrimony Wednesday, Dec. 12, at the home of the bride's parents, the Rev. H. Nelson Tragitt, father of the groom, officiating.

Flag Dedicated and Raised at Sheboygan, Michigan

A Service Flag was dedicated and raised at Grace Church, Sheboygan, Mich., recently, with appropriate services. A local paper states that the flag was given by the children of the Parish, and was presented on behalf of the children by Eusebius Garton, Edward Ewer, Nancy Garton and Harriet Weeden.

Holding the flag by the four corners, they marched up the aisle and presented it to the Rector, the Rev. B. P. T. Jenkins, at the sanctuary steps, saying in unison, "We, the children of Grace Church Parish, present this Service Flag in honor of our brothers who are in the Military and Naval service of our beloved country." The Rector made a short speech of acceptance.

The flag was then carried to the Altar and blessed, as follows: "O God, whose blessed Son, Jesus Christ, came down from heaven to minister to the children of men, not to be ministered unto, and who, for us men and for our salvation was obedient unto death, even the death of the Cross; Bless, we beseech Thee, this flag, which we bless in Thy name, and grant that our brothers here represented, each by a star, may serve Thee, our God, and their country, obediently and faithfully, and fight a good fight for the holy ideals for which the nation is contending. We ask this in the name of the same Jesus Christ our Lord, who with Thee and the Holy Ghost livest and reignest ever, one God, world without end. Amen."

After the service the flag was raised on the pole on the Church tower.

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

A Religious Workers' Conference has been organized at Camp Custer, Battle Creek, Mich. The Rev. William Heilman, Civilian Chaplain of the Church War Commission, was elected Secretary.

"We have one of the most active and successful Wardens in South Dakota here, and she is a woman," says the Rev. R. P. Eubanks, Priest-in-Charge of Christ Church, Gettysburg, S. D.

Recently a community song service was held in Grace Church, Grand Rapids, Mich., and from the hearty response of the congregation and many others it is felt that the song service fills a need of these war times. Another one will be held some time in January.

The Church of the Epiphany, Chicago, will celebrate its golden jubilee at an early date. Bishop Morrison of Iowa was Rector of the Church of the Epiphany for many years before he was elected a Bishop. The Rev. Herbert W. Prince is the present Rector.

Four hundred and thirty-four Communions were made at the midnight service on Christmas Eve in St. Luke's Church, Evanston, Ill, and the open offering amounted to $3,800. A special offering of $5,000 toward the new Parish House was made by an anonymous donor.

According to a dispatch from the capital of Russia to the Londan Daily Mail, a new law has been drafted and published in Petrograd abolishing Church marriages, recognizing only civil ceremonies; illegitimate children are given the same rights as legitimate; divorce is made easy, and burials in consecrated ground without a religious ceremony is allowed.

Ex-President Roosevelt attended the Christmas Festival of the Sunday School in Christ Church, Oyster Bay, N. Y. and urged every one to take an active part in the war. He complimented the children for giving up presents in order to send money to Belgium.

The corner stone of the handsome new Church edifice of Trinity Parish, Houston, Texas, which will cost, when completed, $80,000, was laid on Sunday, Dec. 16. Bishop Kinsolving officiated and gave the address. He was assisted by the Rector, the Rev. Clinton S. Quinn.

The Rev. D. A. Cassetta, in charge of Christ Church, Lynbrook, L. I., and members of the Mission are rejoicing over the cancellation of the mortgage on the Church. The mortgage, which originally amounted to $4,000, was reduced one-half some time ago, and has now been paid in full.

The Rev. R. H. Fairchild, Rector of Emmanuel Church, Fairbury, Neb., says: "When the nation calls, they who respond are patriots, they who shirk are slackers, they who enlist and leave the ranks are deserters, they who fail through fear are cowards, they who oppose the fight are traitors. Jesus Christ the Captain of our Salvation calls you to do your share to win the world for Him. Have you answered the call? If not, why not? To what class do you belong?"

An option has been secured upon a lot splendidly located near Ohio State University, Columbus, for the purpose of erecting thereon a Chapel for work among Church students at the University. This work is at present being carried on as a Diocesan Mission, under the charge of the Rev. Frederick C. Randolph. The Church people of that vicinity are giving Mr. Randolph their enthusiastic support in this work, and prospects are bright for the development of a strong University Parish Church in the near future.

On January 13th the Union Epiphany rally of the Sunday Schools of the Church in Grand Rapids, Mich., will be held. All the Sunday Schools in the Diocese are invited to take part in this Missionary rally, which begins the Lenten Mite Box drive. It is expected that a large number of delegates will be present. This will culminate in the rally on the Sunday after Easter, when all the Sunday Schools of the Diocese will present their offerings at St. Mark's Pro-Cathedral in Grand Rapids. It is hoped that the Bishop will be home from his war work in France, and thus make it possible to unite the rally with a home-coming celebration for the Bishop.

Trinity Church, London, Ohio, has lately completed extensive improvements, costing about $500. The basement of the Church was so altered and rebuilt as to fit it for use as a social center for the Parish. A kitchen was installed, and an assembly room, which will seat over a hundred people was finished and equipped for dining room purposes. A new Choir room has been provided for and toilet facilities have been added. During the past Summer the whole Church building was repainted. Trinity is one of the fast growing Missions of the Diocese of Southern Ohio, under the charge of the Rev. Frederick Fisher.

A most successful eight-day Preaching Mission was conducted at St. Matthew's Church, Wheeling W. Va., the first week in December by the Rev. William Porkess, Rector of Grace Church, Pittsburgh, Pa. The Parish Record states that the Mission brought together many who probably would not have gone to Church at all, and was the means of arousing a deep interest in spiritual affairs. "Mr. Porkess has the happy faculty of using illustrations that communicate knowledge and instruction, all showing a mind deeply imbued with the spirit of piety, ardently desirous to instruct and bring his applications home to his hearers. His earnestness carried conviction with all he said."

The members of Trinity Church, Lawrenceburg, Ind., are rejoicing over the remarkable results obtained from an every-member canvass which has just been completed. The number of pledges for the support of the local work was increased over 60 per cent, and the amount pledged by over 70 per cent. The number of persons making pledges for Missions was increased 128 per cent, and an increase of 360 per cent was made in the amount pledged. The canvass was made under the direction of the Parish Finance Committee, and they strongly recommend the every-member canvass as a means of increasing interest in all branches of Church activities. The spiritual as well as the financial work of the Parish has been revived. The Rector, the Rev. H. M. Kellam, has reorganized a Troop of Boy Scouts, which is increasing steadily in membership and effectiveness. The Woman's Guild is in a flourishing condition, and will be able at an early date to make the final payment on the new Parish Hall. The attendance at the services is increasing, and the Parish has taken on new life. Due to the shortage of coal, the week-day celebration of the Holy Communion is held at the home of the Rector.

Children Are Just Children, Not Little Grown-ups

Mrs. Irene F. Touret, wife of the Bishop of Western Colorado, and Associate Editor of the Western Evangel, in a letter to all the teachers of the little children in the Church Schools of the District, says: "One of the first things we must recognize is that we are not dealing in our Church School classes with little grown-ups, but that the children we are dealing with are just children, and that they take in things according to their capacity. We would not expect a bushel to go into a pint measure. We cannot expect children of the primary age to get much more than impressions. We may teach them texts, prayers, tell them stories, show them pictures; but what they get is a residue of impressions that go to make up the mind-stuff they carry through their lives. Apperception is a deep name for this—a great law, that we add every new impression to the impressions we have already in our minds, and interpret life by what we have of mind content at any given moment. This puts a great responsibility upon us teachers, does it not? We are to do what we can to make God our Father known to each little child, not so much by what we say as by what we are. We may say things—we may teach lessons; but, after all, what sticks in the child's mind—what makes up his mind content—is what we **are**, what we **feel**, the atmosphere we create. Church School should be to him a place where he loves to go—a place which he regards with the same respect and feeling he has for his day school or kindergarten."

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The Morning Glory

When the soldiers are in camp or on the field of battle there is always one soldier whose duty it is to sound a trumpet each morning to proclaim the dawn and call his comrades from their sleep, and this is what his trumpet says:

"I can't get 'em up, I can't get 'em up, I can't get 'em up in the morning—I can't get 'em up at all."

Out on my garden wall is a dear blue flower called Morning Glory. The first of all the flowers to awake, the flower that sounds a trumpet sweet to call his comrade blossoms from their sleep, and bids them greet the day with sunny smile and perfume rare. And it is thus the Morning Glory calls:

"Awake! Awake! the dawn begins to peep,
Awake, dear flowers, awaken out of sleep."

Then blossom after blossom at his call awakes, and unfolding its petals shows a fresh and smiling face. Each little head shakes off the dew of night and nods "Good Morning" to the flowers, the bees and the butterflies and birds. And when the flowers are all awake and started on their daily work, the Morning Glory puts his trumpet in a sheath and off he goes to slumber sweet, nor ever makes a sound till day and night are passed, and dawn appears again.

Jerusalem

THE HOLY CITY'S CHECKERED HISTORY

The romance of the Christian religion has been brought before the world in a most striking and thrilling way, by the conquest of the Holy City, and its deliverance from Mahometan captivity. When on December 10th, Major General Francis Allenby of the British army, quietly entered the ancient walls of Jerusalem, supported by officers of the allied armies, his name became enrolled with a long list of valiant and distinguished men, Wellington, Gordon, Kitchener, French, and Haig.

The deliverance of Jerusalem from subjection to the flag of the crescent, and the political flinging to the air of the flag of the Cross is an impressive manifestation of the strange and varied interpretation of prophecy. "The Lord ***** shall suddenly come to His temple." The modes of Christ's presence are many and while, sacramentally, His unseen Presence has haunted Salem this Christmas, in a different way, Christ is again within the City Beautiful which He loved so well. Doubtless, countless Eucharists will be offered from the rising of the sun unto the going down of the same, in glad and joyous thanksgiving.

Jerusalem is the most important city in biblical history, the most sacred city in the world, and also the most desecrated. It is situated near the summit of the mountains which form the watershed of the Mediterranean and the Dead Sea. The Valley of Kedron is on the east; on the west and south the valley of Hinnom. Across the valley of Hinnom and south of Mount Zion is the Hill of Evil Counsel where Judas is reputed to have bargained for the betrayal of the Redeemer. Upon the slope of this hill is Aceldama, the Field of Blood. East of Jerusalem rises the Mount of Olives and the Mount of the Ascension. Farther to the south is the Mount of Offence, so called from being the seat of Solomon's idol of worship.

The Salem of Melchizedek, Jerusalem means the inheritance or the possession of peace. It is the city of David and of Zion, the city of Judah, the city of God, the city of the great King, the Holy City. It has also been called Jebus and Jebusi. As Jerusalem it first appears in Joshua 10:1. In the Latin Version it is Hierosolyma. Hadrian named it Aelia Capitolina. The Turks, Arabs, and Mohomedans call it El-Khuds, meaning "the holy" or Beit-el-Makhudis, "the holy house."

David, when King of Israel, made Jerusalem his capital. As the seat of one of the most noted of eastern empires, the beautiful city took rank with Babylon, Nineveh, and Tyre. Here Solomon built the Temple aided by Hiram, King of Tyre. Here too Solomon built himself a magnificant palace, and held his court, with a splendor unrivalled for magnifiicence and brilliancy by any of the noted capitals of the East.

Jerusalem was besieged and destroyed by Nebuchadnezzar, King of Babylon, B. C. 586, the city was made a heap of rubbish, and for fifty years lay in ruins.

The Temple was rebuilt under Cyrus the Persian, and again made habitable. B. C. 332 Alexander the Great visited the City and the prophecies of Daniel, predicting the overthrow of Persia by the Greeks, was read to him by the high priest. In B. C. 203, Jerusalem was taken by Antiochus the Great. A few years later Antiochus Epiphanies made every effort to destroy the Hebrew religion; the holy place of the temple was polluted, the sanctuary desecrated. Under Judas Maccabeus a large army was raised and the Jews reentered Jerusalem B. C. 165.

Tribute to Dean Kinkead of Salina

The Daily Union, published at Salina, Kansas, comments as follows editorially upon Dean Kinkead's departure from that city to engage in war service:

"Every one who has enjoyed personal acquaintance with Dean Kinkead regrets that his conception of duty takes him away from Salina to serve the cause of humanity in France. It was not necessary for this man to cross the Atlantic ocean to enlist in the service of his fellow men; he has been in that service every hour of his active life, and certainly every hour of his residence in Salina. But the regret that we all feel is purely personal and private. We all rejoice that the Dean is able to follow his inclinations and serve our country and mankind in France. It is his heart's desire and ambition to do the work that he has chosen on the battle front, and we who are his friends must submerge our personal feelings and rejoice that another brave heart has followed its impulses and aspirations for a field of larger service.

"The quiet, kindly, helpful ministry of George B. Kinkead has made better men and better women of all who have had the privilege of knowing him. His work with the young people, especially with the boys of this city, has made him the best loved and appreciated friend of many households in Salina. Endowed with all the things that most men crave in this life, health, strength, high social position, a liberal education and independent means, he early banished or buried every personal ambition and devoted himself to the service of the Church and of humanity. His great spiritual strength, the unbreakable rock of his convictions, the purity of his character, have been a help and inspiration to us all.

"Every one who knows Dean Kinkead bids him God-speed on his mission of helpfulness and service, and all will pray daily that he be spared in health and strength to return and resume the work in which he has been so helpful and useful in this city.'

The Rev. Dr. Frederick Gardiner Dies Suddenly

An attack of heart trouble caused the death on Friday evening, Dec. 7, of the Rev. Frederick Gardiner, L. H. D., a retired priest of the Church, residing at Philadelphia. He was cranking his automobile, when h collapsed, and died shortly afterwards, aged 60 years. Dr. Gardiner was a graduate of Harvard University, received his theological training at Berkeley and the Episcopal Theological Seminary, and was ordained Deacon in 1885 by Bishop Williams, and Priested in the following year by Bishop Hare. He held Rectorships for some time in South Dakota and Connecticut, was Rector for a time of Pomfret School, Connecticut, and for fifteen years served as instructor and Headmaster of Yeats School, Lancaster, Pa, resigning to become Educational Secretary of the Episcopal Schools and Colleges of the Province of Washington. His widow, two sons and a daughter survive him. The funeral took place from St. Timothy's Church, Philadelphia, on Monday, Dec. 9.

The Southern Churchman Greatly Improved

It is a pleasure to note the great improvement recently made in the Southern Churchman. It is printed on a much better quality of paper than heretofore, and more attention is being given to its mechanical make-up. It will be strengthened at an early date in every department, and its usefulness enhanced by a larger corps of editors. In order to meet the increase in the cost of publishing the paper, the rate of subscription will be advanced on Jan. 1 to $3 per year for the laity and $2 per year for the clergy. To branch out so extensively in the face of war prices shows a strong faith on the part of the publishers in their subscribers and advertisers, and in the field from which they must draw their support. The Rev. Dr. Goodwin, who is the Editor, is making the Southern Churchman a first class family Church paper, and we are glad to speak a good word for it. We congratulate the publishers and wish them every success in their new undertaking.

Bible Reading Gives Way to the Phonograph and the Movies

Not so long ago, says the Rev. W. M. Ford, Rector of St. Paul's Church, Montrose, Col., children grew up accustomed to hear the Bible read aloud by the head of the family. Now they hear the phonograph. The Bible, once reverenced by the whole household, is now ignored. The children that used to be thrilled by the adventures of Gideon and the daring exploits of David, are now excited by the movies. Those who used to gain a lasting impression of heroic words and deeds, now get a comic impression of Mutt and Jeff. And we Church people are not without blame. Why not read the Bible aloud at home again? Children need the Bible every day to stir their imagination and admiration,—we grown-ups were told to be like children. We need to absorb the worshipful spirit of this supreme book. No life is kept sane and true without worship.

Deanery Meeting in South Carolina

The Annual Convocation of the Second District of the Diocese of South Carolina was held in St. Bartholomew's Church, Hartsville, on Dec. 10-12. The opening sermon was preached by the Rev. R. L. Merryman of Marion, who took for his theme, "Teach Us How to Pray". The Rev. G. K. Finlay, Dean of the Convocation and Rector of Trinity Church, presided at the several conferences. At the conference of "The Church in Time of War—Its opportunities and Responsibilities at Home", the Rev. E. A. Penick, Rector of the Church of the Good Shepherd, Columbia, led in the discussion, followed by the Rev. A. G. B. Bennett, Rector of St. John's Church, Columbia. At the second conference, on "The Church in Time of War—Its Opportunities and Responsibilities Abroad", the Rev. J. B. Walker, Rector of the Church of the Good Shepherd, Sumter, led in the discussion. "Social Service" was the subject of a sermon preached by the Rev. G. C. Williams, Rector of St. John's Church, Charleston. A meeting of the Woman's Auxiliary to the Board of Missions of the District was held in connection with the Convocation. "The Problems of Small Branches", "Food Conservation" and "Religious Education" were among the subjects discussed. The following clergy of the District and members of the Executive Board of the Woman's Auxiliary were in attendance:

Dean of the Convocation, the Rev. K. G. Finlay of Columbia, the Rev. E. A. Penick of Columbia, the Rev. Bramwell Bennett of Columbia, the Rev. T. Croft Williams of Charleston, the Rev. J. B. Walker of Sumter, the Rev. R. L. Merryman of Marion, the Rev. A. E. Evison of Columbia, and the Rev. A. S. Thomas of Cheraw. The members of the Executive Board of the Woman's Auxiliary present were: President, Miss Kate Lee of Charleston; Mrs. D. D. Taber of Columbia, Miss M. P. Ford of Aiken and Miss Virginia Singleton of Columbia.

No Time for Counting

An authentic incident of recent occurrence suggests itself as apropos of the spiritual crisis of the moment. A Church lad, well brought up in the Faith, while away from his parents, was under the necessity of an immediate and critical operation. No time could be allowed for friends or relations to come, and the surgeons proceeded with their preparations for operating. The anasthetic was about to be administered, and the doctors directed, according to their habit, that the boy should count as he inhaled the ether. But the boy, clearly understanding the seriousness of the situation, and that he might never recover consciousness in this world, replied: "This is no time for counting. I believe in God the Father Almighty, Maker of heaven and earth," and so on with the Apostles' Creed, until the anesthetic took effect. What mattered to him was that whether he lived or died, he should live or die in the Faith of Christ, as authoritatively declared by the Catholic Church.

The present is no time for counting, for marking time, for waiting to see how things are going in the world. The duty of the Church and of every individual member is to uphold and exemplify the Faith once for all delivered to the saints.—Maryland Churchman.

Dedication of Church in Vermont

The new St. Barnabas' Church, Norwich, Vermont, was solemnly dedicated on the fourth Sunday in Advent by the Rt. Rev. George Y. Bliss, D. D., Bishop Coadjutor of Vermont, assisted by the Rev. Frederick J. Buttery, Priest-in-Charge. Much heartfelt gratitude was expressed by the congregation in having a new building erected so soon after the loss by fire of the old one on February 20, 1917. The new building is in the form of a cross, 85 feet long by 44 feet in width. The nave is 31 feet wide: The chancel is 20 by 40 feet, leaving ample room for the organ on the north side and a Vestry on the south side, thus completing a very practical and well-proportioned edifice. The architect was Mr. Hobart B. Upjohn of New York City, who very generously gave the plans, and the contractor was Mr. Walter H. Trumbull of Etna, N. H.. The hearty thanks of the Bishop, priest and people are extended to all who assisted in this work to the honor and glory of God.

An Episcopal Church Feed for Soldiers at Camp Custer

The following appreciative write-up of a dinner given at the Church Club House, Battle Creek, Mich., for soldiers at Camp Custer, appears in a recent number of the Camp Custer Bulletin, under the above caption and a large photogravure of the men seated at the tables in the dining hall:

"The Churches of Battle Creek are 'doing their bit' in the manner shown above, believing with Mr. Bonaparte, who claimed that soldiers did their fighting best when they were well fed. The photo shown was taken Saturday evening, Nov. 10, at the weekly feed put up by the Episcopal Church, and they are sure some feeds, if the expressions of the boys are to be taken as sincere.

"The affairs are not limited to the boys of the Episcopal faith, but are open to any man in a khaki uniform, irrespective of creed or faith. In fact, he doesn't necessarily have to have a creed.

"In addition to the work done by the local Church people, the War Commission of the Mother Church has installed a dandy club house for use by the boys when in the city. It is located immediately in the rear of the Church, and is open all day and during the evening. There the boys can drop in and rest after hiking around the city—shine their shoes, brush their hair, and doll up before going up to see 'her', or to write a letter to the 'her' they left behind.

"It is interesting to note that this is the only club house of its sort in the country. There are club rooms for soldiers in all the cantonments, just as there are here, and in one camp there is a building that has been built for the purpose, but that is of the same sort of construction as is used in the camp, rough and unfinished, and it is no change for the boys to go there. But this house is what was originally a private home, and it is fixed up with curtains at the windows, and easy chairs, and a piano, so that it is very homelike and inviting.

"Any soldier is welcome, as has been stated before, and will find those in charge to be anxious to help him in any way. Mr. Walenta comes here with a wide experience in various lines. He can play the piano for you (and it was real fun the other night to hear him and Mr. Archer, who has charge of the community singing, playing some duets), or he can help you with that French verb that has been bothering you. He can tell a story to perfection, and, what is more, he will do so on occasion.

"Mr. Heilman, the Soldiers' Pastor, is a man you will like to talk to, and you will find him ready to help you with your little perplexities."

The Church in Ohio Celebrates Its One Hundredth Anniversary

The centennial of the organization of the Church in Ohio is being celebrated today, January 5th, by appropriate services and exercises held in Trinity Church, Columbus, and St. John's Church, Worthington, Ohio. Trinity Church was selected as the place for the principal part of the celebration, because it was in the near vicinity of this Church, at the old Capitol House Hotel, where the delegates from the various Parishes met together to effect the Diocesan organization just one hundred years ago. The program included a celebration of the Holy Communion at 10:30 a. m., followed by a historical address by Dr. Smythe of Gambier. Luncheon will be served in Trinity Parish House, after which those who attend will be taken in chartered cars to Worthington, ten miles north of Columbus, where St. John's Church, the oldest Church west of the Allegheny Mountains, is located. Here concluding exercises will be held Bishop Vincent in charge, and an historical address will be made by Mr. Joseph Doyle. Representatives from all the Parishes which took part in the organization of the Ohio Diocese will bep resent.

Notes from Wyoming

St. Thomas' Church, Rawlins, has just cleared off the indebtedness on its new Parish House, thus putting the building in shape for dedication. This debt was wiped off just before Christmas, giving the people cause for much rejoicing and encouragement for the new year.

A handsome Altar desk has been presented to St. Andrew's Church, Basin, the gift of Mrs. Guy Craig.

The Rev. Rowland F. Philbrook, Christ Church, Glenrock, has been elected Secretary of the Glenrock Commercial Club.

The Rev. S. A. Huston, Rector of St. Mark's Church, Cheyenne, attended a Conference of the Federal Board for Vocational Education, held in Washington, D. C. Dec. 19, 1917. Owing to the inability of State Commissioner Creager to attend this meeting, Mr. Huston went as President of the Wyoming State Board of Education The Conference was called as the result of a request from the Adjutant General for the co-operation of the Board in the development of a plan whereby the great number of young men called by draft might receive special training along definite lines, looking toward greater service to the country.

The work of teaching and the care of the Arapahoe children now at St. Michael's Mission, Wind River, Wyoming, is progressing splendidly under the supervision of Mrs. B. S. Cooper, who has always been the most untiring friend of the Mission, and who has now come to take charge of the teaching force. A number of new workers have been added to those already there, with the result that the children are receiving the best of instruction and care. Mrs. Cooper has charge of the teaching staff, and her home in the Glebe House is at all times open to the workers and scholars of the Mission. Miss Margery Downing, who is now grading the scholars, is Principal of the School, and is in charge of the older boys. Associated with her in this work is Miss Margaret Elliot, House Mother of Unit No. 2. The Kindergarten work in this unit is cared for by Miss Cora Edwards. Unit No. 1 is under the charge of the Misses Yarnell, as house mothers and teachers. Miss Bertha Adams is house mother of Unit No. 3, and teaches the " A B C" boys. Miss Ethel George is another of the teaching force of the Mission.

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The Editors Express Themselves Regarding The Witness

Continued from page four

THE AIMS OF THE EDUCATIONAL DEPARTMENT OF THE WITNESS

A year has gone by since the first edition of THE WITNESS saw the light and the Editorial Department is taking stock and asking itself whether the experiment has been worth while.

Speaking of this particular department of Religious Education we are very frank to acknowledge that we have fallen far short of the ideals we started with. The pressure of a tremendous new task thrust upon one's shoulders has often proved too much for our page. We have failed in many respects in setting before the Church some of the things that ought to have been presented. The writing of the articles that have appeared has lacked polish and careful expression. Written on railroad trains and in hurried moments snatched out of a very busy life, they have been often rough and unpolished in their diction. With all of this criticism, however, which the writer very gladly and willingly makes upon himself, we still believe the paper has been worth while and that it has filled a real need in the life of the Church. The letters that have poured in from all sides have demonstrated the value of what we are trying to do, and more than repaid the labor of love in which the Editors are engaged.

We believe that the Church today is undergoing a slow sure process of revolution in thought and administration. The Faith once delivered to the Saints has not changed nor will it change through the ages. The living Church like Her living Master must in essence be the same yesterday, today and for ever. Yet the presentation and application of that truth of which she is the custodian must be shaped to fit the needs of the times.

First things must come First. Nothing is more encouraging than the new viewpoints that are being grasped and put into operation along the line of Religious Education of children. If the Church of tomorrow is to occupy the place of leadership that rightly belongs to her, the Church of today must realize that Her task of training child life is of supreme importance. The emphasis must be rightly placed here and we are happy in knowing that the rank and file of Clergy and Laity alike are beginning to see more and more clearly this truth.

The second great lesson the present days are teaching us slowly but surely is the value of organized co-operation for the accomplishment of a common task. When we can arouse the consciousness of the average man and woman alike to see the power of the Church lies in its ability to give them an opportunity to express the latent power that lies within each individual for service to God and to their fellowman then the life of the Church will grow by leaps and bounds. The Church is not simply a receiving station from which the individual Christian is to receive for himself as he comes into contact with God the help



RT. REV. JAMES WISE, D. D.,
Bishop of Kansas

and strength that he needs for his own personal life, but rather it is a Power House from which there is to radiate through the individual Christian the life that will redeem humanity. The value of a human life is not to be measured by the things that go into it but from the things that come out of it. Our Lord Himself not only preached that eternal truth but demonstrated it by His own personal life. When we can catch the vision and make it a workable reality in the life of the man or woman who calls himself or herself a Christian then will the Kingdom we represent come into its own. If the Religious Education Department of THE WITNESS can here and there help some of its readers to see the way and help them in any degree to walk in it we will feel that our efforts have not been in vain.

We know how painfully inadequate we are for the task that is before us. We know that there are many men in the Church far more capable than we to accomplish it, but we look into the future with courage, determined to give our readers the best we have, looking to them for help and suggestion as to how we can better serve the Church and win men to her allegiance. May God, Whose servants we are, guide and direct our energies to the accomplishment of His will and enlighten our undertakings that we may do the things that are pleasing in His sight.

If there ever was a time in human history when men needed to look to the source of all life for guidance and direction and help in human affairs surely that time is now. If there ever was a time when men needed to have presented to them a Witness to the truth surely it is today. May we not hope and pray that this little Church weekly may become a living voice speaking to men of the real values of human life and leading them through its witnessing to a knowledge of the truth that will make them free. God grant it may be so.

JAMES WISE.

THE WITNESS KNOWS NO EAST OR WEST

In Boston, New York or Philadelphia, when a man was asked to take an interest in THE WITNESS, the ordinary answer was apt to be, "The paper is too Western. Its news is too much from the middle states or from beyond the Mississippi." There are two faults with such a critical attitude: first, it is not true; second, it is too curiously like a criticism that is often made in the West with reference to Eastern Church papers. They have been called "too Eastern," or too provincially allied to the Atlantic coast. The importance and needs of the great West were supposed to be of little interest to the great Eastern Church Editor, surrounded as he is by Parishes and ecclesiastical organizations apparently active with things done and said in the name of the Church.

All Church press work must be done with reference to the whole Church and not to a part thereof. It must partake of the catholic and the permanent. I should, therefore, conceive of anw journalistic duty I had in the Church, however modest, as an opportunity to contribute to the growth of a larger loyalty and understanding of the whole field of Christianity, with especial interest in the household of faith of the Episcopal Church. However feeble the effort might be, it becomes the duty of every man on the staff of THE WITNESS, or any other general Church newspaper to do all he can to make it national and catholic, rather than parochial, diocesan, or provincial. When one has to do this in "a dollar weekly" with the price of labor and paper so high, he has to sacrifice some provincial notions of dignity, beauty, and space! But he may take pride in having even a small part in the world work of creating a new and better standard of simplicity and service.



THE REV. JAMES SHEERIN

My connection with the Board of Editors is too recent and too interfered with by new and pressing duties of a busy East side New York "institutional Church plant" to allow me to do much in the way of adding to the columns of THE WITNESS. Assuming that daily newspapers and interested friends will supply the usual news items, the Atlantic side of getting East and West together in a general Church paper, within the reach of people who can afford only a dollar or so a year, may be expressed somewhat as follows: that it has thus far been fulfilled only by "a lick and a promise," as it were:

1. An endeavor to keep the Eastern end of the Church "teeter" fairly well-balanced, so that Eastern people will not always be up in the air, and Western people can occasionally get off the ground—of which some envious people say they have too much!

2. An effort to provide for all readers little friendly and personal notices of Churchmen and things ecclesiastical in the East, where the American Church had its New World birth, and where it continues to be decidedly most powerful in numbers and wealth.

3. An attempt to encourage and enlarge among Eastern people a sympathetic habit of more hospitable appreciation of Western views as to what a really national and catholic American Church should be—neither English nor Roman, positively American, Catholic and Christian, with heartiest emphasis on **Christian.**

This is a big enough platform to get in on, and I am in hopes there will be big enough assistants to keep it working.

JAMES SHEERIN.

The articles of our Editors for the Devotional and Church Extension Departments will be found in their usual places on pages two and six.

Michigan Parish Doing Its "Bit"

Grace Church, Grand Rapids, Mich., the Rev. G. P. T. Sargent, Rector, now has 73 men on her Roll of Honor. As the entire roll of the Church membership amounts to 1,000 communicants, the members of Grace Church feel that they are doing their "bit" when it comes to sending out men to fight for their country. The Parish is not a rich one, but the women of Grace contributed over $1,000 toward the recent appeal for money to carry on the woman's war work of the Y. M. C. A. Between three and four hundred dollars was also given to the cause of the Armenians, who are suffering so greatly at the hands of the Turks and Germans. Fifty dollars of this was a free will offering from the Church School. About $800 was raised by the members of the Church to buy the Winter's coal supply, and besides these various contributions, other appeals, such as the Y. M. C. A., etc., have been met. The last record of the Red Cross Auxiliary in Grace Church shows a total of 16,380 articles made, which shows that the women are showing enthusiasm in this much needed form of patriotic endeavor.

At the time of the midnight service, the Church was well filled on Christmas Eve, and almost every soldier and sailor who was able to be back for Christmas was in his place of worship. Many of the boys will not be back again before they leave for France and the front.

Political, Social and Business Conditions in China

A Chinese Christian educated in this country, and now practicing law in Shanghai, sends some interesting information to a friend in the United States with regard to the present situation in China:

"China's policies are still complicated. The dissolution of Parliament and the extrusion of the de jure President showed on the part of Chinese Militarists now in power in Peking that they have neither idea of nor respect for constitutional government, and have ridden roughshod over the liberties of the people. Consequently the country is again on the verge of splitting into halves, and each making grimaces against the other and fighting mountain pass battles in the interior, while famine, flood and pestilence run riot in the land. The country has entered into the war, and the entry was made an excuse to plunge the country into civil commotion, first, by the attempt to restore the monarchy, and then by restoring the Republic, with the Militarists entrenched in arbitrary power. The Government of China today is nothing but an oligarchy, very much like the military clique in Berlin or Potsdam, and until it is dissolved or driven out and exterminated there will be no peace in this fair land, just as there is none in Europe. The problem of China is the same as that of the West—Militarism versus Democracy. Both sides or regions of the world problem must be met and faced and fought out, and one faction must win. I am hopeful that the cause of Democracy will prevail in the West, so that the moral victory and the moral forces that that victory will release and, strengthened, will help defeat the forces of evil in this land.

"Some of our best public men have been proscribed by the Militarists by the methods of Czarism, Sultanism and manchuism, and Kaiserism. All these isms are blood brothers, in spite of racial and climatic differences. The worst is the revived Manchuism in China, for in its path is nothing but destruction, with no redeeming feature; it is degrading to China and morally bankrupt, and is but hastening the country to absolute ruin. I can liken the system and condition of this country to nothing in history. It is even worse than the gradual decay, the vices, the utter rottenness of Rome in its lowest depths of degradation. Such is China in politics, and in big business, and in society, both of which latter is sucked dry and demoralized by the relentless vampires masquerading under the cloak of officialdom. The country will need your prayers and American assistance if it is going to survive."

LET THE WITNESS CHRONICLE PARISH DOINGS

Mark Twain, on seeing the dry and rocky bed of a river from which the water had receded, remarked, "I never realized before how much water improved the appearance of a river."

Two things improve the appearance of a newspaper: writers, directly; and readers, indirectly.

Every member of the Church may be one or the other, perhaps both, for THE WITNESS.

Be a reader of THE WITNESS. It is like having a talk with a real friend who brings you a budget of chatty news and then settles down to some serious discussion of some important matters in which you are both interested.

If you think you are too busy to be a reader, provide a substitute. Select the person in your congregation who seems most unlikely to get THE WITNESS for himself, and possibly unable to do so, and send THE WITNESS to that person for a year.

Be a writer. A hundred things happen each week in the Church worth recording. Send in your human interest stories, the novel interesting methods, the unusual though perhaps trifling incidents, such as you tell around the fireside. For example: "In a certain Church last summer, as the choir and clergy left the chancel after the service, in the recessional, and proceeded down the center aisle



THE REV. GEORGE P. ATWATER,

of the Church, the Rector's little daughter, age five, left the front pew, and taking the Rector's hand, solemnly accompanied him through the Church to the choir room." She wanted to be a part of it all. Why not?

You may have some very useful method in your Parish. Let the Church have it. Help the Editors to reflect the life of the Church as it is.

Help to fill up the river.

GEORGE P. ATWATER.

Joyous Christmas Service at Goshen, Indiana

St. James' Church, Goshen, Indiana, was filled Christmas Eve with communicants and friends of the Parish, who assembled to participate in the first midnight commemoration of the Nativity of our Lord ever given in the history of the Parish; and it was an event not soon to be forgotten by those privileged to be present.

Under the direction of the Rev. Duncan Weeks, the vested Choir of 30 voices rendered an elaborate musical service, including Moir's Mass, and the rendition throughout was marked with much zeal and a devotional spirit that was most impressive.

Preceding the celebration of the Holy Eucharist at midnight, the Choir rendered joyous Christmas carols with splendid spirit, and violins assisting at the organ added to the effectiveness of the music.

The service was announced to begin promptly at 11:30 p. m., and by that hour the Church was filled with devoted worshipers, whose hearts were deeply moved by the religious environments and significance of the occasion.

In carrying out the scheme of decorations all electric lights were turned off, and hundreds of candles provided the only illumination. These burning tapers were set in banks of Christmas green about the sanctuary, chancel and organ, as well along the ledges of all the windows, and the Altar was particularly brilliant with many lights and ornaments.

It was a service long to be remembered for its beauty and spiritual helpfulness, and those present will look forward with an earnest desire for a similar privilege next Christmas.

The Cleveland Plain Dealer Gives Two Bishops to the Church

W. R. Rose, a contributor of spuecial articles to the Cleveland (O.) Plain Dealer, divulges a bit of personal history bearing upon the early life of the late Bishop McLaren of the Diocese of Chicago, and the Rev. Dr. Sage, Bishop-elect of Salina. In connection with what Mr. Rose has to say, the News Editor of THE WITNESS may state, with some interest to our readers, that Grace Church, Cleveland, will have given three Bishops to the Church in the United States when Dr. Sage is consecrated. The other two were the late Bishop of Mississippi, the Rt. Rev. Hugh Miller Thompson, and the late Bishop of Quincy, the Rt. Rev. Frederick William Taylor. "Clevelanders," says Mr. Rose, "can take pride in the fact that another Cleveland man, born and bred in our city, has been elected a Bishop of the Protestant Episcopal Church. At the recent session of the House of Bishops, held in Chicago, the Rev. John C. Sage was elected Bishop of Salina by a vote that was almost unanimous. John C. Sage was a Cleveland boy until his clerical duties drew him from the city. He was a boy of many activities and many friends, a Central High School boy, Editor of the school paper, famed as a debater. In his earlier years he was a newspaper boy, like many other Clevelanders who have climbed the ladder. His father was Jacob C. Sage, for many years on the news staff of the Cleveland Herald. His brother was the late William Evans Sage, the well known and fondly remembered dramatic critic, who died in 1913.

"When John Sage was a boy he owned a Cleveland Plain Dealer route and was his own distributor. It is interesting to recall that he is the second Plain Dealer attache to become an Episcopal Bishop. The other was William E. McLaren, who was a reporter on the Plain Dealer in the 50's, when Judge J. D. Cleveland was associated with J. W. Gray on the editorial staff.

"McLaren was the paper's only reporter for a time, and because he instituted a department called 'Spice', was often alluded to as the 'P. D. Spice Man'.

"It was to McLaren that Editor Gray gave his famous advice:

"'William,' he said, 'I want you always to tell the exact truth in your columns. If there is any lying to be done in this paper, I will attend to it on the editorial page.'

"Rev. John C. Sage has occupied pulpits in Illinois and Iowa, and his field of service has steadily widened. His promotion is a distinct recognition of his usefulness. It will give pleasure to the many friends who knew and loved him in his earlier years."

"Are we going to join that unfortunately large number of muddle-headed people who regard religion as a luxury, not as a necessity, and therefore we ought to eliminate the Church in these days when Hoover has urged the abolishment of all luxuries?" is a pertinent question asked by the Rev. D. B. Matthews, Rector of St. Paul's Church, Brockton, Mass.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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A CALL FROM THE WAR COMMISSION

Pertinent Facts Concerning the Church's Work for the Soldiers

The Church War Commission calls upon the Church for $500,000 for the work of the Church in 1918. The War Commission is going to trust to the patriotism and loyalty of Church people without creating an elaborate campaign organization. Until January 27th there will be a quick process of education of the Church, reaching the climax on January 27th when there will be a great contribution in all the Churches. In order that that contribution may be adequate, work must be done throughout the Dioceses and Parishes. The Bishops and Clergy have already received a foreword on the subject. Literature will go out. It is hoped that the Clergy will, on each and every Sunday in January, speak a strong word so as to keep the subject before the minds of the people. Envelopes and pledge cards will have been received some ten days before the twenty-seventh; and it is hoped that, either through the personal work of the laity, or through the mail, these envelopes and cards will be in the hands of the people, in order that they may make up their minds as to their gifts before the twenty-seventh.

The question is often asked,—is the money that we are spending for campaign work in our Diocese to count towards that $500,000? The answer is, No. The analogy of the methods of our Board of Missions is a good one. Each Diocese does a certain amount of missionary work in its Diocese for the general work of the Church, that money to be distributed by the Board where it is most needed.

A number of the Dioceses have heavy Camp expenses. Others have none. Those that have heavy Camp expenses will support them and also give towards this general fund. If, however, there comes a request from any one of those Dioceses for an appropriation from the general fund to help them in their Diocesan Camp responsibility, the War Commission can draw from the one-half million dollars for that help. For illustration: The Diocese of Pennsylvania has a budget of perhaps $50,000 for expenditure in its Diocese. It is planning to raise $100,000 towards the War Commission. Its total campaign therefore will be $150,000. The $100,000 will be used by the War Commission for distribution where most needed.

On the other hand, some Southern Dioceses may be very heavily loaded with Camp expenditure. Its resources are strained to the utmost. It will do everything in its power to support the work in its borders. It will, as a matter of Church loyalty, make some contribution to the General Fund; and then the War Commission may send back to that Diocese an appropriation from the General Fund to reinforce the Diocese in its heavy campaign responsibilities, hence every Diocese should give towards this campaign as they give towards general Missions. Those with heavier responsibilities will receive aid from the General Fund. Those Dioceses which have light campaign responsibilities must be depended upon for large gifts, hence the difficulty of the War Commission making any exact apportionment, although they may, from their central point of view, suggest a rough figure.

This, however, is the one war call of the Church. Men and women of the Church have given in large figures for the excellent work of the Y. M. C. A. and loyalty to the Church will prompt them also to give in large figures to their own Church work.

Bulletin No. 1, which you have received, gives fuller information. Another Bulletin will come out in a week, giving the budget and objects of the work in more definite terms.

Bishop McCormick is in France and hard at work. He has seen several of our Chaplains and we can appreciate with what satisfaction the Chaplains must have met him and have realized that an officially credited representative of the whole Church is there to support them in their work.

The War Commission is in receipt of letters and telegrams from him calling for different items of equipment. The great difficulty is in the matter of transportation. Shipping space is so cramped that it is very difficult to get permission to send anything of bulk across. For instance: A given regiment in France is billeted in several villages along ten to fifteen miles. A Chaplain must keep in touch with them all. A Ford car or a motor cycle is indispensable. A second-hand Ford in France is $150, a motor cycle $600, and yet it is extremely difficult to get a Ford shipped, hence the Chaplain must walk, which means that he is greatly hampered in his work.

One Massachussetts Chaplain who was equipped by his Diocese when the war broke out, writes that his car is the only vehicle for errands and passenger traffic in the regiment; and (as he writes) when the Colonel asks the Chaplain for a ride it puts the Chaplain to the front. This Chaplain has no need to be put to the front in such a way for he is known and respected by the whole regiment.

The War Commission realizes that the Y. M. C. A. is most cordial. The Church Chaplains depend upon the Y. M. C. A. huts, in many instances living in them and working with the Secretaries. As Dr. Mott has well said, the Y. M. C. A., composed of laymen, and the commissioned voluntary Chaplains, being the Clergy, are indispensable to each other in the work of the Church for the men of the Army and Navy.

Bishop Murray's Message to Soldiers and the People of His Diocese

The Rt. Rev. Dr. J. G. Murray, Bishop of Maryland, sent the following Christmas message to the men who are engaged in war service from his Diocese:

"To the Maryland Troops, wheresoever They May Be, in Camp and Field:

"I love every one of you dearly. I pray for you daily. And I trust you fully to hold sacred the memory of home, maintain the prestige of your State, defend the cause of your country, establish the rights of man, and accomplish the purpose of God in this war for human liberty under Divine authority—not only as loyal Marylanders and Americans, but also as good soldiers of Jesus Christ. God bless you every one."

To the people at home the Bishop's message reads:

"To All at Home:

"On this Christmas of universal sadness and concern, may God make you glad with the remembrance of the birth of His Son, Jesus Christ. And may He give us all the comforting assurance that as His Son then came that the world might have life, and have it more abundantly, so have our sons now gone that this same life shall not be allowed to perish from the earth, but shall eventually give universal light to theme that sit in darkness, and in the shadow of death, and guide our feet into the way of peace permanent here and perpetual hereafter."

Special Meeting of the House of Bishops

CALLED BY THE PRESIDING BISHOP

A special session of the House of Bishops is hereby called, to convent in the Church House, 281 Fourth Avenue, New York City, at 10 a. m., Wednesday, April 10th, 1918.

THE PURPOSE OF THE CALL IS:

I. To act upon the proffered resignation of the Rt. Rev. Paul Jones, Bishop of Utah.

II. To consider, and, if deemed best, to proceed to fill the vacancy likely to exist in the Missionary District of the Phillippines.

III. To act upon any other business that may lawfully be presented at a special session.

The Bishops are invited to send to the Secretary of the House any names of persons suggested for the expected vacancy in the Phillippine Islands.

Each Bishop is requested to return as early as convenient, on the slip enclosed herein, to the Presiding Bishop, the statement whether he will be able to attend or no.

DANIEL F. TUTTLE,
Presiding Bishop.

Bishop Brooke's Twenty-fifth Anniversary

The Rt. Rev. Francis Key Brooke, D. D., quietly celebrated the twenty-fifth anniversary of his consecration as a Bishop on the Feast of the Epiphany and received the congratulations of his friends. His quarter of a century of service in the Episcopate will be formally commemorated at the forthcoming Provincial Synod of the Southwest, which will meet in Oklahoma City, Okla., on the 22nd inst. The Oklan, which will meet in Oklahoma City, Okla., on the 22nd inst. The Oklan, published at Oklahoma City, states that plans for the celebration are now being formed and Bishops and Prelates of the Episcopal Church of the Southwest will participate in the honors to be paid Bishop Brooke.

Bishop Brooke was consecrated January 6, 1893, in Grace Cathedral, Topeka, Kansas, and designated as the first Missionary Bishop of Oklahoma. Fifteen years of his life had been spent prior to that time in the service of the Ministry of the Episcopal Church, during which he had served as Rector at College Hill, Ohio, Portsmouth, Ohio, Piqua and Sandusky, Ohio, St. Louis, Mo., and Atchison, Kansas.

Many Churches Established

In a few years after Bishop Brooke assumed his duties as Missionary Bishop of the State, Churches began to spring up all over the Diocese. Churches were built in order at Lehigh, Coalgate, Wagoner, Muskogee, Tahlequah, McAlester, Vinita, Purcell, Ardmore and El Reno, and when the Cherokee strip was opened, Churches were built at Perry, Enid, Woodward and Alva. But during the early days, Bishop Brooke often did not have a Church for his services. Homes, lodge halls, tents and frequently the open air had to be used in the absence of a Church building.

Oklahoma was divided into two Missionary Dioceses in 1910, Bishop Theodore Thurston taking charge of the Eastern part of the State and the Western and central parts remaining under Bishop Brooke's jurisdiction.

Bishop Brooke is now past 65 years old, having been born in Gambier, Ohio, the site of Kenyon College, which is the alma mater of President Hayes and other figures in the history of the country. He attended Kenyon College and was graduated in 1874 from the academic course. Four years later he received a master's degree and in 1912 the College honored him with the degree of doctor of divinity.

Eight Bishops at Consecration

Eight Bishops were present at the consecration of Bishop Brooke, and all but two of these have died since, Bishop Tuttle of Missouri and Bishop Graves of Nebraska, alone surviving.

Twenty-five years ago there was not an Episcopal Church in Oklahoma or old Indian Territory. Now there are more than fifty Churches and a slightly smaller number of Rectories, and the number of the Episcopalian faith has grown from a few hundred to more than 4,000.

Bishop Brooke reached Oklahoma in the early part of 1893, stopping at Guthrie, where he resided until 1898. His first visit to Oklahoma City was made on January 25, 1893. The Commercial Club gave a reception in the new Bishop's honor at a building on the site of the present Colcord building.

Interesting Letter to a Kansas Parish

One of the Clergy of the Diocese, who prefers that his name be not used, sent the following letter to every member of his congregation early this Winter; it contains highly interesting material:

"Winter work faces us. The whole Nation is at work; young men in training camps; people at home supporting the men at the front. The Church is at work also, all the time.

"The force that sustains all effort is a spiritual force. 'Without Me, ye can do nothing.' Exery man and woman should make the most of spiritual opportunities. The Church is in a community to minister to human souls—to help every person lead the best life. Every Parish must be made to go, and that calls for team work. What does the Parish need?

"It needs every member in Church every Sunday—all soldiers at roll-call. Every person missing is that much loss of force and inspiration.

"It needs every good singer in the Choir to help lead the praises in God's house. The congregation should take its part in the singing.

"It needs every womna to realize that she is a member of the Woman's Guild and should work therein if possible.

"It needs every parent to assist the children to learn lessons, and attend the Church School on time, regularly.

"It needs men and women who seek the Lord's Table, every Sunday or at least once a month and then go forth to be a force for the betterment of the community. Special celebrations of Holy Communion any hour you wish.

"It needs every member of every Church organization at work.

"It is a good thing to see all that is good in each religious denomination; it is better to have all the good that is in each and all of the denominations. The Episcopal Church stands for all this. If any one will investigate, it will be found that the Episcopal Church molds and teaches the truth that is found in each one of the various denominations about us: Lutheran, Methodist, Baptist, Congregational, Presbyterian, Disciples, 'Spiritualist,' 'Science', and holds all the Catholic doctrine that is taught by the Roman Catholic Church. Every one of these organizations, and bodies, has one or more truths of Christian doctrine; the Episcopal Church holds and teaches the truth for which each one of these stands—and only the Episcopal Church holds each truth in perfect balance with all other truth. And this is because it has not departed from the old 'Faith once for all delivered to the Saints'. It has not added to nor taken from that Faith.

"The world is going through a crisis, and it needs spiritual-minded men—men who love God, work for God, know God.

"The Episcopal Church furnishes the means of Grace, and helps toward a spiritual life. Come to Church; keep coming."

Rev. Dr. Harris to be Consecrated Bishop Coadjutor of Marquette Feb. 7

The Presiding Bishop has taken order for the consecration of the Rev. Robert Le Roy Harris, D. D., Bishop Coadjuter-elect of Marquette, as follows:

Time; Thursday, Feb. 7, 1918.

Place; St. Mark's Church, Toledo, Ohio.

Consecrators; the Presiding Bishop, the Bishop of Ohio, the Bishop of Marquette.

Preacher; the Bishop of Michigan.

Presenters; the Bishop Coadjutor of Southern Ohio, the Bishop Coadjutor of Ohio.

Attending Presbyters; Rev. Bates G. Burt, Rev. H. St. C. Hathaway.

Master of Ceremonies; Rev. Geo. P. Atwater.

Deputy Registrar; Rev. E. G. Mapes.

DANIEL F. TUTTLE,
Presiding Bishop.

A Missionary With Zeal

"United we stand." So we stood in '65, after the cleaving of States asunder. The Kingdom of God was revealed in power when the Churches of the separation were still further divided. So the sign to all lands and ages was revealed. But just a practical problem of unity is before me—and a hard nut to crack.

I have to rebuild a ruined Chapel, and united we build, divided, we bolt. So I appeal, and am surprised to find how generously and how slowly responses come—slowly for the beginning, a few dollars here and there, slowly indeed and how generously, for the ending; for one promises the roof, but that leaves the roof in the future—in the air—there it is suspended, like a cloud to pass, if nothing is under it. One promises labor. One promises $500, if I raise $1,500. One promises $800 if I reach the last payment, to extinguish the last $800 of debt. So I am bound by futures and conditions—tied to the present—unable to reach the golden rainbows. What must I do? I consult a neighbor, once a business man, now a minister. He has a ready solution, and says promptly: "Guarantee it yourself, and then raise it!" This is startling and illuminating. It is bold leadership. Go forward on your own guarantee—sieze the futures, connect them to present values, and so begin.

Just opposite lives a prosperous Churchman—a business man from Florida, summering in the mountains. I submit the matter to him. He seems at first surprised, but finally he concludes: "If the guarantee is good, it is all right." So I return home to meditate, and the memory emerges out of the past. I recall a humble minister, once a drayman. Eight times he mortgaged his home and built eight Chapels, and lost nothing by it. His constituency followed him in a body, and paid the mortgage every time.

If a drayman minister does this, why cannot I? I can, if there is the faith to go forward; if there is a home to mortgage; if the united body of constituency follows all together the bold head that plans the leadership!

But "the Church is the worst governed body in the world"—full of compromises and inconsistencies and dead letters and live hindrances—not bound together by the golden rule into strong mutual help. But now, as reformation compromises fade into the remote past, why not unity—practical unity for practical problems—the unity of the firm steel nut cracker in cracking hard business problems? Why not? Let our leaders respond.

B. S. LASSITER.
Marion, N. C.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

This will be the caption for a series of devotional papers which, with the help of God, I hope to write during this year. When the intervals between the Saints' Days occur, I will take up the subjects presented by the Ember Days, Rogation Days and other special seasons. I pray God to make my thoughts worthy of your consideration and meditation. I also take this occasion to thank those many unseen friends who, by letter and card have, from time to time during 1917, expressed their appreciation of my comments on the Collects, Epistles and Gospels for the Christian Year.

May this New Year bring us all closer to the feet of Him who alone can make life bearable, and hopeful, and happy. FRANCIS S. WHITE.

Publisher's Note.—The mails delayed the receipt of this article. As the Epiphany is a Festival that has no particular connection with Sunday, although it came on Sunday this year, and as it ushers in one of the Seasons of a Christian Year, we give it place a few days late.

THE COLLECT

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

One of the important facts for us Christians to keep ever in mind is that the Gospel message is meant for all men. The Epiphany message is a cry to us to stop putting labels on people, and to remember that God has never been without witness to Himself in the world. One of the missions of the Church is to show men that the so-called religion of nature is only a "heading in" for the right port, but that it can not be a port of final refuge and comfort. The tendency in many directions has been for many of us who accept a revealed religion to lean heavily on our inheritance and privileges, and to look with contempt, more or less outwardly expressed, on those who are "led by a star". Never forget that it is possible for "the magi" to come closer to some real manifestation of God in Christ, and to recognize that manifestation, than it is for some of those who have inherited the promises to see, and to interpret them.

Our prayer is the acknowledgment of two facts (1) God will use all means to speak His message to all mankind, not simply to a certain few. (2) That we ourselves are as yet seeing God in Christ only as through a mirror, only knowing Him in part.

It is a prayer that should develop in us patience with the lack of vision in others. The mission message of Jesus, to "go to all the world", has been nearly throttled by those who would keep the promises and privileges among the inhabitants of Jerusalem, and who pray this prayer with the word "Gentiles" in their minds (feeding their prejudices), rather than the word "leading of a star". And then there are those who emphasize the leading of a star rather than the "knowing by faith". Let both sides beware of being tripped by prejudice and ignorance. The whole Collect is a prayer for a wider vision—a world-wide vision, which is to be the reward of those who earnestly follow what light is given them, and who accept in faith the guidance from God which comes from a star, a book, an angel, and which, if we faithfully follow, will inevitably lead us to the Christ of humility. The fruition of the glorious Godhead is not of earth; it is that wonderful vision of the saints, for which vision we are to purify our hearts, which purifying involves disciplines, the opening of minds, hearts, eyes, ears, hands to every revelation of God by Himself, no matter from what quarter such revelation may come.

THE EPISTLE

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Ephesians iii:1.

Do not try to take the mystery out of the Gospel, nor the mystery out of Christ, nor the mystery out of the Church. The effort to do this does not bring you any nearer to God; in fact, it is more than likely to change you from following a star to following a will-o'-the-wisp. Revelation alone makes a mystery intelligible. That is the reason the Church clings to the Bible, because without that revelation she could only show you a book of nature, which involves only the stern judgments of life. But, using the Book of Inspiration, one comes to see God as Saul grew to see Him, and in that vision and that revelation begin to shake off prejudices, inherited and acquired, and to become not a Jew nor a Gentile, nor a bond or free man, but a Christian.

It would be amusing, if it were not pathetically tragic, to see how in our natural life we let our blindness and ignorance hinder our vision of God's life in other people and other races, and look and act as if we were born superior to them all. No one ever saw a vision of God from the hill of pride and self-gratulation. The "Polack", the "Bohemian", the "Dago", have a national and historic background that many of their ignorant employers might well envy and emulate. Not to see this background and appreciate it will prevent us from being good ministers to them in national and social life. So we who have the revelation of the Catholic Faith must be sure we are using that revelation to rightly interpret to others the mystery of Christ, and not rationalize or humanize Him in such ways as to spoil or hinder the vision of God which Jesus came to reveal. And we must also beware that our actions toward non-Catholic professing Christians will not show us as prejudiced because of our privileges.

You who are the least of God's ministers, what are you doing to help others see the vision of Jesus? How much do you care whether others outside of your little Jerusalem enter into the fellowship of the mystery which God has ever been anxious to give to men? "An eternal purpose"! Do you realize that you are in that purpose of God? Have you sought to find out why you were included in it? And is there any reason why you should be included in it to the exclusion of some spiritual brothers of "lesser breed without the law", as you might be led to describe some one who is ignorant of the mystery of Christ and the Church? Not only must you try not to take the mystery out of the Christian religion, but you must realize that you are to glory in that mystery, and are also called to be a minister of that mystery, and are to endeavor to bring others into the fellowship of that mystery, the doing of which involves the only joy in life that no man can take from you.

THE GOSPEL

When Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. St. Matt. ii:1

Why are the "Gentiles" less prejudiced than the "Jews"? Why should privilege so often breed contempt and a false superiority? The magi, once they saw the possibility of finding out the solution of a mystery, put aside all prejudice and fear, and in the simple dignity of those who are genuine seekers after truth, came to the big city, not at all ashamed to face kings and to ask for help. There is a genuine democracy which is born in the hearts of those who have seen in Jesus a vision of God, which no trappings of royalty can awe or subdue; because, having caught a glimpse of the glorious Godhead, they see the tinsel which is in the self-appointed leaders of the thoughtless and unthinking and unseeing peoples of the world.

Do you ever stop to think that in many countries of the world today there are men and women who have a half vision of God, and who need your help to see Him more clearly in Christ Jesus? Are you prepared to place yourself in Herod's class, and by hook or by crook seek to frustrate their ambitions to know God? Are you unwilling that those "outlandish" people should be content with an "outlandish" conception of God's revelation? If you are, then by that attitude you mark yourself as purblind and self-centered people who are not even "Gentiles", who have not even a national religion, but are of the parasite class, always willing to fatten and batten your own souls at the expense of some one who will tell you what he has seen, because he expects you in turn will help him in his search for the solution of the great mystery in which he has found by earnest search some certain light. Notice that the end of all search for God ends in worship. Sometimes the privileged people who have always had Christian privileges and Church opportunities are less worshipful than those less privileged ones who in the starlight have learned to look up, to bend the knee and to give. As a Christian you cannot, dare not, afford to be less earnest seekers after truth than the people who so far are living only in the light of natural religion. Recognize them in all earnest people as seekers after light, and do your part in initiating them into the fellowship of that mystery of God which is hid in Christ Jesus. F. S. W.

The Son of God, Christ Jesus

The Son of God, Christ Jesus,
He is my Lord and King;
To Him my ev'ry talent
Most willingly I bring.
The life which most shall please Him,
That life I long to live.
The strength I need to serve Him,
That strength He'll freely give.

The Son of Man, Christ Jesus,
Was ever true and bold;
The body's every weakness
He constantly controlled.
And by His help unfailing,
In His most holy might,
Against my lower nature
Unceasingly I'll fight.

The Carpenter, Christ Jesus,
He earned His daily bread.
Of faithful, earnest workers,
He is the royal Head.
All sloth and lawless action
He'll help me to despise.
The gain of honest labor
Shall be my only prize.

Saviour of men, Christ Jesus,
Oh, Champion of the weak,
Put down the strong and mighty,
And give earth to the meek.
Grant me Thy strength and courage
To speed the glad day when
True love and perfect justice
Shall rule the lives of men. Amen.

—Bishop Spalding.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. af. Epiph.	Amos 5	Heb.13:1-21	Num. 24:2-24	Matt. 2
	Prov. 4			
M.	Amos 7	John 1:1-28	Jer. 7	Galatians 1
Tu.	8	1:29-end	Isa. 1:1-27	2
W.	Hosea 2:11-end	2	I Samuel 4	3
Th.	11 and 12	3:1-21	15:1-23	4
F.	13 and 14	3:22-end	Deut. 6	5
S.	Micah 6	4:1-42	8	6
2 S. af. Epiph.	II Kings 17:1-23 Prov. 5:1-18	II Peter 3	Isa. 11	Mark 1:1-15

One of the greatest results of the modern study of the Bible, and one not at all connected with any rationalism, is the recovery of the prophets, or perhaps discovery. We have come to see that the prophet was the inspired conscience of his time, and this without at all ceasing to point his finger at the future, but rather the more. The rose bud growing on its bush does not the less tell of the full-blown rose, because of having a life of its own related to its existing environment. Moreover, the prophets thus understood not only blazed the way for the Christ, but bring us today a social message addressed to nations, supplementing the New Testament, which speaks to individuals and to the Church. The new Lectionary, therefore, has undertaken to weave the prophetic teachings into the Old Testament narrative, so that the two mutually explain and illumine each other.

Our first lesson this morning is Amos' appeal for justice and righteousness against ritualism, and a prediction of the Assyrian captivity. For a New Testament correlative we have selected from Hebrews a passage which shows that the priestly conception of religion (attacked by Amos), when interpreted through our Lord Jesus Christ, who actualized the true idea of sacrifice, comes out at the same point: "Forget not to do good and to share with others; for with such sacrifices God is well pleased".

Both selections follow the line of Collect, Epistle and Gospel for the day. St. Paul appeals for the true idea of sacrifice shown in a renewed mind and consecrated body. The Boy Christ gives a concrete illustration of this ("Wist ye not that I must be about my Father's business?"); and the Collect prays for the actualization of the same in our own experience. (Cf. Gen. 22 and Heb. 10, same Sunday, Table I).

The New Testament evening lesson gives the evening congregation an opportunity to hear the connected story of the visit of the Magi, the martyrdom of the Innocents, and the flight into Egypt and return, summing up Christmas and Epiphany teachings. The first lesson is one of Balaam's prophecies of the future victory of God's Church in its triumph over opposing forces—a prophecy coming just after Balaam's experiencing the futility of offering to God rams and bullocks. (Cf. Mich. 6:1-8 in Saturday morning's lesson.)

For week days, we give in the morning further selections of both Amos and Hosea, prophetic of the coming captivity, paralleled by a course reading of St. John's Gospel begun, the Gospel which is peculiarly appropriate throughout to the season of manifestation.

In the evening, the Old Testament selections bear on Amos' theme of the misuse of religious aids, while the Epistle to the Galatians deals with the theme of sonship to God, suggested by the story of the Boy Christ in the Temple.

THE SANCTUARY OF PRAYER

Prayers selected from "Hymns and Prayers for the Army and Navy," prepared at the request of Bishop Lawrence by Dean Rousmaniere, Dean Hodges, and the Rev. John W. Suter. (Houghton Mifflin Co.)

Almighty God, teach us to hate that which is bad in thought, word, and deed, and to love that which is good; make us to stand up for the right and the true, as brave soldiers of Christ, and faithful members of His Kingdom the Church; through the same thy Son Jesus Christ our Lord. Amen.

FOR LOYALTY

Almighty God, grant me Thy gift of loyalty. For my Home give me love and obedience; for my Country, sacrifice and service; for my Church, reverence and devotion; and in everything make me true to Thee; through thy Son, our Saviour, Jesus Christ. Amen.

FOR A CLEAN HEART

Almighty God, drive from me all unclean thoughts, keep my lips from all wicked words, and in every temptation save me by the remembrance of Thy Son Jesus Christ, glorious in purity and strength, my Master and my King. Amen.

FOR A STRONG BODY

O God, who hast made me; grant me Thy gift of health, that with a strong body I may fight for the right and the true, and be Thy faithful soldier and servant unto my life's end; through Jesus Christ our Lord. Amen.

FOR THOSE WE LOVE

O thou who hast ordered this wondrous world, who knowest all things in earth and heaven, so fill our hearts with trust in Thee, that by night and by day, at all times and in all seasons, we may without fear commit those who are dear to us to Thy never-failing love for this life and the life to come. Amen.

FOR ONE IN PAIN

O God, whose blessed Son endured the bitterness of the cross; Grant that Thy sick servant remembering Him, may receive strength from His strength and partake of his victory; through Jesus Christ our Saviour. Amen.

FOR ALL WHO ARE SERVING OUR COUNTRY IN THE WAR

O Almighty Lord God, who neither slumberest nor sleepest, protect and assist, we beseech thee, all those who at home or abroad, by land, by sea, or in the air, are serving this country, that they, being armed with Thy defence, may be preserved evermore in all perils; and being filled with wisdom and girded with strength, may do their duty to Thy honor and glory; through Jesus Christ our Lord. Amen.

One Atom Back

I owe God a little of my GOODS. He demands back scarcely an atom of the good things He has given me, as an acknowledgment that all blessings come from Him. To the woman of Samaria at Jacob's well Jesus said: "Give me to drink". And the creature gave back to the Creator of all water a tithe of His own gift. My Lord did not make His society purely spiritual. He suffered it to require material support. Though He had the power to "command these stones to be made bread", He appointed Judas to be His treasurer, to accept the offerings of the faithful, and "to buy those things that were needed". He made money instead of miracles the ordinary support of religion. Spirituality alone never paid a bill for lands, Churches, heat, light, repairs and furnishings. Can you mention any society that has all benefits and no dues? Christ performed stupendous miracles; but a society of that kind is not one of them. Our Lord obliged every member of His society to "deny himself" certain pleasures of sense purely for His sake. My dues in this Parish may be only ten cents a week. I simply deny myself one ten cent pleasure a week to pay them. For that trifle I have a permanent seat in Church. If I ever become so stingy as to deny my Lord the above pittance of my LOVE, or TIME, or GOODS, I will be consistent and disclaim all membership in a society whose meetings I will not attend, and whose dues I will not pay. If really poor, all my Lord's blessings are free to me, and my Church will aid me.—Rev. E. W. Averill.

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Confirmation Instructions

by

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

INDEX OF TOPICS

1. What is in a Name?
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INTRODUCTORY

My late friend and classmate, Bishop Frank Spaulding of Utah, had a quotation of which he was very fond:

"Life is conscious effort transforming itself into unconscious habit.'"

A little reflection will show how this applies to everything in life. Walking, playing the piano, your vices, your virtues come under this head. It applies also to the training of soldiers. An untrained soldier is not an asset, but a nuisance, on the field of battle.

What is needed at the time of Confirmation is not so much academic teaching as painstaking drill in the Prayer Book which is the Manual of Training.

The whole Christian body is sick because it is an untrained body and Confirmation is the opportunity for such training.

If you drill your candidates properly, you will have later on a congregation which can be inspired by preaching.

Never mind if the classes are small. See to it that they are well trained, and require of them certain things, without which they cannot be presented.

1st. A regular attendance at Church services during the period of preperation.

2nd. A regular habit of daily prayer in private.

3rd. Conscious study of the instruction and faithful attendance at the classes.

Unless candidates are willing to do this they should not be confirmed.

The probability is that you will begin your classes soon after the holidays, so this series of instructions is arranged in pamphlet form, and will be issued each week beginning with the new year, and covering a period of twenty lessons. They are so arranged that the first half of the lesson leaf is for the candidate to study, the second half to assist the Rector in the instruction.

Confirmation Instructions

II.

WHAT DO YOU PROMISE?

Catechism (to be learned).
Dost thou not think, etc.? P. B. p. 266.

Prop. 1.

When we make a promise, or a vow, it is to do a certain definite thing; as if I promise to pay a certain sum of money on a certain date for which I have received a certain value.

So in our baptismal vow we promised certain definite things for which in turn certain definite things are promised to us. This we call a covenant.

It is most important that we should know just what we promise in order that we may keep our vow.

We promise three things. (1) To renounce evil. (2) To believe the Christian Faith. (3) To obey Christ's laws.

Prop. 2.

The first promise: "To renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh" is a promise to put up the best fight that we can against the sin that is in us.

I know many mean people, but I know no such meanness in anyone as I do in myself, for I only know a part of the meanness in others, but I know all that there is in myself.

"O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

Prop. 3.

I know that "the wages of sin is death" and that the "soul that sinneth it shall die"; and I also know that "the blood of Christ can cleanse me from all sin."

I want to obey God, but I find within me a law, that when I would do good evil is present with me.

What is this evil?

(a) "The Devil and all his works."

(1) PRIDE is the sin of the Devil, and pride is the setting up of my will against God's will, so that like Satan I am a rebel against God.

Instead of pride I must have HUMILITY, which is the property of a good soldier, the desire to be taught and the willingness to obey.

(2) ANGER is the result of defying God. When a man knows he has done wrong, he gets angry at the one whom he has wronged.

Anger is, as boys say, "getting mad." It is the losing of our reason for the time being. Instead of anger I must learn MEEKNESS, which is the faculty of acknowledging when I am wrong, and being ready to forgive when someone else is wrong.

(3) "Anger is cruel but ENVY is outrageous." What is this third sin of the Devil that we call envy?

It is that sin by which we are made miserable by somebody else's good fortune, and so think ill of that person and talk slanderously about him because he has something that we lack.

It is the sin which poor people are apt to have toward the rich, just as pride is the sin that the rich are apt to have against the poor. Instead of envy we should learn CONTENTMENT.

(b) "The pomps and vanities of this wicked world."

This includes the sins that we have already considered, especially the vanity which is puffed up because of success. But "the love of money is the root of all evil' with men, and this inordinate desire for wealth, we call COVETOUSNESS, which is the passion to get, so that we are unwilling to give.

The opposite of Covetousness is Generosity.

(c) "And all the sinful lusts of the flesh."

This refers to the pampering of our flesh in its appetites.

The inordinate desire for ease which we call SLOTH; the unregulated indulgence in food and drink, which we call GLUTTONY; and the illicit passion for the other sex which we call "LUST."

If we are fighting our own meanness we must learn to regulate our own body and this we do as good soldiers by training ourselves in Industry, Temperance and Purity which are the opposite virtues to those vices.

Now you will have a real soldier's task to fight these enemies within us which ruin our lives, make us unhappy and separate us from God.

We have promised to "fight a good fight" and to lay hold on eternal life.

QUESTIONS

Q. In what way have we committed ourselves to a definite covenant with God?
Q. About whom do you know more meanness than any one else?
Q. What are the sins which we are to fight against?
Q. Name the virtues we are to cultivate.
Q. What is the result of a deadly disease? of a deadly sin?
Q. Can diseases be cured?
Q. Can sin be forgiven? How?

READINGS

Text: "Promise unto the Lord your God and keep it."

1. The broken Covenant of Cain. Gen.iv:1-15.
2. The Covenant between God and Abraham. Gen. xii:1-4; St. Luke. i:68-75; Galatians iv:22-31.
3. The Covenant with Moses. Deut. v:1-22.
4. The covenant with David. II Saml. vii:12-17.
5. The new Covenant. Hebrews xii:18-24.

Collect of Ash Wednesday.

PUBLISHER'S NOTE

This series of Confirmation Instructions will be sent in leaflet form every week in any puantity desired at the nominal price of **Ten Cents** for each set of Twenty Lessons, plus the postage each week.

A better way yet would be for each member of the Confirmation Class to subscribe for THE WITNESS, and get also all the other good things each issue contains. Address

THE WITNESS, Hobart, Indiana.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXI

Vs. 29. **Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.**

Sadler: **Corrupt communication,** filthy speech, foul and filthy language acts in the spiritual building like the leprosy on the wall of the house (Lev. xiv:34) rotting and polluting it. As members in the Mystical Body we are not only to speak no filthy or corrupt language, but we are bound to edify one another, to build up one another on our most holy faith. (Jude 20.)

Elliott: **That it may minister grace.** Impart a blessing to those who hear it.

Sadler: Not only is the sermon of the Christian preacher a means of grace, but so is the private conversation of the true Christian.

Gore: The Christian talk is to be, not indeed edifying in the narrowest sense, but such as builds up what is lacking in life, or supplies a need, whether by counseling, or informing, or refreshing, or cheering; so that it may give grace, that is, afford pleasure and in the widest sense bring a blessing to the hearers.

Vs. 30. **And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.**

Meyer: **Do not grieve the Holy Spirit of God.** Evil discourses are so often opposed to the nature and aim of the Divine Spirit who dwells in the Christian that he cannot fail to be grieved thereat.

Hermas: Distress not the Holy Spirit that dwelleth in you lest He entreat God and He depart from you.

Wordsworth: A plain evidence of His personality.

Sadler: This teaches us the fearful truth that we may receive the Holy Spirit and not retain Him, but provoke God to take Him from us; and so with great wisdom the Church puts into our lips the words of the Psalmist, "Take not thy Holy Spirit from us."

Wordsworth: **By whom ye were sealed** at a particular time, i. e., at your baptism which is called the seal by the ancient Church.

Chrysostom: The Seal of the Holy Ghost is upon thee. Let that seal be upon thy mouth. Break it not. The mouth of him who is sealed by the Spirit will never utter what is unworthy of the grace he has received from the Holy Ghost.

Wordsworth: **The day of redemption,** the great day, the day of the general resurrection, the great day of redemption for which the whole creation now groans (Rom. viii:23. The Seal of the Holy Ghost is here connected with the future glory of the Resurrection.

Gore: Christians are to think of the divine purpose of the Holy Ghost who has entered into the Church to seal or mark it as an elect body destined for full redemption from all evil in body and soul, at the climax of God's dealings, the last day.

Vs. 31. **Let all bitterness, and all wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.**

Moule: **All bitterness—all malice.** Observe the uncompromising scope of the precept. Revolution in principle was to result in nothing short of revolution in temper and practice.

Ellicott: All bitterness, i. e., every form of it, and that not only as shown in ontward expression, but as the contents suggests, in feeling and disposition.

Wordsworth: **Wrath and anger,** i. e., not only passionate rage but the inner feeling of anger.

Meyer: Loveless and hostile anger, as distinguished from that mentioned in Vs. 26.

Ellicott: **Wrath and anger.** Emanations from and products of the bitterness. Wrath is properly the agitation and commotion to which bitterness gives rise, anger is the more settled habit of the mind.

Moule: **Clamour.** The violent assertions of rights and wrongs, real or suffered.

Ellicott: **Clamour and evil speaking.** Outward manifestations of the foregoing vices. Clamor is the cry of strife, evil speaking a more enduring manifestation of inward anger that shows itself in reviling not in the present case, God, but our brethren.

Moule: **Malice.** Mentioned last as the deepest and more subtle sin, unkindness in its inmost secret.

Ellicot: Malice is the genus to which all the other mentioned vices belong, or rather, the active principle to which they are all due, uncharitableness in all its forms.

Vs. 32 **And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.**

Ellicot: **Kind.** Sweet in disposition.

Moule: Useful, helpful and so kindly.

Meyer: **Tenderhearted.** Compassionate.

Ellicot: Tenderhearted designates the exhibition of that merciful feeling of which the "bowels of mercy" were the imaginary seat.

Sadler: These good things are to be practiced amongst Christians, but they must first be sought. They are the fruits of the Spirit.

Meyer: **In Christ,** in whom self surrenders to the death of atonement the act of the divine forgivness was accomplished.

Wordsworth: **Forgave you**—i. e., bestowed upon you forviveness as an act of grace, a gift in Christ dying for you; and applied that gift to you actually and personally in your profession of repentance and faith in Him at Baptism (Act. ii:38.)

THE SACRAMENTAL LIFE

By the Rev. Harry Ransome

II.

The Incarnation

The books of both the Old and New Testament are full of mystery, and to interpret it writers have used simple illustrations in picture language. The early generations of the world's ages have almost invariably spoken in this language. We have the picture in Genesis of God walking in the Garden of Eden, also smelling the savor of men's sacrifices. Our Lord used this language quite freely; St. Paul also to a less degree in his Epistles, while the vivid language of St. John in the Apocalypse cannot be overlooked.

A later age, closer to our own day, for themselves and others, insisted upon an absolute literal interpretation of this language, with disastrous results, for in the revolt against this school of thought men have thrown over not only the language of picture, but they have endeavored to restate revelation by the aid of pure thought or philosophy, and their rationalism has resulted, in some instances, in the blank denial of all mystery. Or, failing this, they have endeavored to hold to the old symbolic language, but to evacuate the pictures and substitute fundamentally different ideas. Again, there are others who sincerely hope, by restating Biblical mysteries in present thought or expression, to gain for the Bible a greater belief and hold over the modern educated person; yet it is doubtful whether in substituting modern philosophical terms for Biblical words and pictures, they are only substituting one set of symbols for another. The ultimate truth behind the symbol remains just as impenetrable, and the act of faith, necessary for belief, just as strong.

But let us turn aside from consideration of the Old Testament, and ask curselves how we should approach the **Christian mysteries**—the truths of our Faith. How can each one of us relate them to our own individual life? Certainly we must treat them historically and symbolically. Can we accept this proposition put forward by Dr. Inge, "A symbol implies a mystery, and a mystery implies a revelation"? In theology, the limit of pure philosophical thought is soon reached, but faith leaps the boundary, and then the physical world from which the symbol is drawn is the visible manifestation of the reality of the mystery, and expresses the unity between the seen and the unseen, the finite and the infinite. If we accept this statement, man himself is a great mystery. The unseen life, which is the truest part of him, is revealed through his body and outward acts. His body is the visible symbol of the inward life. But we must go one step farther; this life must be related to Almighty God, the Source of Life. And what is the **media** by which God communicates His Life to us and unites our life to His? By another mystery, the Mystery of the Incarnation, the revelation of the Word, made Flesh through the Virgin Birth, and dwelling among us. To deny the Virgin Birth, to deny the Paternity of the Holy Ghost as the Father of our Lord's Humanity, is to empty the Mystery of its meaning and rob it of its truth.

A Sacrament, then, is an outward and visible sign of an inward and spiritual reality; and the greatest Sacrament of all—the primary Sacrament—is the Sacrament of the Incarnation. There we have the symbol in our Lord's Human nature, the Mystery in the two distinct natures, Human and Divine, in the One Person, and out of the heart of the Mystery comes the revelation, namely, the gift of Divine Life. The other Sacraments of Christ's Body are but extensions of this great primary Sacrament, and they in turn minister to the Life which this great Mystery reveals. "Except a man **be born** of water and the spirit"; water and words, the Mystery and the revelation—Eternal Life. So, again, in the Holy Communion; bread and wine, the words of Consecration, the Mystery and the revelation—"He that eateth my flesh and drinketh my blood hath eternal life". "He * * * abideth in me and I in him."

That Christ not only shares His manhood with us, but His Godhead, means that in the deepening process of His Life, He unites us to His own Self. And this Life, our life gathers up into Christ's, is Sacramental in all its phases. Our outward life becomes the symbol which expresses the inward and spiritual reality of the Divine Life of Christ abiding in us. The sum of a Christian's life can never be trivial or evanescent, neither can it ever be commonplace, because it is a life hid with Christ in God.

The Very Rev. R. K. Massie, D. D., Dean of Christ Church Cathedral, Lexington, Ky., who has been absent for some time owing to broken health, is now much improved and expected to return to his charge soon. Though it will be necessary for him to be careful and go somewhat slowly for some time, yet he is assured that in time he will be well and strong.

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

Calvary Cathedral, Sioux Falls, S. D., was the first Church in that city to raise a Service Flag in honor of the men who have enlisted in war service.

A new four-manual Moeller organ, recently erected in St. Mary's Church, Brooklyn, N. Y., was consecrated at the morning service on the Feast of the Epiphany, Sunday, Jan. 6.

For the first time in many years the Christmas tree at Trinity Church, Ft. Wayne, Ind., bore no gifts for the children. The Sunday School had voted in favor of doing without the presents this year, in order to respond to the appeal for aid from the Colored Schools of the South.

The Alumni and students of St. John's University, Shanghai, have raised and placed in the hands of President Pott $11,000 as their share of the $15,000 needed for the new University Gymnasium, to be erected in memory of the late Professor F. C. Cooper. Dr. Pott has personally secured from friends in this country $2,500 and needs $1,500 more to make good his part of the pledge to the Building Fund.

Special New Year's Day services were held at Baltimore, Md., for the clergy and laity of the Diocese, in response to a request of the Rt. Rev. John Gardner Murray, D. D., Bishop of the Diocese, for the purpose of making "special intercessions and a deeper consecration of 'ourselves, our souls and bodies' to the Lord and the work of His Church and the service of humanity". The first service was held at 8 a. m., in Grace and St. Peter's Church. The second service was conducted especially for the women of the Diocese.

St. Mary's Church, Middlesboro, Ky., the Rev. Thomas L. Settle, Minister-in-charge, has received through several of its communicants, the gift of a $1,200 pipe organ, equipped with electric blower. Mr. Pilcher, Louisville, Ky., maker and installer of the organ, worked night and day to have the organ ready for the Christmas service, when it would be used for the first time. It was in place and played the Sunday before Christmas. Mr. Pilcher's son was engaged as organist for that special Christmas service. His handling of the organ was that of an expert, and elicited high praise at the recital given Christmas afternoon.

Two flags have been blessed and raised in the Church of the Advent, Brooklyn, N. Y. One is a United States Regimental flag, which was the gift of Mr. John Reynolds, a Civil War Veteran, and the other is a large Service Flag, with twenty stars, representing the young men who have gone out of the Parish into war service, presented by Mrs. Henry J. Rode, a communicant of the Parish. Company A, Home Defense League, of which the Rector, the Rev. R. R. Upjohn, is the Chaplain, attended the service of dedication in a body.

The Sunday School of St. John's Church, Columbus, Ohio, at their Annual Christmas Festival, instead of following their usual custom of presenting gifts to the members of the School, requested the children to bring gifts for the poor of the city. The Columbus Dispatch states that "the presentation of the gifts was the final act of a brief play presented by some of the members of the Sunday School. It consisted of three scenes from the Bible story of the first Christmas, the last scene of which was the appearance of the three wise men at the manger in Bethlehem, bearing their gifts for the infant Christ child. The children followed the wise men, putting their gifts likewise at the foot of the manger. The gifts were presented through the Associated Charities."

The Rector of Trinity Church, Louisville, Ky., the Rev. Henry P. Manning and his family, were the happy recipients of a most generous and comprehensive Christmas box, sent them by the Woman's Auxiliary of St. Paul's Church, Duluth, Minn. The box, containing more than 150 articles of varying description, both for the house and each of the three members of the family, reached Danville the Thursday before Christmas in plenty of time to add great joy on Christmas Day, especially for the two-year-old member of the household. In the letter announcing the shipping of the box was a $30 check for the Rector. The value of the box was certainly nothing less than $100 Too high praise cannot be given the Woman's Auxiliary of St. Paul's, Duluth, for its generosity, interest and Christian love. Arrangements for this box were made when the Rev. Mr. Manning was General Missionary of the Diocese of Lexington.

At Grace Church Sunday School, Pittsburgh, the Rev. William Porkess, Rector, there has been established what is uniquely called "The Children's Superstructure of Unselfishness". Each Christmas time the boys and girls of the Parish sacrifice their candy, and use the money for the sake of others. The School entertainment was held on Holy Innocents' night. The scholars are proud of their record, covering five Christmases. It is indeed a superstructure. In 1913, sixty presents for selected destitute children of Pittsburgh were given; 1914, several pairs of blankets for the Pittsburgh Children's Hospital; 1915, decorations for St. Barnabas' Home for Incurable Men and Boys; 1916, a wheel chair for the crippled children of St. Margaret's Memorial Hospital; and in 1917, a sum of money sent for the relief of the starving children of Armenia.

A Communion service, which was given to Christ Church, Waterloo, Ia., shortly after the organization of the Parish in 1881 by Mr. John Miller and family, has been presented by the Parish to St. John's Church, recently organized at Cedar Rapids, Ia. The gift was made by the Vestry of Christ Church at the suggestion of Miss Abbie Miller, the only surviving member of the family, who is a resident of Cedar Rapids. The Rev. M. L. Tate, Rector of Christ Church, presented the Communion set to St. John's Church in person, and used it in a celebration of the Holy Communion on the fourth Sunday in Advent.

At Trinity Cathedral, Omaha, Neb., on the Sunday after Christmas, Dec. 30, 1917, the Bishop of the Diocese ordained as Deacons Mr. Henry F. Selcer and Mr. William D. Foley. The Dean of the Cathedral and the Rev. A. H. Marsden presented the candidates, and the sermon was preached by the Dean. Messrs. Selcer and Foley are Seniors at Seabury, and after their graduation in May next will be assigned to work in the Diocese of Nebraska.

The Rt. Rev. Dr. Frank Du Moulin, Bishop Coadjutor of Ohio, recently confirmed a class of nineteen at St. Paul's Church, Freemont, Ohio, making a total of thirty-nine persons confirmed by him in this Parish during the past thirteen months. The Bishop also blessed a beautiful United States Flag and a Service Flag with nine stars, presented by Miss Minnie Failing, a devoted communicant of the Parish. The Rector, the Rev. A. I. Ernest Boss, conducted the service, and the Bishop preached a patriotic sermon on "The Nation's Vacation". At the Church School Christmas Festival, after the opening service and the offering for Diocesan Missions, the lights were turned down, and three men, representing the three wise men, clad in kingly robes and bearing lighted torches, led the children down the main aisle and up the north aisle of the Church, past a living picture of the Holy Family, near which had been placed a Christmas box, into which the offerings of the members of the School were placed for the poorer children of the city. The offerings consisted of food and toys. The closing exercises were held in the Parish House, where gifts of candy, popcorn and oranges were distributed to the children of the School.

Personal Mention

Rev. Arthur J. Watson has accepted the Rectorship of St. Luke's Church, Pawtucket, R. I., and entered on his duties on the Feast of the Epiphany.

The Rev. John Grainger entered upon his duties as Rector of the Church of the Redeemer, Okmulgee, Oklahoma, on the 10th inst. He was formerly Missionary of Southeastern Oklahoma.

The Ven. George M. Babcock, Archdeacon of Fond du Lac, accepted a call the first of the month to the Rectorship of St. Paul's Church, Marinette, Wis., and has assumed charge of the Parish.

The Rev. R. E. Abraham, Rector of Holy Cross Church, Brookly, N. Y., has accepted Bishop Lewis W. Burton and the Parishes involved, of his acceptance of Paris, Cynthiana and Nicholasville, Kentucky. It is understood that January 1st was the date of effectiveness of his acceptance. Mr. Abraham left St. Mary's, Middlesboro, Diocese of Lexington, to go to Brooklyn, in October, 1913, after faithfully serving that congregation for some seven years. A hearty welcome awaits Mr. Abraham upon his return.

Captain Sanborn Arouses Great Interest in War Service and Religion

Capt. H. R. Sanborn of the Second Minnesota Field Artillery, who has recently addressed large audiences in several Minnesota cities, is arousing a profound interest in war service and religion by the relation of his thrilling experiences at the front in France, and his own conversion from Agnosticism to a firm belief in the Christian religion. Commenting upon an address given by the Captain in St. John the Evengelist's Church, Minneapolis, the Rev. E. M. Cross says: "Certainly none of the congregation who heard Captain Sanborn could doubt the reality of the wide-spread spiritual renaissance among the men at the front, of which we have been hearing and reading so much. Here was one, American born and bred, who from conviction of the justice of the allied cause enlisted in the Canadian army, and saw many months of service as a Captain of Engineers on the Ypres salient, until he was wounded. With impassioned directness, Captain Sanborn spoke from first-hand knowledge of the great sacrifices being made by the peoples of England and France. His account of the effect of the war in converting men under arms from Agnosticism to positive Christian faith was no less soul-stirring than it was convincing, coming as it did from the depth of his own experience. In the presence of death men's doubts as to the reality of eternal life cannot long hold their ground. It is literally true that Christ is thrusting Himself upon the men at the front. They cannot avoid Him. They feel and know Him to be present, and in that Presence they find their comfort and strength.

"Captain Sanborn spoke of how the transformed characters of the men are revealed in their letters home, which it is the Captain's duty to censor. Through the subtle alchemy of trench life, their chief concern is no longer for themselves, but for others.

"We do not see how any who heard him could fail to be moved by Captain Sanborn's appeal for the exhibition of a deeper and more intense Christianity by all those at home 'who profess and call themselves Christians'."

Opportunities for the Church in Haiti

"If the Monroe doctrine is to be made really effective it must acknowledge the spiritual needs of our South American neighbors just as much as it recognizes the contributions of natural resources that those neighbors are pouring into this country," says the Rev. Louis G. Wood of Charleston, S. C. "Hati is a nation in which there are wonderful opportunities for aggressive work. These opportunities have been increased greatly since the United States has taken over the protectorate of that nation, and has assumed the administration of the revenues and the constabulary. The move has left a wide opening for this country to bring Christianity to the Haitians and to influence the people to receive the larger truths, the teachings of the Church.

"Considering the productive side of Missionary work, it is evident that there is something wrong with the support of the Christian Church to these Missions. The trouble is found in the fact that while one-third of the contributions are for the support of parochial work, only one-fifth of the same amount is contributed for the maintenance of Foreign Missions."

Pope Tired of Peace Pleas

The Rev. Walter Lowrie, Rector of St. Paul's American Church, Rome, Italy, arrived in New York on the last day of the old year. According to the New York Times: "He said that the Pope had no intention of sending out any more pleas for peace. He praised the work of the Y. M. C. A. among the men of the Italian Army, and said it had taught the officers the value of providing recreation for the war-worn troops back of the firing lines."

Annual Meeting of Eastern Church Association

The Eastern Church Association will hold its Annual Meeting in the Church of the Redeemer, Brooklyn, N. Y., on Monday, Jan. 21. The Rev. T. J. Lacey, Ph. D., Rector of the Parish, states that this will be the first gathering of the kind in Brooklyn. Previous sessions have convened in Philadelphia, Cincinnati and New York. The Association seeks the promotion of close relations between our Church and the great Eastern communion, made up of the Churches of Greece, Russia, Serbia, Montenegro, Syria, etc.. The importance of these nations in the present world struggle gives timely interest to the conference. Representatives will present definite reports on the situation in Russia, Serbia, Jerusalem, etc. Several Bishops of our Church will attend, and clergy of the Orthodox Churches and the Armenians have accepted invitations.

A service in the interest of the Association will be held in Trinity Church, New York, on Jan. 20, at 3:30 p. m. A similar service and mass meeting will take place in the Church of the Redeemer that night, at which members of the Russian Cathedral Choir have been invited to sing.

Ordained and Will Go to the Front in France

Mr. Arthur E. Whittle, a graduate of the Philadelphia Divinity School, was ordained a Deacon in St. James' Church, Atlantic City, N. J., on Thursday, Dec. 27, St. John the Evangelist's Day, by the Rt. Rev. Thomas James Garland, D. D., Suffragan Bishop of Pennsylvania. The Rev. R. K. Yerkes, D. D., presented the candidate and preached the sermon. The Rev. Geo. Rogers of Philadelphia and the Rev. W. W. Blatchford, Rector of St. James' Church, were the attending Presbyters and assisted in the service. Mr. Whittle has been engaged in Missionary work in Porto Rico the past two years, and since returning home has been doing work for the Brotherhood of St. Andrew. He was born in London. A local paper states that Mr. Whittle expects an appointment immediately as Chaplain with the British forces in France, and expects to sail for the other side in a few days. Mr. Whittle recently received word that his sister, Mrs. Ada Osborne of London, was killed in an air raid by the Germans over London. This intelligence, combined with the fact that Mr. Whittle's two brothers were killed in France about a year ago, led him to hasten his ordination and seek service at the front.

A Church Flag

To the Editor of THE WITNESS:

Wishing to teach in these very parlous times the co-relation and interdependence of Church and State, I have displayed on the sanctuary wall, opposite to the "Stars and Stripes", a Church flag of the following design:

It is made of white silk (white, as particularly appropriate for the emblem of the All Holy One), embroidered in the center with a plain red Latin cross (the cross of Christ, our only hope and glory), and having emblazoned in gold in its upper corners the sacred monogram (the Saviour of the World) and the **Chi Ro** (the Mighty Captain), and in the lower corners the **Alpha** and the **Omega** (symbols of the Divine attributes and the eternal headship of the God-Man). Thus the flag forms a most thorough compendium of Church doctrine, and also by its juxtaposition to the national emblem, an incentive to true Christian citizenship.

At the last meeting of the Knoxville Convocation the above design was officially approved and adopted as the one to be followed in this District, and I was instructed to furnish a description thereof to the Church papers.

I might add, as a hint to the local Guilds, that our flag was made and embroidered entirely by the parson's wife.

B. T. BENSTED.

Rugby, Tenn.

There are two freedoms—the false, where a man is free to do what he likes, the true where a man is free to do what he ought.—Charles Kingsley.

This is the hour for Christian men and women to hold fast to their faith. It is the hour for prayer for grace that the love of God may abide in the heart and continue to work as the one supreme motive, holding men steadfastly to the one consistent Christian purpose—to save and to serve the souls of men.—Ex.

"A Member of the Episcopal Church"

"O, yes, I am a member of the Episcopal Church," replied a bright woman upon whom the curate had called to see why she was not taking an active part in the work of the Parish. "Yes, I was confirmed in St. ——'s Church, New York. My family were old Episcopalians."

"Well, are you not willing to help us in the work of the Parish?"

"Yes, I should like to, but the truth of the matter is, I did so much Church work in the last Parish that I was in, that I simply can't force myself to get into the harness again."

"But I thought you said you are a member of the Episcopal Church?"

"Well, so I am," replied the lady, with a controversial air. "I told you I was brought up an Episcopalian."

"Yes," replied the curate, who had a number of similar visits during the week upon "members" (?) of the Episcopal Church, "will you please tell me what you mean by the word 'member'?"

"Why, of course, the word 'member' means any particular part of the body."

"Exactly," replied the curate, "now my arm is a member of my body, but if my arm were paralyzed, what would you say of its membership?"

"I would say it was a 'dead member,'" laughingly replied the woman, for she was clever.

"And the fact that it had been a good, strong working arm in years gone by would not prevent it from being a dead member now," continued the curate, pressing the point home. "And its membership now, instead of being helpful to the body would be a positive hindrance."

"I guess that's right," replied the woman.

"The truth is," said the curate, "the Episcopal Church is so full of members that either can't or won't work, that the body is pretty nearly paralyzed sometimes."

"Well," said the woman, "I guess I am a dead member. You may call on me for anything I can do to assist you."—Parish Messenger.

Wake Up, America!

The Daily News of Burlington, N. C., gives an interesting account of a patriotic service. It says in part:

"The Church was packed long before the hour of the evening service, and several hundred remained on the outside. Major Scott's Graham Company, Captain Freeman's Burlington Company, the Third North Carolina Regiment Band, now in Graham, under the leadership of Sergeant Huff, the Confederate Veterans, Red Cross Societies, Fire Companies, Mayor and Aldermen from from both places attended in a body.

"The Rector, Rev. John B. Gibble, preached a strong sermon on 'Wake Up, America". He referred to the abuse of 'Kaiser militarism' and said that 'If the allies lose, we will also lose with them, and democracy will be doomed forever'. He covered all important points most conclusively, in so few words, and especially from the moral standpoint, how 'we are now being chastened, our indifference to religion, too much love of ease, luxury and pleasure, and our appalling waste and extravagance. How necessary for all to make sacrifices and do our part in some way, and we do not know how much longer we can eat the bread we now eat; that we should not pray for God to be on our side', and in conclusion he explained the symbol of the red, white and blue.

"The band added to the service, and on the Church lawn played 'Columbia, the Gem of the Ocean', and a long overture of sacred familiar airs, and during service played 'America' and 'Star Spangled Banner'. The 'Marseillaise' was rendered on the organ.

"The Church was beautifully decorated with flags and red, white and blue emblems.

"The special prayers were touching and appropriate, and on leaving, many remarked that they never witnessed a more impressive service nor heard a better sermon.

"The big Vested Choir marched in with a new flag, just presented, singing 'Onward, Christian Soldiers', and marching out sang 'Through the Night of Dark and Sorrow'."

The more a Parish does for the work of Christ at large, the abler it will feel to respond to the demands for its own needs. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty."

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The Witness

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

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OUR WORST ENEMY

There is an aspect of this war that seems to demand an analysis: What are we fighting for? Truth, justice and liberty.

What are we fighting against? Material efficiency without conscience.

We believe that God is on our side. And believing in God, we certainly desire that He shall be on our side; not because we are favorites with the Most High, but because the principles that animate us are the principles that meet with divine approval.

Back of the Nation's struggle there must be a dynamo, that not only turns out munitions, money and merchandise, (Germany has that) but a dynamo that also keeps alive the high motive with which we entered this war.

There is a tendency now that the war is on, to put the whole emphasis on the material output, and to substitute machinery that is turning out things for the dynamo that is energizing character.

There are those who would close our Churches that they may knit more sweaters; who would deprive our Chaplains of support that the huts may be more comfortable; who would neglect our Sunday Schools that our soldiers may be the better cared for.

In short, it is the same old story on a larger scale. Can we save the Nation by banking our spiritual fires? It can't be done.

There never was a time when men needed more to pray, unless Christ's whole gospel is wrong; never a time when Chaplains needed more heartening; never a time when children needed more spiritual care.

We are told that athletics must go on; that the movies are doing a good work; that men must play and have recreation, and so they must; but in the same breath we are told that the Churches must retrench; that benevolences like hospitals, orphanages, etc., must be denied their ordinary support; that everything of a spiritual character must be sacrificed to the material needs of the war. And with what result, do you think? What else but to let down the spiritual fibre of the Nation?

When will men learn that the meager results of spiritual endeavor are not due to the inefficiency of the workers, but to the sterility of the soul?

In times of peace you can get ten men to go to a smoker to one who will make his communion; ten women to participate in the social activities of the Woman's Guild to three who will attend the worship of Almighty God.

Of course a stirring evangelist like Billy Sunday comes along and dynamites them for a time into their spiritual senses and they love the sensation of being so dynamited; but as for braving the burden and heat of the day in spiritual affairs, were it not for a very small remnant America would be like Sodom and Gomorrha.

This Nation may also dynamite John Barleycorn and the brewers fying law and debauching men ther the Turks nor the Pharisees

gholds of sin is not to build up re willing to worship Him and

ver knew never drank a drop ings undone, but that in doing is more efficient than the Kaiser anks does not hesitate frequently profit, and to use the Nation's We are full of material selfish ist that can keep us humble and

of the boys at the front. They ously. But is there no slacking praying that the principles for kept sacred at home?

nt things. To one it is given to go forth to fight, but it is the y, and so Moses, acting as God's he needed the aid of Aaron and

he line and at home to pray for t to expect that those men and manfully under Christ's banner nd to be Christ's faithful soldier shall hold up their hands in thi

Sports cannot take the place of Sacraments, neither can Red Cross work, however desirable, take the place of your personal relations to God.

Rather your care for your spiritual needs ought to make you more rational, more faithful, more persistent in the needs of the Nation.

Let us not think that we can make a religion out of either Y. M. C. A. huts or Red Cross Headquarters. They are both splendid auxiliaries, but the soul needs the presence of God in prayer and sacrament today as it never has needed it before, unless we are willing to wake up and discover that the Devil has captured the Americans, while we were whipping the Huns.

"And when the servant of the man of God was risen early and gone forth, behold an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! How shall we do?

"And he answered fear not; for they that be with us are more than they that be with them. And Elisha prayed and said, Lord I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha."

Truly Elisha won the victory over the Syrians, but Israel refused to believe in the power of the invisible. So while Elisha's message survived in the work of Messiah, Israel failed to accept her prophets, and was scattered to the four winds. Do we believe in the power of prayer or is it the mailed fist that shall triumph over God's heritage?

be glad to have normal conditions return, so that THE WITNESS may come with its usual regularity.

Our readers will be glad to welcome back this week the series of papers, "Around the Parish", by Rev. George P. Atwater of Akron, Ohio. They are brim full of human interest. Mr. Atwater is a clear thinker and writer and of practical experience in Parish life, as these articles attest. He has lately written a book about the Church, which is explained in our advertising columns this week. We are very sure a great many of our readers will want to read it.

Needed in Every Church Home

The Churchman's [illegible]

formerly The Americ[illegible]
carefully revised [illegible]

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

THE CHILDREN'S CRUSADE

The Lenten Offering Number of The Spirit of Missions should be ordered not later than January 15. Last year the children of the Church sold more than 100,000 copies, and this year it is confidently hoped they will do even better.

The conditions under which the copies are ordered are these: they are sent on the understanding that [redacted] than May 1st. [redacted] son may place an order for any number of copies. The 1918 issue is well illustrated and will contain interesting [redacted] from many parts of the [redacted] particulars will [redacted] by the Spirit of [redacted]

questions will be included, suitable for the use of the Church schools where these lessons are used.

A RUSSIAN RELIC

The Spirit of Missions for January contains the following editorial note: "It is seldom that one of the secretaries of the Board of Missions pays an extended visit to the Mission field. When he does, the matter is one of importance and interest to the whole Church. Dr. Wood's journey through Alaska last summer with Archdeacon Stuck was followed with keen interest by many who have been eagerly waiting for the Archdeacon's account of it. As the distance is great and mail is necessarily slow, it is only now that we have the privilege of publishing the long looked for account, written by the Archdeacon of the Yukon. Of necessity much detail has has to be omitted and only the general and out-

Work of Church War Commission in Training Camps

Voluntary Chaplains have been appointed in nearly all of the cantonments, and many of the National Guard and other camps. Voluntary Chaplains whose salaries are paid in whole or in part by the War Commission are appointed upon the nomination of the Bishop in whose Diocese the several camps are located. In certain of the camps Diocesan or Provincial committees make final appointment of Chaplains and pay their salaries from their own treasury. The General Fund of the Commission is used to supplement these resources where needed.

The camps in the southeast are being rapidly supplied with well selected Chaplains.

At Camp Jackson, Columbia, S. C., Rev. Edwin A. Penick, Rector of the Church of the Good Shepherd, Columbia, has left his Parish to give his whole time to his duties as Chaplain.

Rev. Robert E. Gribben, of St. John's in working with a man of his strength, breadth and vision."

The Board of Missions, acting upon the suggestion of the War Commission, has requested Bishop Thurston of Eastern Oklahoma to move to Fort Sill as voluntary Chaplain at Camp Doniphan for three months or more.

Rev. Herman Page, Jr., has been appointed by the Commission as voluntary Chaplain at Camp Lewis, American Lake, Washington, on the nomination of the Bishop of Olympia.

Rev. Charles F. Collins enters upon his duties as voluntary Chaplain at Camp Pike, Little Rock, Arkansas.

The salaries of voluntary Chaplains which have been provided by the Commission up to the present time amounts to $21,500.

Wise Counsels

Bishop Hall has recently been giving wise counsel to his clergy and laity regarding certain questions much to the front just now. He says:

"We are beginning to feel in many ways the pressure of the war. There are probably trying experiences before us. There never was a time when the steadying influence of religion was more needed—to uphold and comfort in suffering and anxiety and bereavement, and not less to save us from excitement and from ill-considered schemes, which would defeat the very purpose sought. On the clergy rests a very great responsibility. By teaching and by example they should at this crisis show themselves real spiritual guides. Prayer and worship, the preaching of righteousness and justice and sacrifice were never more needed.

"For this reason we earnestly deprecate the leaving of ordinary posts of ministerial duty for work more immediately connected with the war, save where there is a direct call, and the opportunity for spiritual ministrations among our soldiers and sailors. Other work for the physical and moral well-being of our representatives in the country's service is to be highly valued and generously supported; but this can be done as well, or better, by good laymen, who are not trained or set apart or commissioned to be ministers of God's Word and Sacraments. We priests must not fail in a true sense to take ourselves—our office—seriously. If we can be well spared from our proper work, is it because we have not really risen to a worthy execution of our office? Those who may be called to active service, and those who return, and those who have to stay at home, will all need the best ministrations, public and private, which we can give. Let them not be disappointed through failure on our part to render the service, 'do the bit', which is allotted to us.

"The shortage of coal has led to the suggestion of closed Churches. This again would be a great mistake. There will be difficulties, and the need of economy. In many places wood can be substituted for coal. In some it may be necessary to restrict the use of the Church to Sunday mornings; where this is necessary, let gatherings at other times for informal devotions be provided in houses. But do not let us begin economies at the Church. Where it is possible, let there be more services rather than fewer, with an opportunity for persons to find a quiet sanctuary for private prayer and intercession. Do not let any Sunday pass without the showing of the Lord's death, and the pleading of His sacrifice in the Sacrament of His Body and Blood. 'Union Services' are admissible, the [redacted] should not be restricted to war time [redacted] so far as principles forbid our tampering with what we believe to be [redacted] parts of our Lord's design for His Church, those principles cannot be lightly set aside at a time when we are called to utmost reality and sincerity."

Service for the Deaf

An interesting service was conducted recently by the Rev. B. R. Allabough, Genueral Missionary of the Mid-Western Deaf Mute Mission, in the Chapel of the State School for the Deaf at Danville, Ky. The service was to have been held in Trinity Church but owing to poor light caused by damaged pipes, it had to be held in the School Chapel. Good light is a very necessary element in a service for the deaf, where the eyes are used instead of the ears. This was Mr. Allabough's last service there, the reorganization of work among the deaf along provincial lines having removed the Diocese of Lexington from his jurisdiction. The Rev. H. L. Tracy of Baton Rouge, La., is expected to succeed him in this Diocese.

Poems We Love to Read

THE ORGANIST IN HEAVEN

(The Wesley of the poem is Samuel S. Wesley (1810-1876), a famous organist at Hereford, Exeter, Winchester and Gloucester Cathedrals. He was a son of Samuel Wesley, also a famous musician, and grandson of Charles Wesley.)

When Wesley died, the angelic orders,
To see him at the state,
Pressed so incontinent that the warders
Forgot to shut the gate.
So I, that hitherto had followed
As one with grief o'ercast,
Where for the doors a space was hollowed,
Crept in and heard what passed.
And God said: "Seeing thou hast given
Thy life to My great sounds,
Choose thou through all the cirque of heaven
What sort of bliss redounds."
Then Wesley said: "I hear the thunder
Low growling from Thy seat—
Grant me that I may bind it under
The trampling of my feet."
And Wesley said: "See, lightning quivers
Upon the presence walls—
Lord, give me of it four great rivers,
To be my manuals."
And then I saw the thunder chidden
As slave to his desire;
And then I saw the space bestridden
With four great bands of fire;
And stage by stage, stop stop subtending,
Each lever strong and true,
One shape inextricable blending,
The awful organ grew.
Then certain angels clad the master
In very marvelous wise,
Till clouds of rose and alabaster
Concealed him from mine eyes.
And likest to a dove soft brooding,
The innocent figure ran;
So breathed the breath of his preluding,
And then the fugue began—
Began; but to his office turning,
The porter swung his key;
Wherefore, although my heart was yearning,
I had to go; but he
Played on; and as I downward clomb,
I heard the mighty bars
Of thunder-gusts, that shook heaven's dome,
And moved the balanced stars.

—Thomas Edward Brown (1878).

GOD'S WILL

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet,
I asked and paused; He answered soft and low:
"God's will to know."

"Will knowledge then suffice, New Year," I cried,
And ere the question into silence died
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer softly fell,
"Yes, this one thing, all other things above,
God's will to love."

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XII

The Parson's Sanctum

"Come right in, please. Just a moment until I can remove these books from a chair. There, sit down.

"Yes, this is my sanctum. It has rather the appearance of a workshop, office, library and museum, all commingled. Quite different from the traditional study of the parson of which we read in old fashioned novels. They had shelves to the ceiling, and those shelves were filled with volumes of theology, while today we have—but look around you and see for yourself.

"You find it interesting? A good study nowadays does arrest the attention. Yes, I use a typewriter. Trollope's parsons no doubt wrote the bromidic neat but small hand that gave manuscripts an apperance of high finish and splendid workmanship. Judging from the contents of the many volumes of the sermons of the period that have now returned to their dust, I should conclude that the publishers must have been hypnotized into accepting those manuscripts by the copper-plate handwriting. We today must resort to the typewriter if we wish to have our letters read carefully.

"Tennis racket? Yes indeed. Used it in college. Once in a while we take a little outing together. Golf sticks, too. What would Jonathan Edwards say? Haven't the least idea. I rather prefer Oliver Wendell Holmes myself. You remember his words in the 'Autocrat'? 'I have found that some of those active exercises which are commonly thought to belong to young folks only may be enjoyed at a much later period.' Rather a sober remark from the good Doctor, yet full of wisdom. It may have been suggested by the sight of children playing on the 'Common.' By the way, I noticed that Holmes made one poor prophecy. He says in sober earnest that rowing, in a narrow boat equipped with outriggers, 'is the nearest approach to flying that a man has ever [illegible] per[illegible]

ture' and a 'Chess Manuel' side by side. Any natural family of books is scattered to the four walls.

"That is not all. Every book has a complexion. It is black, red, blue or green. Colors stumble over one another on the shelves. Here we need a dress reform.

"How do I classify mine? According to service. The ones I consult frequently I keep near me; the others find their level.

"Have I read them all? Bless you, no. One must be very careful about reading a book nawadays. To read some books all at once is about as beneficial as going to the grocery and eating a barrel of crackers. The library furnishes raw material for reading. Your own purpose and your own interest do the rest. To go back to Holmes again, we must remember what he says of each mind having a different 'Saturation point.' You cannot, with profit, read beyond that.

"Do I get my sermons out of those books? No, indeed. Those books get my sermons out of me. Professor James or Dr. Newman Smyth pump away and draw up one sermon at every page. Others pump too, but sometimes the handle seems disconnected from the shaft. It does not make much difference what kind of book it is, if it is a good book it gives a stimulus and inspiration to the mind. Here's Thoreau's dear old 'Walden Pond'! It is not a record of physical adventure, but of mental and spiritual adventure that impels one to face his slavery in his possessions. A little reading of that will clear the turbulent waters of your restless thoughts. Or if you are a little pessimistic, because your last chicken supper failed to pay a dividend, get out your Royce—'The Spitit of Modern Philosophy'—and it may begin to dawn on you that perhaps chicken suppers are not a very large element in the problem of your existence.

"Here are some of the tools of the work, commentaries and concordances and dictionaries. Commentaries are good unless they try to project upon the mountain range of sacred literature the formal, Italian garden decoions of some outworn, scholastic tem of theology. That is comrable to explaining the oracles of lphi by the phonograph.

"Here are the inspirational books. hey oil the machinery. This shelf ll of old college text books may be kened to the dismantled scaffolding ing about a building whose walls are mpleted. The remaining work is he interior finish and the decorating. ere is poetry. We need that. Science nd history are like wall maps in the mple of the mind. They attempt o reproduce for us what goes on in he great realm of nature and humanty. Poetry opens the windows beween the maps and allows us a limpse of the reality. Poetry is the

a parson has to be ready, like an alarm clock, to go off at eleven o'clock each Sunday morning. Many of my sermons are at flood tide on Friday night or Saturday morning. A sermon comes like an oil well and has to be pumped into the reservoir of a manuscript. It sometimes comes without warning though not without preparation. The drilling tool has been driven through the rock and sand of the mind by a hard blow, before it strikes oil.

"O yes, indeed, the machinery of the Parish is centered here too. Here are the rolls and letters and records. But the most splendid thing about a sanctum is its associations. Here I meet the sorrowing and penitent, and needy and overburdened. Here I try to create that atmosphere of trust and faith without which a sanctum is all machinery, but with which it is a spot made sacred by real service for men in the name of the Master.

A Joint Ohio Church Commission

TO FOSTER AND PROMOTE THE CHURCH'S WORK AT CAMP SHERMAN

BY REV. F. L. FLINCHBAUGH'

Secretary of the Commission

The Church in Ohio is now well organized to look after the interests of Churchmen in training camps, and especially for the effective continuation of the Church's work at Camp Sherman, Ohio, where perhaps an unparallelled opportunity for service is offered ths Church by reason of a strategic location practically "within the camp," a fine Church building with social hall and living apartment, and a strong inauguration and prosecution of the work from the very opening of the camp. At the call and appointment of Bishop Vincent of Southern Ohio and Bishop Leonard of Ohio, the following organization has recently been effected of the Joint Ohio Church War Commission: Bishop Leonard, President; Bishop Coadjuter Reese of Southern Ohio, Chairman; Rev. R. S. Woodroofe, of Cleveland, Recording Secretary; Mr. Mortimer Matthews, of Cincinnatti, Treasurer; Rev. F. L. Flinchbaugh, of Cincinnatti, Executive Secretary; Rev. F. H. Nelson, of Cinsinnatti, Rev. George P. Atwater, of Akron, Mr. W. O. Froheck, of Columbus, Mr. A. S. Mather and Mr. F. E. Brown of Cleveland. This Commission has undertaken to raise a budget of $25,000 for the war work in Ohio, in addition to what is to be raised for the General War Commission of the Church. The purpose of this budget is to pay for the cost of the erection and the maintenance of a beautiful Church building with an attractive social room and living apartment which is now about completed and in which the opening services will be held on Epiphany Sunday.

Before the workmen had left the camp or the new draft army had arrived in camp we had a steel portable Church on a piece of private property adjoining the camp. As a voluntary Chaplain it was my privilege and pleasure to go in and out of barracks and hospital representing the Church and ministering to all sorts and conditions of men and Churchmen. Every Sunday morning there was a celebration of the Holy Communion at eight o'clock and a preaching service at ten o'clock. On Sunday and Thursday evenings I addressed the men in the Y. M. C. A. huts. Within three months, without much assistance from the Clergy of the State, who have lent very little assistance in the way of sending the names of the men from their Parishes, a communicant list of almost 300 men has been built up. The inadequacy of the portable Church was soon felt, and plans were started for a new Church building. Meanwhile the private property on which the Church was located was taken over by the Government as a military reservation, and on it has been erected a Red Cross Community House and Guest Houses for visitors to the camp. Our Church is in the heart of this community life and in the heart of the camp life.

Friends in Southern Ohio came to the support of the plan for a new Church building who guaranteed $10,000 toward its cost on condition that an equal amount be raised in Ohio, and after a presentation of the work and its splendid possibilities before the Bishops and the Clergy of Cleveland the guarantee was received for the additional $10,000. The new Church was even then in course of construction, built in the shape of the letter L, with the long arm an auditorium, to be used as a social hall accommodating 150. There is also a living apartment containing a kitchen, living room, dining room, two bed rooms and a bath room.

Our work in no way duplicates that of the Y. M. C. A., but supplements it. There are fully as many men in camp who do not find congenial and helpful expression of their religious and social life in a Y. M. C. A. hut as there are those who do. And this is not to disparage the splendid and essential service the Y. M. C. A. is rendering. It is only saying that we have a work to do not only in looking after our own, but in offering the only real Church centre and Church services in the camp, other than the Sunday morning masses in the Knights of Columbus hall.

To such an extent has our work commended itself to the camp authorities that we were invited to proceed with the erection of the new Church and promised every encouragement by the authorized committee in charge of the development of the new community centre within the camp, and the building has been erected under the supervision of the Acting Construction Quartermaster of the camp. The Church has been named "The Church of the Centurion" as a witness to the broad and inclusive character of the work that has been done and is being planned.

At this new stage in the progress of the work at Camp Sherman, Rev. T. W. Attridge will assume charge, who has resigned as assistant at Christ Church, Cincinnatti, in order to do so. He and Mrs. Attridge will reside in the apartment attached to the Church building, and their residence there in connection with the social hall will create a real home-like environment for the men who avail themselves of its privileges. Mr. John T. Price, of Norristown, Pa., representing the Brotherhood of St. Andrew, will assist Mr. Attridge in the work of the Church.

The Joint Commission, in addition to fostering and promoting the Church at Camp Sheridan, is ready to lend every possible assistance to St. Paul's Church, Chillicothe, three miles from the camp, where the men come in great numbers on Saturday evenings to a social provided by the women of the Parish. It is desirous of seeing the local Parish work strengthened, and hopes to be able to co-operate with the Rector and Vestry, and those who have been doing such splendid work ever since the construction work of the camp began.



Madame Dandelion

I know a nice old lady called Madame Dandelion, who always lives outdoors among the Daisies, and the Green Grasses, and the Sweet Red Clover. Her cap is the daintiest cap you ever saw, woven of the finest lace, and white as the driven snow "fresh fallen out of the night", though once it was threads of living gold.

She is a very quiet old lady, but she always nods and smiles to me in the friendliest way as I pass by. She is very patient, too, for when the Summer Wind, who is a mischievous little elf, unties her pretty white cap, she simply says, with a little smile: "Just let him enjoy himself and have as good a frolic as he wishes." Once I said to her: "But he may spoil your beautiful cap." "Never mind that," she answered, "I can get a new one next year, and perhaps he may not feel so frolicsome then." So she keeps her quiet, stately manner though he tears it into shreds, and the pieces sail away like white ships upon the ocean of the air.

Spiritual Value in the War

Major Charles W. Gordon, who in time of peace is a Presbyterian parson in Winnipeg, but better known, perhaps, as the author of "The Sky Pilot", and other interesting volumes of fiction, recently spoke of some spiritual aspects of the war. He said: "America did not enter the war [redacted] the spiritual side of the national life. Americans are doubtless recognizing as never before that materialism is not the best in life. Yes, they are recognizing that 'man does not live by bread alone', but by spiritual ideals. At the outbreak of the war the cry went up that Christianity had collapsed. What put Great Britain and Canada and the United States in the war? It was, at bottom, the ideals that religion had nourished in their hearts, for it is the spiritual that most deeply stirs the pulse and quickens the blood. Far from being a collapse of religion, the war has revealed more strongly than ever the true place and value of religion in the community.

"Religion has accomplished three great things in the war. First, it has emphasized anew the ideals of freedom, righteousness and good faith, the three fundamental ideals of faith; second, it has given us a new type of soldier. In the Canadian and American armies especially, the old soldier type of the Crimean and Peninsular war times has passed away, and credit for this new type of warrior must be given to the Y. M. C. A., which is recognized by every high command. And, third, religion has steadied and encouraged thousands of people, and has given them a new and higher view of what sacrifice and service mean.

"The Kaiser has taken God on his staff and made him his Adjutant General. Well, he has his theory of God and we have ours. The true test of God is how He affects man, what the Godlike influence is upon the people. Our claim is that every person making up the sum total of humanity has his individual rights.

"The Kaiser's god is a State. He has no regard for individual man. He will sacrifice hundreds of thousands of men to gain his ends, as he did at Landrecies, in the retreat from Mons, when the attacking Germans became mixed up with the opposing forces of English and Irish regiments, and the guns of the German artillery were turned upon the whole mass, friend and foe alike. To the German State men mean nothing. There is a verse in the Psalms which may exemplify my point. It is, 'Precious shall their blood be in His sight'. The right Government is the one that is distinguished by that as the final test. The religion that is not merciful and pitiful to men is the one that the world will reject. Humanity is the big thing, and when the war is over, all Governments must stand or fall by their attitude toward the welfare of humanity."

A Religious Bable

Among the advertisements in the New York Times of Sunday meetings, services, etc., appear announcements of all sorts of religious cults, including Christian Science, Divine Science, Ethical Culture, New Thought, Advance Science, League of the Larger Life, A New Order of Meditation, Theosophy, Spiritualists and free lance preachers. Madam Edith Rarick conducts classes in "Metaphysical Healing and the Science of Being". Mrs. Annie Rix Militz is the minister of "The Home of Truth". James Porter Mills meditates on "A Way of Illumination and Abounding Health". Prof. Everson informs the public that he will deliver an unusual lecture on "A Question God Can't Answer". Mrs. Behrend, of the School of the Builders, makes the strongest appeal of all to the public. She is "the only personal pupil of the late Judge Troward of England and India, the acknowledged master-thinker in New Thought and Mental Science", and "will explain the Bible meaning of 'Visualizing'. An understanding of this faculty will attract to you contentment, power, peace and plenty, as the rose attracts from the elements only that which is necessary to make a perfect rose".

The Rev. Rolfe P. Crum, Rector of St. Mark's Church, Syracuse, N. Y., will engage in war service at the front in France immediately after Easter. He has been granted by his Parish a leave of absence for one year.

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BISHOP McCORMICK WRITES FROM PARIS

Letter Received by Bishop Lawrence of Mass.

My dear Bishop Lawrence:

It is good to get your Christmas and New Year's greetings.

I have been in and about Paris most of the time so far on account of three things:

1st. The necessary organization of the office and the popularization of our work among Church people and others in the city.

2nd. The three weeks of anti-typhoid innoculation.

3rd. The arrangements as to military passes. I have had an interview with General Pershing, and the matter of the passes is in process of adjustment.

I have had several conferences with Mr. Carter, the head of the Y. M. C. A., and with members of his staff, and am co-operating with him in every possible way. He is a high-grade man, very sympathetic with us and thoroughly to be trusted.

Bishop Brent has been here for some days and is now on a Y. M. C. A. tour which is, perhaps, the beginning of his work with them. He is in a Y. M. C. A. uniform and seems quite fit. I understand that his headquarters will be in Paris and I shall, therefore, see him frequently. Bishop Lloyd came over from London, on his way to Liberia, accompanied by Archdeacon Schofield, and spent eight days, returning to London yesterday. He preached at the American Church on December 9th, and then went on a flying tour arranged by Mr. Carter for the purpose of giving him at least a glimpse of conditions. Bishop Israel is still waiting for his Base Hospital. Meanwhile he has been making very acceptable addresses to the men on the Y. M. C. A. circuit. Just now he is within the British lines visiting the Deputy Chaplain General. He seems much improved in health and spirits. He is exercising the jurisdiction over the American Churches in Europe, and has sent Murray to Rome to relieve Lowrie, for three months.

As to the registration, we are attempting to catalogue all the men in the service and all war workers attached to our Church, wherever we can find them. We have already something like 300 names on our list, which is growing rapidly. I am sending each one a Christmas card and am having printed some thousands of cards, announcing the services of the American Church in Paris and the fact of my having my office there. These cards we will take out to the men whenever we go.

I have formed a Chaplains' Auxiliary of about twenty of the most prominent Churchwomen in the city and am putting them into touch with the individual Chaplains and their men. Through these ladies we are accumulating and distributing large numbers of books and periodicals and we are having 3000 pairs of woolen socks made and sent to the Chaplains for distribution, 1400 of which have been forwarded.

As I wrote Bishop Perry, Dr. Watson has been very considerate and has given us the use of the large room on the second floor of the Parish House, with light and heat. As soon as Bishop Israel returns, he and I together, will make a substantial donation to the expenses, as both light and heat are very dear. I am looking for an extra helper in the office, who can be here when either Mr. Ross or I, or both, should be out of the city, and who can assist with the correspondence, which is becoming increasingly large.

I have made several visits outside the city to camps and hospitals and cantons, and hope next Sunday to be in one of the large troop centers, where arrangements are being made for giving the men their Christmas Communion. Last Sunday I was to have been within the lines, but the engagement was cancelled by wire for military reasons, which could not be explained. Such is war!

I have seen and conferred with the following Chaplains: Messrs. Sherrill, Taylor, Bayard, Peabody, Talbot, Rollins, and Danker, and have corresponded with all the rest. Among our Clergy in the Y. M. C. A., I have seen and conferred with Messrs. Parrick, Cate, Kinsolving, Rathbun, Cleveland, Cooke, Ferguson and Lusk, and have written the rest of them. I have also seen Mr. Van Keuren, who is with the Red Cross. I have co-operated with Dean Beekman in his Soldiers' and Sailors' Club, which is a most useful piece of work, and I have had an interview with Chaplain Pierce, who is now acting as a Major, in charge of all burial arrangements for American soldiers.

In regard to the additional Clergy coming over, I have already written at length that unless they secure commissions as Chaplains, they would have to come under the Y. M. C. A. or the Red Cross, as there is almost no chance to use men independently.

As to the American University Union, I should say that in addition to its general value as a University Club, it has the advantage of giving to the men a decent and enjoyable social centre and also of putting them into touch with really wise advisors, such as Professors Nettleton, Van Dyke, Lansing and Vibbert, who may be of unusual help to a man in time of perplexity or emergency.

As to moral conditions, there is no doubt that difficulties arose at first, and to some extent continue, both on the drink and woman question, but matters are being straightened out and regulations are becoming stringent. Men will not be allowed in Paris on leave and the Y. M. C. A. has been asked to prepare large recreation centres, in places like Aix-les-Baines, where the men can have a good time without unnecessary temptations. I think it might fairly be said that matters are improving and that the military authorities are quite awake to the necessity for control, and wherever necessary, for punishment.

As to the requirements of Chaplains, it is manifest that the first thing needed is a small car or other means of transportation. I think that Edwards is the only man who has a car of his own. A car is better than a motor-cycle as it gives a man a chance to carry supplies and to take helpers with him. In some cases Battalions are 150 miles from each other, and in many cases, if not in most, portions of the Regiments are widely separated. The car question would have to be settled in America, as it is practically impossible to obtain cars here. I do not think it necessary for the Chaplains to have moving picture machines or anything of that sort as they can best be looked after by the Y. M. C. A. We need additional Prayer Books and some more of your Service Books. I am trying to get Bibles from England, as many of the men have asked for Bibles rather than Testaments. There is always a need for **readable** books and periodicals.

In conclusion, the men seem glad that we are here and that the Church is officially represented. They talk freely about their home Parishes and about the services. Last Sunday afternoon, in a driving snow storm, three young aviators walked a long distance to attend the service here. Two of them were from Brooklyn and one from Philadelphia, and they were good types of hundreds like themselves. Three men have come long distances to me, in Paris, for Confirmation. When I was at the base of the ambulance service, a few Sundays ago, a fine, tall Sergeant said to me, "Bishop, are you going to give us the Holy Communion?" and when I replied, "Yes", said, "I'm so very glad, as it may be my last." He was going, the next day, to an exposed position. The Communion service seems to be that which the men really prefer.

I heard from Dr. Maxon that in his Base Hospital there were 400 men, mostly suffering from such diseases as measles and mumps. We shall have to do what we can to keep the men in good spirits this Winter and to try to brace them up and cheer them.

With regards and best wishes, believe me,

Sincerely yours,
JNO. N. McCORMICK.

A dour old Scot upon his deathbed was informed by his wife that the minister was coming to pray with him. "I dinna want anybody tae pray wi' me," said he. "Well, then, he'll speak words of comfort tae ye." "I don't want tae hear words of comfort," said the intractable Northcountryman. "What do you want, then?" asked his wife. "I want," was the characteristic reply, "I want **tae argue.**"—Arch. Alexander.

Michigan City Notes

We have the following from the Ft. Wayne Trinity Parish News: Our Christmas services began with a midnight mass on Christmas Eve. The Church was decorated with hemlock trees and wreathes, and the Altar with poinsettias and narcissus and many candles. The congregation filled the Church, and a number of old Choir men back from school, took their place in the procession, which was led by four Acolytes in cottas and red cassocks carrying torches. The music was exceptionally well sung, and many remarked that it was the best midnight service in years. The Kyrie was by Mr. Church, and the rest of the service the familiar St. Cecelia Mass of Gounod. The offertory was by Simper. One hundred and twenty-five Communions were made at this service. At 7:30 Christmas morning there was a low celebration, with forty Communions, and at 10 a. m. there was a high celebration, with sermon on 'Peace on Earth'. The whole number of Communions was 190. The Christmas offering was $170, with more to come in."

Over $200 from Trinity Church School and St. Andrew's Chapel, united, in their Christmas entertainment. A service was held in the Church by the Rector. The latter also led the children in prayers for our soldiers and sailors who defend the nation, and invoked the Divine blessing upon our arms in the stress of battle. The hymn, "Holy Night", was sung on bended knee in conclusion. Then the congregation filed into the Parish House, where a blazing tree, with vari-colored lights gleaming from the fragrant pine branches, beckoned in welcome to the social festivities of the hour. The true Christmas spirit of self-denial was evidenced. For the first time in many years the tree bore no gifts for the children. The Sunday School had voted in favor of doing without the presents this year, in order the better to respond to the appeal from the Colored Schools of the South, and a large box was prepared, containing not only joyful but useful gifts of clothing, shoes and the like. It was sent to St. Thomas' Colored School, in Virginia, under the direction of Miss Elizabeth Freeman, who was Chairman of the Trinity Committee of Arrangements, and last night a letter of gratitude and thanks was read from the Rev. John E. T. Harrison, Rector of the Southern School, who stated that the box had safely reached its destination in time for the joyful exercises on Christmas Eve.

From the reports that have come to us from the various Parishes and Missions throughout the Diocese, there was a midnight celebration of the Holy Communion on Christmas Eve in almost every Parish and Mission. St. James' Church, South Bend, had three celebrations of the Holy Communion—at midnight, 7 a. m. and 10 a. m. We have the following from St. James', South Bend: "At the midnight service, the Rev. H. R. White was celebrant, assisted by the Rev. R. E. Carr. The Bishop pontificated. There was a solemn procession before the service, and the Choir sang Farmer's Mass and the Hallelujah Chorus as an anthem. One hundred and fifty Communions were made. A slight excitement was caused by one of the strings of evergreens catching on fire from a candle. The small blaze was extinguished by the Acolytes, without any damage being done. The Church School held their service on Christmas Eve. An offering of $10 was given to the Armenian Fund by a vote of the School. This represented the amount that is usually used for candies."

Dr. Richardson, who is in charge of the Church at Peru, sends the following: "The Christmas services began on Sunday, with the largest congregations seen in the Church for a long time. A series of addresses on 'Ourselves, the Church and the War' was begun, and bids fair to attract a large number of people. On Monday evening the Christmas entertainment was held, and Santa Claus appeared with gifts for the scholars and with a check for $160 for Dr. Richardson from the friends in the Parish. On Tuesday morning a splendid congregation gathered for service, and a collection of $180.40 was taken. * * * This week we expect to receive a fine ebonized bulletin board for the Church, given by Mrs. Beiler, who has recently come to the Parish. * * * Dr. Richardson has been appointed a member of the National Council of Defense and on the National Speakers' Bureau, and has been very actively engaged giving a number of addresses for Red Cruss and Public Information before large mass meetings about the State."

Christ Church, Gary, had a midnight mass on Christmas Eve, followed by a second service at 7 a. m., and a mass at 10 o'clock, with sermon. At the midnight service a large Choir sang Moir's Mass, and the service was accompanied with full ceremonial. The Church was filled at this service, and programs were provided announcing the pages in the Prayer Book where the various parts of the service could be found for the strangers and visitors.

On the Sunday after Christmas, the Bishop of the Diocese ordained the Rev. R. E. Carr to the Priesthood. The music of the Midnight Mass on Christmas Eve was repeated. The Bishop preached the sermon, and the candidate was presented by the Rev. J. H. McKenzie, D. D., Rector of Howe School. Father Carr will continue his post-graduate studies at the General Theological Seminary, New York.

The Christmas services at St. Andrew's, Kokomo, consisted of a celebration of the Holy Communion at 6, 7, and 10 a. m. Christmas morning. The 6 o'clock service was intended mainly for the men who had worked in the factories all night or had to start to work at 7 a. m. The services at 7 and 10 a. m. were both choral, with special music and sermons. In all, there were 105 Communions made. The Church School Christmas entertainment was held Wednesday evening, and consisted of the Mystery play, "The Nativity", and a short address and services by the Priest-in-Charge. This was followed by the distribution to all the children of oranges and a bag of nuts. During the Mystery Play an offering was taken for the suffering Armenians.

CHURCH SCHOOL CHRISTMAS

We have the following from the "Messenger" of St. John's, Elkhart:

About 150 attended the entertainment given by the School on the evening of Dec. 23. Miss Catherine Bower and Miss Beatrice Boedefeld are deserving of the thanks of the entire congregation for their untiring efforts in preparing the high class program. All members of the cast were at their best, and some acted just like professionals. Nine dozen oranges were distributed at the conclusion. The offering, amounting to $19.22, to be sent to the Jerusalem Mission.

SERVICE FLAG DEDICATED

One of the special features of the midnight service Christmas Eve was the dedication of a Service Flag, the gift of Mr. and Mrs. Edward C. Boneman. The dedication service was preceded by the singing of "The Star Spangled Banner", and followed by the singing of "God Save Our Men". The flag is of silk, and is hung in the east Choir arch. Mr. and Mrs. W. H. Foster gave to the Church a silk American flag of similar size, to be hung in the west Choir arch as a memorial to their mothers.

New York Convention and Dr. Leighton Parks

We have all heard of the school boy who, when asked to describe a lobster, replied, "A lobster is a red fish that walks backwards." A capital definition were it not for the fact that a lobster is no fish, s nitot red and does not walk backwards. But that school boy's definition was accuracy itself compared with the Associated Press report of the Annual Diocesan Convention of New York. In the first place, Bishop Courtney and the Church Temperance Society were blamed for introducing the temperance resolution that kept the Convention in turmoil for a part of two days. But that resolution was not offered by Bishop Courtney, nor by the Church Temperance Society, but merely by Dr. Empringham in his individual capacity as a member of the Convention.

Again, Dr. Leighton Parks was misrepresented by the Associated Press, and in consequence by papers all over the nation, as being an hydrophobically insane champion of the liquor traffic.

But, if we understood the eloquent Rector of St. Bartholomew's, he entirely concurred with the object of the resolution, but not with the method proposed to obtain that object. He is not in favor of the proposed amendment to the Federal Constitution. In this Dr. Parks is supported by many who are even ardent prohibitionests, yet who nevertheless object to what they call the Federal interference with "State rights".

Dr. Leighton Parks was the first Rector in New York to invite the Superintendent of the Church Temperance Society to present the cause of temperance in his Church. Dr. Parks gave the Church Temperance Society a hearing the morning of the first Sunday in Lent—the Sunday when one of the largest congregations of the year would be expected. Later, Dr. Parks again invited the Church Temperance Society to present its cause at St. Bartholomew's Chapel.

Dr. Parks' information with respect to the psychological effects of the drug alcohol stands in need of revision in the light of modern science, but he is big and broad enough to want his people to hear specialists on the subject, and he is not deterred by the fear that some of his parishioners will rob St. Bartholomew's by subscribing to their Church Temperance Society.—Temperance.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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BISHOP-SUFFRAGAN OF SOUTH DAKOTA CONSECRATED

The consecration of the Rev. William Proctor Remington as Bishop Suffragan of the Missionary District of South Dakota took place at St. Paul's Church, Minneapolis, Minn., on Thursday morning, Jan. 10, in the presence of a large number of the clergy and laity of the Diocese, and of a congregation which crowded the Church to the limit of its seating capacity. The Very Rev. Edwin B. Woodruff, Dean of Calvary Cathedral, Sioux Falls, S. D., and formerly Rector of St. Clement's Church, St. Paul, celebrated the Holy Communion at 8 o'clock. Morning Prayer was said at 9:30 o'clock by the Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis. The service of consecration began at 10:30 o'clock with the processional hymn, "Glorious Things of Thee Are Spoken". The Presiding Bishop of the American Church, the Rt. Rev. Daniel Sylvester Tuttle, D. D., was the celebrant at the service of the Holy Communion, and presided at the office of consecration. The Rt. Rev. John Poyntz Tyler, D. D., Missionary Bishop of North Dakota, read the Epistle, and the Rt. Rev. Frank Arthur McElwain, Bishop of Minnesota, read the Gospel. The Rt. Rev. Charles David Williams, D. D., Bishop of Michigan, was the preacher, taking for his text St. Mark x:42-45: "Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister, and whosoever will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The preacher's treatment of his subject, "The Supremacy of Service", will long be remembered by those whose privilege it was to hear him.

The Rt. Rev. Hugh Latimer Burleson, Missionary Bishop of South Dakota, and the Rt. Rev. Irving Peake Johnson, D. D., Bishop Coadjutor of Colorado, presented the Bishop Suffragan-elect for consecration. The Rt. Rev. Theodore Payne Thurston, D. D., Missionary Bishop of Eastern Oklahoma, and a former Rector of St. Paul's Church, Minneapolis, read the certificate of election. The Rev. Geo. S. Keller, a member of the Standing Committee of the Diocese of Minnesota, read the Evidence of Ordination. The Rev. Alfred G. Pinkham, Secretary of the Standing Committee, read the Testimonial of Bishops, and Mr. Charles B. Lyon, a member of the Standing Committee, read the consent of the Standing Committees. After the Promise of Conformity, the Litany was said by Bishop Burleson.

The Consecrators were Bishops Tuttle, McElwain and Tyler. Bishops Williams, Thurston, Johnson and Burleson took part in the laying on of hands. The attending Presbyters were the Rev. James E. Freeman, D. D., Rector of St. Mark's Church, Minneapolis, and the Rev. Edward M. Cross, Rector of St. John the Evangelist's Church, St. Paul. The Rev. Frederick D. Tyner was the Master of Ceremonies.

Besides Bishop Burleson and Dean Woodruff, there were present at the service from South Dakota, the Rev. Dr. Edward Ashley, General Missionary; the Rev. S. S. Mitchell, Rector of Trinity Church, Watertown, and Editor of the official paper of the District, and the Rev. William Holmes of the Santee Agency. The Very Rev. H. F. Kloman, Dean of Gethsemane Cathedral, Fargo, N. D., was among other visiting clergymen outside the Diocese of Minnesota.

A bountiful luncheon was served to the guests in the Parish House at the close of the service, followed by a number of after dinner talks. Mr. Lyon introduced the speakers, including Bishops Tuttle, Burleson, Johnson, Williams, McElwain and Thurston, the Rev. Dr. Dewey, pastor of Plymouth Congregational Church, Minneapolis, and Mrs. Remington. The new Bishop was called upon by the toastmaster, and gave the final touch to a very happy event by his earnest and appropriate response to all that had been said.

A number of letters of congratulation were read from friends of the Bishop. It was a great joy to him and an inspiration to others to have present throughout the service and the luncheon his aged mother, Mrs. Joseph Price Remington of Philadelphia, and his sister, Mrs. Charles Carver, Jr., of Ardmore, Pa.. The Bible used in the Office of Consecration was one presented to Mr. and Mrs. Remington on the day of their marriage by Bishop Hall of Vermont. The Bishop's robes and ring were the gift of the Vestry of St. Paul's Church. He was the recipient of a beautifully embroidered chimere from the Altar Guild; of a pectoral cross from Mrs. C. Howard Clark, Jr., of Philadelphia, and a Chaplain's cross from Mr. and Mrs. Harry B. Waite of St. Paul's Parish. The Bishop left on the night following his consecration for Camp McPherson, Atlanta, Ga., to resume his duties in war service as Chaplain of Base Hospital No. 26, the University of Minnesota unit. He expects to see service in France at an early date. On his return, he will take up his work in South Dakota, devoting his time and energies largely to the section of the District known as the Black Hills, when he might very appropriately be named, as he himself expressed the wish that he might be found worthy to be called "The Little Shepherd of the Hills".

Centennial Celebration of the Organization of the Church in Ohio

January 5th, 1918, marks the century of the organization of the Church in Ohio. It registers also the organization of the first Diocese west of the Alleghaney Mountains. It brings to mind the life of the heroic pioneer, Philander Chase, whose faith and missionary enthusiasm organized the Church in Ohio and who later became the first Bishop of this Diocese.

To commemorate this event the two Dioceses in Ohio united in a Centennial service in Trinity Church, Columbus, on Saturday, January 5th, 1918, as the Church in Ohio was organized in this city a hundred years ago in the house of Dr. Lincoln Goodale.

The Bishop of Ohio, the Bishop and Bishop Coadjutor of Southern Ohio, Clergy and laymen from both Dioceses, and a large congregation united in the service of the Holy Communion of which the Bishop of Ohio was the celebrant. Dr. George F. Smythe, Professor of Homiletics in Bexley Hall, Gambier, delivered a graphic historical address picturing the events which prepared the way for the organization of the Church in the State, and paying high tribute to Connecticut and Pennsylvania for their contributions of men and money to help the missionary work of the Church in these pioneer days.

The music was rendered by the united choirs of the Parishes in Columbus.

After the service, luncheon was served in Trinity Parish House, at which the Bishop of Southern Ohio was the presiding officer. Letters and messages of congratulation were read from the presiding Bishop and many other Bishops throughout the Church. Five minute addresses were made by lay representatives of those Parishes in Ohio which were represented a hundred years ago at the preliminary meeting for organization of the Church. The representative from Trinity Church, Columbus, was the grandson of the representative of this Parish a hundred years ago, and the representative from St. John's, Worthington, was a lineal descendant of the representative of that Parish at the preliminary meeting a century ago. All the addresses were most interesting. The final address was made by Dr. Pierce of Kenyon College.

At the conclusion of the luncheon the Clergy and delegates went to St. John's Church, Worthington, six miles north of Columbus. This Parish was the first Parish of the Church organized west of the Alleghaney Mountains in 1804. Philander Chase was the first Rector. He was elected Bishop by the Convention held in this Parish and for many years Worthington was the home of the Bishop of Ohio.

The Centennial service in Worthington was in charge of the Bishop of Southern Ohio, and an historical address was delivered by Mr. Joseph Doyle of Steubenville, who gave a very interesting description of the pioneer days of the Church in this State and the work of the early Missionaries.

With the singing oif the Star Spangled Banner and benediction the Centennial celebration came to a fitting conclusion. It will be a day long remembered in this State.

Archdeacon Sniffen at Rest

The Ven. Charles J. Sniffen, Archdeacon of the Diocese of Western Massachussetts, and Associate Editor of THE WITNESS, dropped dead at Greenfield, Massachussetts, on Saturday, January 5. He resided at South Lee, Massachussetts, and was making a visitation in connection with his duties as Archdeacon at the time of his death.

He graduated from Yale University and received his Bachelor of Arts degree in 1894, and from Berkeley Divinity School in 1897. He was ordained a Deacon the year he graduated from the Divinity School by Bishop Niles for Bishop John Williams, and was advanced to the Priesthood the following year by Bishop Brewster. His first work in the Ministry was at Holy Trinity Church, Middletown, Connecticut, where he served as Curate for three years, resigning to accept the Rectorship of Grace Church, Carthage, Missouri. From there he removed to Stockbridge, Massachussetts, serving as Curate in St. Paul's Parish for three years. He filled the important office of Archdeacon of Western Massachussetts from 1906 until his death, had been a Deputy to the General Convention since 1910, was a delegate to the Provincial Synod, Province of New England, and Deputy from Western Massachussetts to the Missionary Council.

Some characters are such that they make an immediate impression upon those with whom they come in contact. Such a personality belonged to our fellow Editor and brother Priest, Charles Sniffen, whose sudden death came as a shock to all his friends. Though I had never met him until the time of the St. Louis Convention, when he was present at the initial conference of the Board of Editors of THE WITNESS, I felt immediately drawn to him, and my regard for him soon deepened into deep affection, as we were brought into closer relationship through our duties on this journal. Possessing a remarkable ability for clear and cogent writing, he gained immediately a strong hold upon our readers, who read with enjoyment and profit his weekly columns. As Managing Editor, I pay this simple tribute of affectionate regard to his memory. He will be missed by his more intimate friends, assuredly, but also he leaves a large space vacant in the affections of many readers whom he never saw. May the gentle, enthusiastic, devout soul of Charles Sniffen find congenial employment in the spacious field of eternity.

JOHN C. SAGE, Managing Editor.

GENERAL BOARD OF MISSIONS

Meeting of the Executive Committee

The Executive Committee of the Board of Missions met in the Church Missions House, New York, on January 8, 1918. There was a small representation present, owing, no doubt, to the interrputed transportation facilities.

The Treasurer's report for November and December showed a net decrease over the same months last year of $24,155. This may be accounted for by the fact that these were the first two months of the year, whereas in 1916 the year closed October 1st.

From the domestic field we received and acted upon the resignations of Mrs. S. W. Small of North Dakota, Miss Elizabeth Roscoe of Oklahoma, Miss E. D. Whitmore of Tennesse, and Deaconess F. B. Affleck of Utah. Miss Nellie Freeman was appointed in place of Mrs. Small, and Miss Katrina E. Patterson in place of Miss Roscoe.

Deaconess Emma J. Smith was appointed, at the request of the Bishop-elect of Salina, for work in that district.

Gratifying news was received from the Bishop of West Virginia that the Diocese would try to get along without the extra $200 appropriation made for negro work in May of last year. The Board expressed its great appreciation of this act.

Under the authority given it by the Board, the Executive Committee granted an appropriation of $5,000 from the Undesignated Legacies for St. Mark's Colored School, Birmingham, Alabama; $1,000 for a new Mission building at Fresno, California, in the district of San Joaquin; and $3,000 for a Church at Lake Andes, District of South Dakota. A further distribution of the Undesignated Legacies will be taken up at the February meeting of the Board.

A resolution had been received from the Synod of the Province of New England asking the Board to consider basing its apportionment for the Dioceses on their current expenses rather than on gross receipts. The Board has considered many times the desirability of basing the apportionment on current expenses. This has also been considered by the Committees on Apportionment each year ever since the adoption of the apportionment plan. They have always agreed that the apportionment for General Missions should bear a direct relation and proportion to the gross receipts for all purposes in each Diocese. Even should the Board consider it desirable to base the apportionment on current expenses, a serious difficulty would be found in the fact that the Parishes and Missions, and therefore the Dioceses and Districts, make such varying annual reports to their Conventions and include under "current expenses" such different classes of items that it would be unjust and impracticable to attempt, at the present time at least, to base the apportionment to the Dioceses and Districts for General Missions upon "current expenses."

After any standard form of reporting has been recommended by the Commission on Business Methods, and adopted and acted upon by all the Dioceses, it might be possible to make such a change, if then thought best.

The Board continued the arrangement with the Diocese of Washington for the employment of the Rev. David W. Curran as special representative in the Diocese and Province of Washington for another year.

From the foreign field, the resignations of Miss Margaret C. Graves from the Philippines, and the Rev. Edward K. Thurlow from Anking, were received and accepted.

A new pay table and pension scheme for native bible women in the District of Shanghai was adopted.

Bishop Suffragan A. C. Thomson and the Rev. G. F. Rogers of the Diocese of Southern Virginia were present and spoke in behalf of the industrial school and farm for mountain children and homeless boys, desiring an appropriation of $10,000 to build a power house and heating plant in order to make available new buildings which would increase the accommodations of the school by providing for 120 additional boys. This matter was referred to the next meeting of the Executive Committee for careful consideration.

"The Christian people," says Dean Rousmaniere of the Cathedral of St. Paul, Boston, "who have given towards remedial and preventive agencies for the care of the wounded and suffering in the war, the moral welfare of our own soldiers and sailors, and the support of the Government, must now look still further into the future and plan to maintain and establish schools and Churches which will be centers of spiritual power in the days of reconstruction as in the days of the war."

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

THE CONVERSION OF ST. PAUL JANUARY 25

THE COLLECT

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

"Ye have not chosen Me, but I have chosen you." Every worker for Jesus Christ should keep this text in mind. Otherwise the thought of being God's messenger would be so overpowering as to make one feel helpless and discouraged in his Christian work. Whenever you are so tempted, remember that St. Paul recovered his balance when he was thus tempted, and wrote, "Who is sufficient for these things?" by finding his answer in "I thank God, through Jesus Christ".

God never turns from any soul born into this world, but He plans that His messages to souls shall come through human agencies, and when a man finally hears those messages he turns around, and that turning around is what we call "conversion", either of the heathen or the sinner. The more complete the turning to God, the more wonderful the conversion; the more complete the conversion, the more wonderful the Missionary. For after all every worker for Jesus is a Missionary. If Jesus first recorded word to a disciple is "Come," His last recorded word is "Go". He only is a Missionary who realizes that he is **"sent"** by God to work for God. Hence the importance of knowing all that; one can learn from God by experience, directly or indirectly. The Missionary's task is twofold. First, he must himself come to God, and learn from God, what He wants men to know. Then he must go to people and preach what he has been t;aught, saying in his turn "Come", and then "Go". To be effective Missionaries, we must ourselves first be converted to God. Then you can understand and follow His "teaching" or His "doctrine", and embody that teaching in our daily lives, which is the best kind of Missionary work we can do, but not the only kind. God chose St. Paul to light the Gospel torch and carry it into the world of his day. Men ever since have lighted their torches from his, and so, little by little has God caused His light to shine throughout the world from generation to generation. If the corner where you are is dark, it is because you have failed to brighten it by the testimony of your life and lips. If some other corner is dark, part of the blame lies on those of whom, pray God, you are not one, who have refused to hear a voice—the glorious voice of the Lord—saying "Turn ye, turn ye, why will ye die"?

"Grant that we may show forth our thankfulness". What method do you take of showing the thankfulness for which in this Collect you are taught to pray? Are you content with merely learning the "doctrine" or "teaching" of the Apostles? The prayer says we should **follow** the teaching; and that teaching, including "come and receive", emphasizes as equally necessary "go and give". What good is the "teaching" doing you if you do not preach it through others, as well as by yourself? And of what possible use is it to **preach** the "teaching" if you do not **follow** the "teaching"?

"Having his wonderful conversion in remembrance." Do we meditate often on Paul's conversion? Has there never yet been a day in your life to which you can look back as the day you decided "to run straight"? an expression taken from Carey's book, "Have You Understood Christianity"? "Turn ye! Turn ye! Why will ye die?" This is God's call to you. Humanly speaking, when a man turns in response to this cry he has taken the first step toward becoming a true Missionary, to which business God is calling every one of us every day of our lives.

THE EPISTLE

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. Acts ix:1.

"Having his wonderful conversion in remembrance." Mother Church thinks it worth while for her children to meditate on and remember this conversion, because, under the inspiration of the Holy Ghost, she has thrice recorded it in Scripture—Acts, chapters ix, xxii and xxvi. And the Apostle refers to it in his letters to Timothy and the Galatians, and the Philippians.

This must be a wonderful story to put into the hands of converts anywhere; because when a person in any part of the world is converted he meets up with three big considerations which are hard to withstand: "Prejudice, Companionship and Social Loss." These things are just as hard for the Hottentot to endure as they are for the prominent social leader in a big town or a small city.

Notice that when one is converted he does two things. First, he recognizes Jesus as "Lord", that is, as **The One** who has the right to dominate his personal life down to the smallest and least important detail, such, for example, as his idle hour conversations. And secondly, he realizes that as a follower of Jesus he must be "up and on".

It is impossible to cover this story in a single article. Meditate on every verse, and you can find precious lessons for your soul. Notice this, however, that Saul's conversion did not do away with the necessity of his being taught the way and the plan of salvation. Just to turn one's back on the old life is not enough. There must be the **following** of the **teaching.** "Arise and go into the city, and **it shall be told thee** what thou must **do".** Notice, too, that conversion implies acknowledging Jesus as the Son of God. "No one can say that Jesus is the Christ except God be with him." Notice that immediately Saul knew his lesson, that moment he began to preach it, and the more he preached it the stronger he grew. Conversion does not complete a man's life—it just begins it. Pray often and still more earnestly that you may keep this fact in your remembrance, that after your conversion you have a bounden "duty and responsibility to use the Scriptures provided for you through the Apostles."

THE GOSPEL

Peter answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first. St. Matt. xix:27.

"Forsaken all". All what? First, all the old habits, old haunts, old associations that kept your face turned away from God. The converted man begins his life by keeping Jesus ever and always in front of him. When you follow Jesus, however, you must not think that your religious life consists in giving up things. That is hardly worth considering; because in following Jesus, who went about doing good, you will be so occupied in learning **from** Him, and **about** Him, and doing things **for** Him, that just naturally the old habits will slough off, and when you go to the old haunts you will go there with a new light in your eye, and a new light in your face, and most likely some one sitting there in great darkness will in your light see a new light, and through you be himself converted.

The converted man is always a true Missionary, and the true Missionary is perpetually forsaking things for God and for God's cause. The law of the sacrifice shadowed in the daily oblation of the innocent lamb on the Altar shines out gloriously in the sacrificial life of the true Missionary at home and abroad. "Forsook all and followed Him" is the epitaph on the converted man's old life. But it is also the family motto of the New Creation in Christ Jesus. One reason why the Gospel message permeates and penetrates so slowly into the heart life of people and of nations is because "things" bulk big with us, and "spirit" seems vague and unreal. Until we are converted to Jesus Christ's view of life, "houses, brethren, sisters, father, mother, wife, children, lands", seem very real, and "My name's sake" in the last analysis is the only thing that makes all the other things worth while and worth fighting for. The spirit of Jesus is the spirit that sanctifies democracy, and makes democracy safe for the world. To carry this spirit into all the world is the Missionary's aim—the Christian's aim—the Christ's aim—God's aim—the aim He has when He chooses us, and calls us to follow Him. In the regeneration the Gospel message of love will triumph over the legal message of fear. The Missionary appeal is to follow an attractive, helpful, loving revelation of God through Jesus Christ, whereby houses are turned into homes, family life into bits of heaven, lands something more than breeding places for man and beast. And when the need to forsake them arises because "My name's sake" is imperiled or unknown, God's law of recompense will inevitably bring its own reward. Paul's experience convinces the converted man of the truth of this statement.

"The first shall be last and the last shall be first." Many a converted man will tell you that what God looks for in a man is not reputation, but character. Saul had a great reputation before his conversion. When he was converted, his character came to light. "Threatening and slaughter" were gone, and "grace, mercy and peace" were breathed out by him in their stead.

F. S. W.

The Houston, Tex., Post says: "Although disturbed by war conditions, progress of unusual character has been made in the religious realm of Houston during 1917, giving some color to the saying that 'Man's extremity is God's opportunity', and that adversity has a tendency to increase spirituality." Trinity Church, that city, recently began the erection of a new Church and Parish House to cost $80,000.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. aft. Epiph.	II Kings 17:1-23 Prov. 5:1-18	II Peter 3	Isaiah 11	Mark 1:1-15
M.	II Kings 17:24-end	John 4:43-end	9:1-7	Ephesians 1
Tu.	II Chron. 12	5	9:8-16	2
W.	13	2	14	3
Th.	14:1; 15:15	6:1-21	I Sam. 9:15; 10:1	Galatians 1
F.	Ecclus. 39:1-10	6:22-end	Jer. 1:1-10	Acts 26:1-29
S.	II Chron. 18:1; 19:3	II Tim. 3:10; 4:8	Ex. 17:1-13	Eph. 6:10-end
Septuagesima S.	28:27; 29- pue Amos 8	John 7:25-end Matt. 19:16-end	II Esdra 7:1-29	Luke 13:1-30

The first lesson in the morning records the fulfillment of the prophecy of captivity contained in last Sunday's lesson, together with the prophetic historian's analysis of the reasons why it came to pass. The King of Assyria was the instrument of the Divine discipline, due to the fact that the children of Israel, though redeemed from Egypt, and enabled to occupy the Promised Land for the purpose of weeding out false religions and planting therein the worship of the true God and the practice of His righteousness, had themselves yielded to their heathen environment. The material fact that the Assyrian was stronger than Israel did not, in the mind of the prophets, explain what happened. The Commission on the Revision of the Lectionary call attention to the value of thus bringing prophecy and fulfillment into juxtaposition: prophecy of captivity last Sunday; captivity this Sunday; and we modestly invite comparison with the way in which prophecy and fulfillment are separated and confused in other Lectionaries.

For the New Testament lesson we have used St. Peter's warning not to treat heedlessly or with mocking contempt the teaching of God's prophets with reference to the final judgment upon this world. St. Peter harks back to the judgment inflicted by the flood, thus endorsing the principle that historical instances of judgment are to be taken as guarantees that God will continue to do what He says through His prophets that He will do. Connection with the Epiphany Season in general is to be found (a) in the fact that judgment is part and parcel of Divine manifestation, though in the Prayer Book assigned to the fifth and sixth Sundays after the Epiphany, and (b) in the relation of the Church to the Gentile world. The Church today must be true to its mission and serve that world, or itself go into captivity to that world and its sins. Moreover, the very Collect for peace on this Sunday is based upon faith in God's providential ordering of this world in matters both temporal and spiritual, and owes its origin to the "stormy times of Gregory the Great", when "Barbarian invaders were harrying the empire". (Sanders: Message of the Church). Again, the "Bethphany" of the Christ to and through a home life (Gospel for today) receives comment in the analysis of social conditions by Amos and Hosea, used to lead up on week days to this particular Sunday.

In the evening, our Lord's manifestation as Son in Baptism and temptation (following on the boyhood of last Sunday's Gospel) is preceded by Isaiah's prophecy of the Messiah as endowed by and working through the Spirit.

In the week days, the history of the upper Kingdom is concluded by the origin of the Samaritans (Monday), and on Tuesday we go back and pick up the thread of the lower kingdom, which will be carried forward to the Babylonian captivity and beyond.

St. John's Gospel is continued in the morning, and Ephesians read in the evening for the teaching on Missions.

THE SANCTUARY OF PRAYER

PRAYER BY BISHOP LAWRENCE

(This Prayer was offered by Bishop Lawrence at the opening of the Constitutional Convention.)

O Almighty God, in whom dwelleth righteousness and truth, who art the only source of Light and Life, pour down upon us, who are met in this solemn assembly to consider the foundations of the government of this Commonwealth, the rich gifts of Thy good spirit.

We praise Thee for the work of our fathers who gave to us a Constitution under which the Commonwealth has increased in strength and virtue. We treasure with gratitude the names of those who in times of peace and of war have given their lives for the State. We name the institutions of justice, learning, mercy, and piety that have risen under the protection of the law and in the atmosphere of civil and religious liberty. We rejoice in the increasing recognition of the rights and privileges of all citizens and of the responsibility of all to uphold the government and to defend the nation.

As we enter upon our work, may we be conscious of the solemn responsibility laid upon us by the people. Save us from all error, ignorance, pride, and prejudice. And of Thy great mercy direct and prosper all our consultations and actions to the advancement of Thy glory and the safety, honor, and welfare of the people, so that peace and happiness, truth and justice, religion and piety, may be established among us all for generations.

We pray also for the President of the United States, the Governor of this State and all others in authority. Grant to them at this time special gifts of wisdom and understanding, of counsel and strength, that, upholding what is right and following what is true, they may obey Thy Holy Will. Give skill and strength to our Army and Navy.

Bless our land with honorable industry, sound learning and pure manners. Defend our liberties, preserve our unity; save us from lawlessness and violence, from pride and arrogance. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues. In time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail.

We now commend ourselves, O Heavenly Father, to Thee, to the establishment of justice and to the service of the people. Send out Thy light. Let Thy truth lead us. Amen.

From "The Church Militant."

Rector of Pennsylvania Parish Dies

The Rev. Arthur Russell Taylor, D. D., Rector of St. John's Church, York, Pa., for the past twelve years, died at the Johns Hopkins Hospital, Baltimore, Md., on Monday, the 7th inst. He was born at St. Albans, Vt., Sept. 22, 1862. He graduated from Lafayette University with the class of 1883, and from Seabury Divinity School in 1890; was ordained a Deacon by Bishop Gilbert in 1889, and advanced to the Priesthood by Bishop Whipple the following year. From 1890 to 1895 he served as Rector of St. John's Church, Mankato, Minn., where he did a notable work, going from there to Trinity Memorial Church, Warren, Pa., where, after a short Rectorship, he resigned to accept a call to his last Parish. He had been a member of the Standing Committee and of the Board of Missions, and a Deputy to the General Convention from the Diocese of Harrisburg.

His Eye is Not Dim Nor His Natural Force Abated

The Rev. Nowell Logan, D. D., of Trinity Church, Pass Christian, Miss., will celebrate his eighty-first birthday on Sunday, Jan. 27. The Church News states that "Dr. Logan has been identified with the Diocese of Mississippi from early beginnings up to the present date. In spite of his age, he is still active. A few weeks ago we received the Canons revised by him, and re-written where they needed rewriting. Such was the clearness of his writing that the printer told us that there was no trouble in reading it. He is the one man among us who has been engaged exclusively in the upbuilding of the Church in Mississippi since his ordination. And so we stand in reverence before his life, feeling that we have received a benediction just in knowing him, and loving him for the great, good, gentle man that he is."

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Confirmation Instructions

by

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

INDEX OF TOPICS

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8. Morning and Evening Prayer.
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11. The Communion Office.
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20. The Church and Rome.
21. The Church and Dissent.

INTRODUCTORY

My late friend and classmate, Bishop Frank Spaulding of Utah, had a quotation of which he was very fond:

"Life is conscious effort transforming itself into unconscious habit.'"

A little reflection will show how this applies to everything in life. Walking, playing the piano, your vices, your virtues come under this head. It applies also to the training of soldiers. An untrained soldier is not an asset, but a nuisance, on the field of battle.

What is needed at the time of Confirmation is not so much academic teaching as painstaking drill in the Prayer Book which is the Manual of Training.

The whole Christian body is sick because it is an untrained body and Confirmation is the opportunity for such training.

If you drill your candidates properly, you will have later on a congregation which can be inspired by preaching.

Never mind if the classes are small. See to it that they are well trained, and require of them certain things, without which they cannot be presented.

1st. A regular attendance at Church services during the period of preperation.

2nd. A regular habit of daily prayer in private.

3rd. Conscious study of the instruction and faithful attendance at the classes.

Unless candidates are willing to do this they should not be confirmed.

The probability is that you will begin your classes soon after the holidays, so this series of instructions is arranged in pamphlet form, and will be issued each week beginning with the new year, and covering a period of twenty lessons. They are so arranged that the first half of the lesson leaf is for the candidate to study, the second half to assist the Rector in the instruction.

Confirmation Instructions

III

WHAT DO WE BELIEVE?

To be learned—The Apostles' Creed.

Prop. 1.

It is frequently said that a Christian does not need any creed, but surely the Lord abhors a vacuum. A creed is what we believe, and, if we had no creed, we would believe nothing.

But there are two kinds of creeds;—those which deal with opinions and those which deal with facts.

An opinion is of very little value and will not take you anywhere, not even into the next room. It certainly will not take you to Heaven. Besides, mere opinions make people opinionated.

The Christian Religion is not founded upon opinion but upon facts, and these facts are recited for us in the Creed which you have learned.

Prop. 2.

What are these facts? Chiefly facts in the life of Christ.

That He was born of the Virgin Mary; that He was crucified and rose from the dead; that He ascended into Heaven where He reigns in power; that He sent the Holy Spirit and founded the Holy Catholic Church; that by this means He gives to us the forgiveness of sins, the resurrection of the body and life everlasting,—gifts that come to us from Christ's life, through His Church, by the action of the Holy Ghost.

Prop. 3.

We cannot forgive our own sins; we cannot raise our own bodies; we cannot bestow eternal life upon ourselves, for "we are saved by grace and that not of ourselves, it is the gift of God."

Christ helped men by the word of His mouth and the touch of His hand.

So He founded the Holy Catholic Church, which is the means by which, from the Father and the Son and the Holy Ghost, I hope to obtain the forgiveness of sins, the resurrection of the body and life everlasting.

Just as I believe in the laws of this country as interpreted by Congress and by the Courts of this country, so I believe in the Church as an historic body which teaches us what is necessary for our salvation.

So I believe in the Church as the Body of Christ by which He teaches us with His word and touches us with His Grace.

In the Bible we read about Christ, but in the Church "He dwells in us and we dwell in Him."

So we believe in Christ, and we read His word and we live in His Body.

QUESTIONS

1. Divide the Creed into three parts:
(a) That which deals with Christ's life.
(b) That which deals with the means that He uses.
(c) That which deals with the purpose for which He lived.
2. What is the difference between believing in opinions and facts?
3. Name the chief facts in Christ's life as recited in the Creed.
4. What is the Church? Who founded it?
5. How do we determine what the Bible means when there is a difference of opinion about its meaning?
6. Illustrate the idea of the "teaching Church" from the laws of our own land and its courts?
7. By what agency does Christ touch us in the Church?

TEXT

'For I delivered unto you, first of all that which I received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." I Cor. xv:3-4.

READINGS

I. Corinthians xv:1-5.
II. St. Peter i:19-21.

Acts i:7-8. (The final words of Christ to the Apostles. They were to be witnesses of facts, not inventors of opinions.)

Hebrews xi.

(Note. The Questions and Readings are to be carefully reviewed by the instructor so that he is familiar with them but the class should be encouraged to work out the answers for themselves. A lecture is not a satisfactory method of imparting knowledge. That which the student works out for himself is his in a sense that is peculiar. Encourage pupils to express themselves, not merely to listen to you.)

PUBLISHER'S NOTE

This series of Confirmation Instructions will be sent in leaflet form every week in any puantity desired at the nominal price of **Ten Cents** for each set of Twenty Lessons, plus the postage each week.

A better way yet would be for each member of the Confirmation Class to subscribe for THE WITNESS, and get also all the other good things each issue contains. Address

THE WITNESS, Hobart, Indiana.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXII.

Chapter V., Vs. 1. **Be ye therefore followers of God, as dear children.**

This verse is connected with the foregoing and the following verses. Since God forgave you in Christ, therefore do you, as children of God and members of Christ, become followers of God as dear children, and walk in love, as Christ loved us.

Sadler: **Imitators.** Thus our Lord would have us imitate God when He says, "Love your enemies, pray for them that despitefully use you—that ye may be the children of your Father which is in heaven.

Moule: The imitation of God is the true sequel and index of peace with God and life in God.

Gore: God has manifested Himself in Christ under human conditions. He has translated the imaginable Godhead into terms of our own well known human nature by the Incarnation of Jesus Christ. For the Christian henceforth in a quite new sense God is imitable. He can become a pattern for actual human life.

Ellicott: **Beloved children,** referring to the fact of God having loved them. Love must be returned by love, and in love alone can man imitate God.

Sadler: Children almost always endeavor to imitate their parents. Much more ought we to imitate God in this matter of forgiveness, seeing that the only Son of God has loved us to the extent of giving Himself for us.

Vs. 2. **And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.**

Ellicott: **Walk in love,** a continuation of the foregoing precept, and serving to append closely a specification of that in which the imitation of God must consist.

Moule: **Hath given Himself for us**—as an atoning, pacificatory, satisfactory sacrifice.

Myer: **For our behalf,** i. e., in order to reconcile us to God.

Sadler: **An offering and a sacrifice for us.** The former means offerings of any sort; the latter, the offerings of a slain creature, but the two words are often used interchangeably.

Ellicott: St. Paul probably intended a distinction here, viz: that offerings as the more general term relates not only to the death, but to the life of obedience of our Blessed Lord, whereas sacrifice, as the more special, relates more particularly to His atoning death.

Sadler: **A sweet smelling savour.** This expression first occurs in Gen. viii:21, in connection with the sacrifice of Noah, and it is constantly repeated with reference to the sacrifices of the Law ordained in Exodus and Leviticus. (Ex. xxix:18; Lev. ii:12.

Meyer: So that it became for Him an odor of fragrance, figurative designation of its acceptableness to God, which was the real anthropopathic basis of the idea of the acceptableness of a sacrifice to God.

Moule: Christ thus sent up, as the result of His work for us, the sacred odor of rest, becoming our peace with God.

Gore: The love of Christ is a love which shows itself in self-sacrifice. In the self-sacrifice of Christ, therefore, we have a clear disclosure both of what God is and of what God will accept from man.

Vs. 3. **But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.**

The Apostle passes from **holy** love, in which, after the example of Christ, to walk, to **unholy** love, by which we dishonor Christ and destroy the life of God within us.

Moule: **Fornication,** a sin lightly regarded by the heathen, but condemned by our Lord. Regarding it, total abstinence is the one precept of the Gospel, and the Divine precept will always be found sooner or later to coincide with the highest spiritual law.

Sadler: **Uncleanness,** all secret impurity or open indecency.

Moule: Impurity in thought, word or deed.

Sadler: **Covetousness,** avarice The reference here is not avarice as much as to impure and incontinent desires.

Theodoret: St. Paul sufficiently indicated that which was impure in the subjects mentioned, enjoining that their very names be banished from memory.

Vs. 4. **Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.**

Ellicott: **Filthiness,** whether actively exhibited or passively approved in word, gesture or deed.

Moule: Vice in its aspect as morally hideous.

Wordsworth: **Foolish talking** comprises the idea of wickedness and profanity blurted out in loose and random talking.

Moule: Talk about sin in the spirit of the fool who gloats of jests over his own or his neighbor's undoing.

Ellicott: **Jesting.** The word probably means versatility, whether in action, manners, or talking, from which a more unfavorable signification, "foolish jesting", is easily and naturally derived.

Zadie: That ribaldry, studied artifice, polite equivoque, which are worse in many cases than foulness of tongue.

Barry: Foolish talking that finds occasion for wit or levity in anything, however sacred, mistaking all seriousness and reserve for dullness.

Zadie: Pleasantry of every sort is not condemned by the Apostle. He seems to refer to wit in connection with lewdness—double entendre

Blunt: Jesting—making a mock at sin.

Ellicott: **Convenient**—not fitting for a Christian to utter.

Vs. 5. **For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.**

Ellicott: **For this ye know**—confirmation of the preceding prohibitions by an appeal to their own knowledge of the judgment against those who practice them.

Sadler: **Who is an idolater.** This seems to allude to any one who is the slave of some overpowering desire, whether in the matter of the seventh commandment or in the matter of what is ordinarily called covetousness.

Ellicott: **Hath no inheritance,** a weighty present involving an indirect reference to the eternal and enduring principles by which God governs the world, not so much, "has no inheritance and shall have none", as "has no inheritance and can have none".

Wordsworth: **In the kingdom of Christ and of God.** The catena of authorities is summed up in these words. All the Greek authorities which do speak at all testify that He who is here called Christ is also God.

Ellicott: Christ and God are united together in the closest way, and presented under a single conception—a valuable indirect evidence of Christ's Divinity.

Beza: Of Him who is Christ and God, so that Christ is here spoken of as God.

Sadler: Christ must have all the attributes of God if He is to rule the Kingdom as being His as well as God's

Excellent Work by Deaconess Hargreaves

General Leonard Wood, writing to a friend concerning the work done by Deaconess Hargreaves among the Igorots at Basao, in the Bontoc District of the Philippine Islands, says:

"I have personal knowledge of Deaconess Hargreaves' excellent work in the Philippines. She rendered a long, brave and unselfish service, and one which has been of very real value to all who have come under her kindly and intelligent supervision, and her example of courage, self-sacrifice and devction to duty is something which we can all copy with profit."

An Apostle to the Poor Dies at Philadelphia

The Rev. Herman Duhring, D. D., well known throughout the Church in this country, died at his home in Philadelphia, Pa., after a prolonged illness, on Dec. 30. Dr. Duhring was born in Philadelphia May 2, 1841, where he spent his boyhood days and received his early education. He was a student at the Virginia Theological School from 1860 to 1861, when that institution was closed until the end of the Civil War. He completed his course at Kenyon College, Gambier, Ohio, received his degree in 1863 and was ordained a Deacon and appointed assistant at Holy Trinity Chapel, Philadelphia. He was advanced to the Priesthood in 1868, and became the Rector of All Saints' Church, where he continued in charge until 1888, when he was elected Rector Emeritus. In 1889 he was elected Superintendent of the Episcopal City Mission, which position he held until the time of his death. He was a member of the General Board of Religious Education, Dean of the Convocation of South Philadelphia, Corresponding Secretary of the Sunday School Association, and had been the Editor of the American Church Sunday School Magazine from 1905 to 1915. The Philadelphia Evening Bulletin, commenting editorially upon his death, under the caption, "An Apostle of the Poor", says:

"For more than fift years the face of Dr. Herman L. Duhring had been familiar to almost every one in the city. Perhaps no single man was as well known—at least by sight—while his personal ministrations to the poor have exceeded those of possibly any dozen pastors. How far back his career began is recognized by the fact that he was a curate at Holy Trinity when Phillips Brooks was Rector—and there be few who can remember that time.

"Dr. Duhring was a man of God, but also a man among men. He had one of the most difficult of tasks, but he never shrank from it. No man knew better than he the depths of misery among the poor, and none worked harder for their relief. There was no denominationalism nor sectarianism in his work. He sought out those who needed help, and provided for them as best he could with the resources at his command.

"Dr. Duhring was possessed of a gift of humor which saved him from many hours of depression. Among laymen he was esteemed for his vigorous Christianity and plain speaking. He did not hesitate to tell unpleasant truths to religious slackers; he never objected to letting people know that sympathy for the poor should be backed up by money, and many were thus shamed into giving who otherwise were able to keep their generous instincts under perfect control.

"Dr. Duhring retired a few years ago, but his remarkable face—which no one could forget—was familiar until within a few weeks. He loved the city and its people, especially its poorest—and his works do follow him."

Little Rock Catherdal is Full of Life

The splendid old Cathedral Parish at Little Rock, Ark., has taken on new life under the Deanship of the Very Rev. Rufus B. Templeton, D. D., who came into the Church from the Methodist ministry, was ordained a Deacon and Priested in 1916 by Bishop Winchester, and became the Dean of the Cathedral in December of that year. Attendance at the various services has greatly increased, and old debts have been canceled. The Cathedral roof has been rebuilt of slate. It is the largest Church roof in the State. The building has been greatly improved in appearance by the extension of the cornice and eaves and the painting of all the woodwork a deep moss green. Several memorials have been placed in the Cathedral, including a silver receiving alms basin, the gift of Mrs. H. K. Cockran, in memory of her late husband, who was for many years a Vestryman and a member of the Cathedral Chapter; two silver alms basins were presented by the Young Churchman's Union; a very handsome eagle lectern, the gift of Mrs. Edmond Urquhart, in memory of her late husband, Mr. Edmond Urquhart. Contracts for the rebuilding of the organ have been let, and work will begin this month. This is to be a memorial to Mrs. Pierce, wife of Bishop Pierce, the first Diocesan Bishop of Arkansas, presented by their daughter, Mrs. Elizabeth Lyman, who has been the organist for over thirty years.

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

St. Paul's Church, Mishawaka, Ind., received a Christmas present of $500 from an anonymous donor.

Bishop Faber dedicated a handsome new pulpit in St. John's Church, Anaconda, Mont., the last Sunday in the old year.

The Church of the Epiphany, Niagara Falls, N. Y., observed the sixtieth anniversary of its organization in the Feast of the Epiphany, Jan. 6.

By the will of the late Mrs. Emma H. West, Trinity Church, Lowville, N. Y., receives $2,500, to be used for the support of Church services and to keep the property in repair.

Septuagesima Sunday, Jan. 27, is the day set apart to make a drive in every Parish and Mission of the country to raise $500,000 for the work of the Church War Commission.

Calvary Church, Chicago, was fifty years old Jan. 6. The Rector, the Rev. Henry R. Neely, referred to the event in his morning sermon on that day, and will preach an historical sermon at a later date.

The twenty-fifth anniversary of the death of Phillips Brooks will be observed at Trinity Church, Boston, at 4:30 p. m. on Monday, Jan. 23. The address will be given by the Rev. Dr. Leighton Parks of New York City.

St. Chrysostom's Church, Chicago raised by an every-member canvass $6,700 for Parish support and $3,000 for Missions, an increase of over 100 per cent for both Funds. The number of pledges for Missions was doubled. The Rev. Dr. Hutton is the Rector.

The Rev. E. W. Averill, Rector of Trinity Church, Ft. Wayne, Ind., makes the following announcement in his Parish paper: "THE WITNESS is a wide-awake Church paper. Copies are sold in Church after service on Sunday mornings at 3 cents each. Buy one and take it home for your Sunday reading. It is much more worth while than Katzenjamers."

The congregation of Christ Church, Williamsport, Pa., got a new organ in its Christmas stocking. The gift was made possible through the generosity of Mrs. Max L. Mitchell, who offered to complete a Fund necessary for the installation of a new organ in memory of her mother, the late Mrs. N. Whitaker of Philadelphia.

One of the examining Chaplains in the Diocese of Western New York writes that within the past year six former Methodist ministers have been accepted in that Diocese as candidates for Holy Orders. They are now all serving as Lay Readers or as Deacons in Parishes or Missions of the Diocese. The Rector writing this note adds that he has been consulted in his present Parish by a Methodist pastor, a Presbyterian pastor and a Roman priest in the same town, all of whom expressed a desire to enter the ministry of the Church.

The midnight service on Christmas Eve in St. John's Church, Ogdensburg, N. Y., was preceded by the singing of the old Christmas carols. The largest number of Communions were made since the midnight service was instituted in the Parish. The offering of the Sunday School was for the relief of Armenian and Syrian children, and for the Diocesan Orphanage at Cooperstown. At the request of the Rector, the Rev. Charles D. White, Bishop Nelson wrote a special Christmas greeting to the men and women of this Parish who are on war service, and a copy was mailed to each one. The Honor Roll has on it the names of sixty men and of two nurses now in France.

At the Church of the Ascension, East Cambridge, Mass., the Rev. Francis L. Beal Rector, a strong and dignified note is added to each service. Immediately after the blessing, the organist plays the National Anthem, with Choir and congregation standing. The recessional hymn in the morning is "America the Beautiful", and in the evening, "Our Father's God, to Thee".—The Church Militant.

The first Christmas service since A. D. 1913 at St. John's Church-on-the-Hill, Lake Benton, Minn., was held there on the last Festival of the Nativity of our Lord. The Church service was held in the morning, and the children's service in the afternoon at 5:30 o'clock. The Church was beautifully decorated with evergreens and candles. The offering for the Aged and Infirm Clergy Fund was $6, and the Sunday School Advent offering of $15 was the largest in the history of the Mission. Seven children were baptized during the Christmas Season. The Annual Meeting of the Mission occurred on the evening of Dec. 31, concluding with a social and watch service. The Rev. Charles W. Baxter, who was recently ordained a Deacon, and is a Senior at Seabury Divinity School, is in charge of the Mission.

The Young Women's Guild of St. Peter's Church. Delaware, Ohio, gave an Annual Church Party at the Parish House the Friday evening following Christmas. Unfortunately, the cold and illness prevented a number from attending, including the Rector and his wife, but enough came to make it a success. It was a war party, simple and old-fashioned, a refreshing change from the many modern social functions—the hours from 7 to 9:30. There was a great lighted Christmas tree in the center of the room. After the President had greeted the guests, the latter marched around the tree twice, singing a Christmas hymn. As they passed a large clothes-basket, each one dropped in one or more packages for our Children's Hospital in Cincinnati. Then followed old-time impromptu charades, very clever and amusing, with Mr. Robert Hills (since then gone into the service) a most efficient manager. Fresh popcorn, in bags, and red apples were on tables, to be enjoyed at any time. Old and young entered into the spirit of the hour. Before leaving, some one played stirring tunes on the piano while the girls danced. St. Peter's is one of the oldest Parishes in the State. It is now under the efficient care of Mr. Berton S. Levering. The Aid and Auxiliary Societies are flourishing, also the Young Woman's Guild and Junior Auxiliary. Patriotism is shown by the number of recruits enlisted from its ranks and the faithful work of the women members for the Red Cross.

West Texas Notes

Two Camp Chaplains are now at work in San Antonio, the Rev. Lee W. Heaton and the Rev. Dwight Cameron. Chaplain is working at Kelly Field, the aviation camp. His salary is being paid by the Church of the Transfiguration, New York City, where he served as Curate. With the clergy of the city co-operating, a distinct advance is being made in caring for approximately the 125,000 soldiers in and near San Antonio.

A Service Flag has recently been dedicated in St. Mark's Church, San Antonio, with eighty stars on it, two of which are in gold, for men who have given their lives for their country.

On Wednesday, Jan. 2, a luncheon was tendered to Gen. J. W. Ruckman by all of the clergy of the various religious bodies in the city, as a testimonial to his vigorous and high-minded stand on vice conditions in San Antonio. Bishop Capers presided, and addresses of appreciation were made by clergy representing the different religious bodies.

Announcement has been made of the San Antonio Training School for Teachers, which will be held in the Parish House of St. Mark's Church. The courses will extend over a period of fifteen weeks, and will include "Child Study and Pedagogy", with Miss Edna McNeil as instructor; "The Christian Year", with the Rev. Leonard B. Richards as instructor, and "Christian Missions" with the Rev. W. B. Stevens, Ph. D., as instructor.

San Antonio Church people deeply regret the departure of the Rev. R. Y. Barber, City Missionary, who has left to take charge of Grace Church, Chanute, Kansas. Mr. Barber has done most effective work as City Missionary, and has also had charge of St. John's Church, St. Philip's Colored congregation, and has been Chaplain of the Southwestern Asylum for the Insane.

Personal Mention

Governor Brumbaugh of Pennsylvania has appointed the Rev. H. C. Stone of Philadelphia, founder of the Stonemen's Fellowship, a Chaplain to the Pennsylvania troops in France.

Bishop Brent's election as Bishop of Western New York has been confirmed by a majority of the Bishops and Standing Committees of the American Church.

Mrs. Harold Peabody, daughter of Bishop Lawrence of Massachusetts,, is Chairman of the New England Committee of the War Work Council of the Young Women's Christian Association.

The Rev. Henry M. Saville resigned as Rector of the Church of the Ascension, Waltham, Mass., the first of this month, and is now Curate at Trinity Church, Waterbury, Conn.

The Rev. W. H. Frost, formerly Rector of St. James' Church, Fremont, Neb., for eleven years, assumed charge of St. Andrew's Church, Milwaukee, Wis., on the Feast of the Epiphany.

The Rev. Herman R. Page, son of Bishop Page of Spokane, has been appointed a Chaplain by the War Commission of that District, and probably will be located at Camp Lewis, Wash.

The Rev. Edward L. Roland, Rector of St. Paul's Church, Minneapolis, has resigned and accepted a call to St. Bartholomew's Church, Chicago. He expects to assume charge of his new work the 1st of February. The Rev. Edward H. Eckel, assistant to the Rev. Edward M. Cross of St. John the Evengelist's Church, St. Paul, will succeed the Rev. Mr. Roland as Rector of St. Paul's Church.

From a Missionary Priest of the Paulist Order of the Roman Catholic Church to Rector of one of the largest Episcopal Churches in the city is the record of the Rev. William Thomas Walsh, says the New York Herald. He came to the Church some time since, and was Rector of St. Mary's Church until his recent resignation to become Rector of St. Luke's Church. He will have the privilege of living in the residence of Alexander Hamilton. This is now the Rectory, and the Colonial structure adjoins the Church.

The Anglican and Eastern Association Meeting

The following is the program of the Annual Meeting of the Anglican and Eastern Association for, promoting intercommunion between the Anglican and Eastern Orthodox Churches, which will be held in New York City and Brooklyn next Sunday, Jan. 20, and Monday, Jan. 21:

Sunday

3:30 p. m., Trinity Church, New York City: Evensong, procession, and sermon by the Rt. Rev. Dr. Edward M. Parker, Bishop of New Hampshire.

8 p. m., Church of the Redeemer, Brooklyn: Special service in the interest of the Association, Bishop Parker, President, presiding. Addresses by members of the Anglican and Orthodox Churches.

Monday

10:30 a. m., Church of the Redeemer, Brooklyn. Celebration of the Holy Communion.

11 a. m., meeting of the Association for conference. Topic: "Mutual Relations of the Anglican and Orthodox Churches During and After the War", led by the Rev. G. W. Hodges, D. D., and the Right Hon. Solon Stylien I. Vlaste, Exarch General of the Greek Orthodox Church.

3 p. m., a meeting for the Church of the Redeemer and the general public. Addresses by the Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania; the Rev. Arthur W. Jenks, professor of Ecclesiastical History, General Theological Seminary; Dr. V. R. Savich of Serbia; the Rev. Sabastian Dabovitch, Archimandrite of the Serbian Church in America; the Rev. Dr. Kallimachos; the Rev. Peter Kohanik of Scranton, Pa., and the Rev. Charlesle V. Brine of Portsmouth, N. H.

8 p. m., evening service at the Greek Church of the Evangelismos (Annunciation). Addresses by Fr. Nicholas Lazaris and the Rt. Rev. Dr. James H. Darlington, Bishop of Harrisburg, Vice Presidents of the Association. The offering at this service will be for the War Relief of the countries represented in the Union.

BISHOP LAWRENCE SPEAKS PLAIN WORDS

Protection for Our Protectors Demanded

At the recent dinner given by the Episcopalian Club in Boston the Bishop of Massachussetts made a notable address, one too, which deserves the widest publicity. In these days when every effort should be made to conserve every ounce of manhood for the winning of the war Bishop Lawrence's words become, as the "Church Militant" puts it, "a stirring challenge." Added weight is given this utterance coming from one whose sanity and judgment the whole Church has ample testimony of. Bishop Lawrence said:

This is an Army and Navy dinner: the subject of the evening is "Making an American Soldier."

Impelled by the warnings of history, by the disastrous conditions in some of the armies of Europe and by the dangers that our boys and men are already meeting in France, I shall speak of one cause which unless the whole force of military discipline, medical science and practice and of public opinion be brought into action, will be the unmaking of scores of thousands of American soldiers.

Two years ago a friend of mine in Canada was told by a man in high authority that if the people of Canada knew the disastrous conditions of certain bodies of Canadian troops caused by venereal diseases, enlistments would be sharply checked; and official reports have proved that he had good reason tosay so. The same conditions, however, have struck every army with ominous results.

First let me say with the strongest emphasis that I believe that the soldiers and sailors of this country are on the whole superior to the average of the men of the country in soundness of physique and character. I know also that the President, the Secretaries of War and the Navy and the Surgical and Medical Departments of the Army and Navy are alive to the dangers and ready to meet them effectively at least in this country, if they have the support of the whole military organization and of public opinion. Eternal vigilance, however, must be the watchword.

Moral questions are involved, of course: questions of purity, of family integrity, of the sacredness of womanhood and of childhood, chivalry and honor. These, however, are not my concern tonight; nor are they at this time the first concern of the masses of our people who are building up the army; the vital question is that of keeping our men fit to fight and so win the war.

Before tackling the problem we are met by certain silent or outspoken objections. Men tell us that "War has always brought these conditions: camp followers have always been with the army and prostitutes have always stood at the dock. It is the way with soldiers and sailors: you cannot stop it and indeed a certain amount of drink and women make the best fighters." Without question recklessness in morals and in battle do go together in some men. But when any man assumes as a general proposition that drink and loose women make an army better fighters, more capable of endurance, less liable to disease and more subject to discipline, he knows that he is standing for a notion that military experience, medical science and common sense have demolished. The loose living swashbuckler as an effective soldier has gone by the board. The old militarists who stand for loose women and drink in military service are going fast under the hammering of facts, of medical science, of the best modern military experience, and the alert, clear-headed, self-disciplined. clean-lived young officers of their generation.

Again, we are told that loose conditions exist in our cities and towns and we can not expect better things in the Army and Navy. Of course they exist, and, I believe, to a worse extent than our people think. An artificial prudishness keeps the facts from publicity. I believe that the time has come when the people should know the facts, not in sensational headlines, but as plain facts; facts are more searching, persistent and effective in the long run than scare headlines.

Granted that conditions are bad in towns and cities; we can stand a good deal of wastage in times of peace. But we are at war, and worse than wastage of food and money is wastage of life, of men and women, and of men and boys upon whose equipment and support we are spending billions of dollars. Must we now begin to lay out millions of dollars for hospitals in which to lay their diseased and rotting bodies because we have neglected to safeguard them?

Is it a question of morals? Yes. Of pity? Yes; it is just now a question of wastage of money, of men, of the winning or the loss of a battle through the enfeebled condition of the soldiers. "But our boys and men are of good stuff; they are not of the kind to weaken," says the optimistic patriot. So are the Canadians and Australians of good stuff but they have fallen by the tens of thousands. The conditions of war in France are hard and dangerour; the men are away from home, conventionalities are forgotten, discipline is severe, demanding relaxation; morale drops through physical and nervous exhaustion. Who of us dare to say that he might not fall?

May I give you certain figures from the Surgeon-General's office of the conditions of the Army from 1911-1913?

The percentage of syphillis among white enlisted men (negroes are worse) is estimated at 16.08 per cent; that is, one recruit out of every six was syphilitic; and the average is rather better than that of the young male population from which the Army is recruited.

From 2 to 5 per cent of the commissioned personnel of the Army are infected with syphilis when they enter the service; and the tendency is towards an increase of percentage in the years of service.

What an enormous wastage in money and men; for a sick man not only leaves his place in the ranks empty and requires hospitals; he also requires the services of a valuable man as nurse.

Conditions have, I believe, improved in our regular army in the last two years; and the alertness of the Medical Departments must bring greater improvement, if supported by military authority and public opinion.

I have the official reports of 32 camps including 750,000 men, and while the figures vary greatly according to the camps, they are on the whole reasonably hopeful, showing that the authorities are handling the situation probably more effectively than ever before. The conditions of two years ago on the Mexican border are a nightmare as compared with the present. In certain parts of the country the prohibition of liquor gives great support to good administration. There are, however, scores of small camps, of bodies of sailor boys, hundreds, sometimes thousands o them in cities and towns where discipline and protection are more difficult; and I know from official reports that because of these conditions and sometimes of loose discipline due to old Naval and Army traditions, the conditions are not what the people of our cities would allow if they knew the facts. For you must remember that in dealing with hundreds and thousands of men we are dealing even as available records go with diseased men not by hundreds but by thousands and tens of thousands.

The great body of our soldiers and sailors of our new Army and Navy are straight and clean; a small fraction are low in their standards and bad in their morals. A larger fraction are easily led into trouble through loneliness or foolishness.

On the other hand there are in our communities a certain number of professionally loose women, and an appallingly large number of girls from fourteen to twenty years of age, who, attracted by the uniform and the romance, emotionally stirred by the unwonted excitement, either yield to or throw themselves at the young men.

This is war, and it is one of the dangers and sometimes one of the horrors of war that emotions, both bad and good, are pitched to a high power. We all feel it. The greatest danger is with this last great class, the girls of our villages, towns and cities; for when these four groups, loose men and loose women, a large proportion of whom are diseased, nice boys and foolish, innocent girls, associate in questionable or dangerous ways, it is only a question of a short time when they have so mingled that disease passes from one to another; and then follows the horror of the most terrifying and wasting diseases going through the innocent houses of the country.

This is no fiction; every doctor can tell you a story. I can give you official reports of this thing going on right here in Boston and its vicinity and in certain cities around Camp Devens.

(Continued on Page Eight)

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EDITORIAL

There is one aspect of this war that very little has been said about, and that is about the limitations of military training, which aforesaid limitations may be seen most graphically in a Prussian officer.

As Chesterton well said, "No use asking who started the war, that is, if you ever encountered a Prussian military officer."

Well, on the other hand, a Prussian military officer is a very capable fighter. He is the embodiment of military ideals, if war is the chief duty of man.

In truth, military training, like studying for the Ministry, has two very different results. It is capable of producing both the greatest heroes and also the most consummate asses that the world has ever known.

In other words, there is no ass as egregious (whatever that may mean, but we believe it is the usual adjective that goes with this noun) as a military ass.

We are all familiar with the curious freaks that the Divinity School Nursery can turn out. We have seen the perfectly ladylike and hopelessly incompetent captains of human souls, to whom sin is a purely academic abstraction, and salvation a rigidly official sanctity, and heaven the abode of the anaemically orthodox.

But a Divinity student has no such temptations to be the darling of a castle as has a military officer.

Suppose a Divinity student was trained that he must not carry his laundry through the streets, but should hail the first layman that he met and order him to do it.

Supposing no layman could approach him without standing in rapt attention as though he were gazing upon one of the elect.

Supposing every time he issued an order it would mean thirty days in jail to disobey it, what kind of Ministers would our Divinity students become?

Manifestly the man who could disassociate all this from his person and attach it all to his office would become a saint, and the man who took a personal satisfaction in it would become a fool, and that is not the worst of it—the congregation that would have to suffer the fool would not be apt to do it gladly.

So there is a similarity, only the military officer can do more immediate harm, and we feel that there should be an official fool killer in every division, who should be assigned to deliver boys from the stupid follies and criminal blindness of the military ass, who has been ordained to high office.

It is true that men cannot and ought not to discriminate between these kinds during war. The private must obey, respect and follow his officer, but the government should do its bit for the boys at the front by weeding out pompous two-by-fours from the official caste, thus making the office of a military officer more honorable and the life of an ordinary private more endurable, during the war.

You are all familiar with the withering scorn which a stiff and mechanical priest can manifest if you fail to render some official respect. You will find the same thing exactly in a military officer, and yet there are thousands of both priests and officers that are entirely human and command respect not merely because it is their right, but because it is our privilege to bestow it. If the human worth is there, neither ordination nor a commission can destroy it. If it is not there, if the man be a cad at heart, the distinction merely advertises the meanness.

It takes grace to receive distinction; for three thousand years ago it was true that "man being in honor hath no understanding, but may be compared to the beasts that perish." And it is still ture.

One of the objections to religion is the creation of the priestly caste. It is no worse than the tendencies of war to create a military caste.

The fault after all is our poor, silly human nature that plays the fool more often in prosperity than it does in adversity.

And there are modest priests as there are humble officers, and no soldier of Christ nor of the republic should falter in his service, because he happens to serve under one who lacks common sense.

There are two great tests of life, the one to receive honor without making a fool of yourself; and the other to serve under a fool without losing your loyalty and your sense.

The Church Will Respond to Any Call

In a recent address before the Episcopalian Club of Massachussetts, Bishop Lawrence stated that at a meeting of the Church War Commission, "doubt was expressed as to whether we could get the strongest and most influential men in the Church to go into the camps. I said: "I believe that the Church will respond to any call that we choose to make. Will you give me a chance? They said, 'Yes.' The next day I spoke to the Diocesan Convention of New York. I told them what we had in mind and what we were trying to do at Camp Devans, and I said: 'If there is any Parish in the Diocese of Massachussetts, or any Rector, I don't care how big or how important, if the War Commission calls upon that Rector to go into any camp and to take his place, —if that Rector is not willing to go, and if that Parish will not send him with the utmost cordiality, I would scorch that Rector and that Parish so they would never forget it! ' Having said that, we went to lunch. (Laughter.) I put my eye on three of the strongest men in the city of New York, and I thought I would test it out. In five minutes I was able to notify our Commission that three men—Dr. Manning, the Rector of Trinity Church, Theodore Sedgwick of Calvary Church, Milo Gates of the Church of the Transfiguration—three men strong in themselves and strong in their position, were at their command and they would go to Camp Yaphank right away. (Applause.) In three days I received a telegram from Dr. Manning saying that his Vestry had given him leave of absence for three months, and on the first of December he went to Camp Yaphank. (Applause.) The point is, he is the Rector of the greatest Parish in the United States, of this Church, and that a man with that position and responsibility should go into the camp, with no sense of condescension, but with a sense of pride that he has been called upon to do it, will have its influence not only in Camp Yaphank, but throughout the camps of the country.

War's Effects Not All Bad

That the war's effects on social and religious conditions are not all bad is strongly brought out in the following illuminating editorial, which appeared in the Boston Transcript:

A statement by Commissioner Woods of New York City indicates, so far as it goes, that the effect of the war upon crime is very much as one would expect it to be. There has been in New York a steady diminution in the number of homicides and of felonious and simple assaults, but at the same time an increase in the number of thefts committed. The war removes from our communities many men who in times of peace are inspired by the effects of alcohol to commit crimes of violence. These men, as soldiers, are subjected to a rigid discipline, and the peace of the community is thus enhanced in a considerable degree. This is one cause of the diminution of homicides and assaults. Another is the emotional effect upon all classes of the service and sacrifice of the war. From one cause or the other, or from both, the number of homicides of all grades in New York City, in the last six months, fell to eighty-two, from ninety-two in the preceding half year. But under the pressure of scarcity, larceny increased in the same period, rising to 78 per cent of all the offences committed.

Statistics furnished by a number of Canadian cities show that all crime has steadily decreased in that country since the beginning of the war, and the British record is the same. But the emotional effect of the war, already strong in both of those countries, has hardly begun to tell upon the American people. We see the larger crimes diminishing, but it is Commissioner Wood's opinion that the greatly increased value of various commodities, such as silks, copper, brass and foodstuffs, has, at least in New York, by increasing the temptation to steal, proved too much for whatever emotional effect the war may as yet have have had in the opposite direction.

At the same time that war has lessened the unsocial impulse toward homicide and assault, it has greatly stimulated the social impulse by leading many thousands of men to marry. The Episcopal Church report for 1917 shows an increase of 1500 marriages over 1916, and it is estimated that in this country war marriages have exceeded 50,000 in number. These war marriages, which in virtually every case are marriages of love, marriages of the ideal, are a distinct contribution to public morality. But while this tendency is noted, it may be questioned what the effect upon public morality and order will be of the war scarcity of shepherds of the religious flocks. The Clergy have been drawn off by thousands, not only into army Chaplainships, and thus sent away from their charges, but into other forms of effort in connection with the war. Many pulpits have been left vacant, and in the case of many thousands more which have not been vacated the ordinary parochial activities of the Clergy have been diverted to the performance of special war tasks. But has the moral guardianship of the community been relaxed as a consequence of this tendency? We do not think so. The general zeal has been stimulated, making every good man and woman in some sense a shepherd. If there are fewer professional shepherds, there is less shepherding to be done. The moral tone of the entire community, including that of the men of God themselves, has been improved by the spiritual exaltation due to the war. This influence will last long—will indeed last forever.

The universal effect of the drawing off of clergy, doctors, engineers, teachers, nurses and workers of every sort into the war has been to stimulate endeavor, and the sense of responsibility, on the part of those who remain. Has anyone heard the canting observation, "Let George do it," since our war with Germany began? It is no longer a case of putting off upon somebody else the thing to be done. Rather, the prevailing disposition is to go out of one's way to take up the relinquished task of another. Out of this disposition, this quickened conscience of service, a great harvest of future accomplishment will be reaped.

Attendance of Men Increased 700 Per Cent

An unusually successful every-member canvass has just been completed in St. Paul's Parish, Maumee, Diocese of Ohio, the Rev. William S. Banks, Rector. It was inaugurated by a splendidly attended men's dinner, at which the Rev. George Gunnell, Jr., of Trinity Church, Toledo, Ohio, made the address of the evening. The financial results show an increase in Parish support of 294 per cent and for benevolences 237 per cent. This, however, is the least of the gain. The attendance of men at the services has grown over 700 per cent; a large class of men are receiving instruction for Confirmation; a men's Bible Class has been formed; a Fellowship Club of fifty charter members has been organized; a Parish House is about to be erected; and the entire congregation has awakened to new vision and enthusiasm. Since this Church, with its 131 communicants, in a town of three thousand inhabitants, is a fair specimen of the average Parish, such results are surely possible in the numerous similar congregations which comprise so large a portion of the Church in this country.

General Haig Writes to a Mississippi Rector

The Rev. Dr. W. S. Simpson-Atmore, Rector of Trinity Church, Hattiesburg, Miss., and Civilian Chaplain at Camp Shelby, received an autograph letter from Field Marshal Haig, written under date of Dec. 14, at the General Headquarters of the British armies in France, in which the famous General says: "The ties that bind our two nations together are becoming closer every day, and now that American divisions are beginning to arrive in Europe, we look forward with even greater confidence than ever to the realization of our common hopes."

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CONSECRATION SERMON

Preached at the Consecration of Rt. Rev. John C. Sage, D. D., by the Bishop Coadjutor of Colorado

Acts xx:21

I.

You are receiving today an office which in our eyes has tremendous potential power, and in the eyes of most of our contemporaries is a piece of solemn foolishness. The average Christian today, like the Bolsheviki of Russia, deems all external authority as foolishness and his own internal opinions as infallible.

You are going forth into a district where not one in a hundred of a presumably Christian population has either belief or interest in your office, and where even those who pay an outward respect thereto are not much moved by any expression of authority that you may utter. We are like a small body of constitutionalists, who are clinging to the remains of constitutional ecclesiastical authority, where the bulk of the people are either imperialists endeavoring to restore a discredited absolute power, or else are factionalists intent on setting up their own cabal—which, when it has gained a momentary control, has been as absolute and more unreasonable than the power which it helped to dethrone.

As usual, the small body which calls for the restoration of constitutional authority is acceptable to neither partisan, and is viewed with contempt by both. Yet in secular history it has been the winning party. It won out in England after the rule of the tyrants had been superceded by the awful misrule of the saints, who, having beheaded tyranny, so befuddled democracy that it, too, lost its head.

It won out in France, after the guillotine had disposed of tyrants and their own follies had extinguished patriots.

It will win out in the Kingdom of Heaven when the stupid follies of a religious proletariat have finally exceeded the selfish blunders of a selfish hierarchy. It took the world 18 centuries to replace the tyranny of the Caesars with a real constitutional government—only to find that the Caesars were still fighting for their privileges, and the uneducated peasant was playing into his hands. The Kaiser and the Bolsheviki are still the enemies of constitutional government in the State, as are the Pope and the sects in the Church.

So "bonds and afflictions" await you—"the bonds" of having your hands tied by the parsimony of your own flock, and the "affliction" of seeing imperialists and anarchists well financed and heavily armed by the zealots that support them.

"But none of these things move me, neither count I my life dear unto myself."

For like these overseers in Ephesus whom St. Paul was sending forth, you are confronted with the results of the conditions of which he warns them. "For I know that after my departing shall grievous wolves enter in among you, not sparing the flock", and any one who has read the history of Bishops from their earliest days until now realize that a large percentage of the shepherds have been greedy wolves. "Also of yourselves shall men arise, speaking perverse things, to draw disciples after them", which is exactly what the reaction against greedy wolves has been.

The Church has indeed suffered, first from the shepherds who have been wolves, and secondly from sheep who have been made bitter and perverse by the fleecing. To keep one's head and one's heart requires a head that is not easily turned and a heart that is not easily soured.

II.

Now, to meet the situation demands the wisdom of the serpent, or, in modern phrase, "common sense". How are you going to meet the situation? Do you think that you are going to bind up the Church's wounds by affecting the regalia of a discredited royalty, on the one hand, or trying to satisfy the insatiable demands of the never satisfied anarchists, on the other?

We have only two traditions of the Episcopate to guide us, and I believe they are both bad, the English and the Italian, and with this further limitation on our part, that while we have the same spiritual offices as the Lord Bishop of London or the Cardinal Bishop of Rome, we have behind us neither the secular power of the one nor the ecclesiastical authority of the other. Manifestly habits which might be tolerated by my Lord Bishop of the Court of St. James or St. Peter (that is, habits that belong to that world in which the Gentiles seek the pre-eminence) have no place in our modest entourage as Bishops of the Protestant Episcopal Church. When a man who really rules some one puts on the livery of his authority, he may inspire some sentiments of awe; when a man who rules no one puts them on, he arouses sentiments of ridicule.

It is a part of diplomacy that we make not the office which we hold ridiculous. Men may hold us in contempt for our lofty aims; let us see to it that they do not laugh at us for our foolish pretensions. It would seem that unusual symbols of authority, whether those of the street or of the sanctuary, had better be omitted in the interests of diplomacy, for we are living among republicans who have dethroned their tyrant. We shall win neither their respect nor their co-operation by restoring unnecessarily the signs of all authority that is indissolubly associated with cruelty and greed. We can afford to discard the trappings of royalty if we ever wish to win the suffrages of a reunited people. Of course I do not presume to draw the line of demarcation, but common sense must determine the fitness of our garb and manner. I am very sure that the mere fact that a thing is Roman or Anglican does not mean that it will be in good taste in an American environment.

If this Church is ever to win its way into the heads and hearts of Christian people it will be because it will have demonstrated that which the constitutionalists must ever demonstrate, that the greatest freedom and the most effective liberty are attained by a system which, while clinging to traditional authority, is responsive to changing needs. The weakness of such a constitutional party always lies in the fact that part of the constituency is half imperialists and another is nearly all Bolsheviki—while a very small number are loyal to the principle for which we stand, and the only principle which could ever win out in the effective unifying of Christendom. In this way the full joy of one's ministry is not that one has been popular, nor that one has had a transient numerical success, but rather that one has done some building that is not hay and stubble.

But to build a Church of granite is a very different thing from throwing up a straw stack, and requires patience and industry—especially if most of the stones of which your temple is to be constructed crumble in bad weather, and will cleave only along the lines of invincible prejudice.

In this building there are some things that you cannot forget (1st) that you are to "testify the Gospel of the grace of Christ", not to manufacture a panacea for all human ills. Your foundations are laid. It is the nature of the problem that you cannot relay them. You are pledged to bear witness to the doctrines of this Church, which are embodied in Holy Scriptures and in the ancient formularies of the Church.

As to the facts of the Christian Faith, you are bound to be a witness, which means that you will testify to those facts. For one to deny these facts while clad in the livery of the Church, and receiving emoluments therefrom, is to lack a perception of what is honest—is to regard the Bible and your own signed statements as scraps of paper—is to undermine the very constitution of the organization in which you have been entrusted to hold high office. It was the last warning of Christ to His Apostles that they should be witnesses of the faith, not manufacturers of a cult.

(2nd) It is required of stewards that a man be found faithful. You are to be an example of Apostolic simplicity in your life, in your teaching, your contracts, your appointments. There is just one thing to do, and that is to do as you say, even if it is to your hindrance. To prate about the rights of your office when you are evading its responsibilities is to commit the error of those who wear the purple. There are no rights with which Christ ever invested men that did not carry with them the responsibilities—and the only charter of your rights is your sense of your responsibility. Now this responsibility is to be found in Christ's life, simplicity rather than pomposity; truthfulness rather than evasion; courage rather than timidity; kindness rather than officiousness; sympathy rather than conventional authority. To avoid ostentation in manner, not to be known as belonging to a class, whether it be capital or labor, because the rich will fail you because of their meanness, and the laborer because of his envy. We are to proclaim the Gospel of common blood, of common prayer, of common interest—and we cannot be common if we belong to a class.

(3rd) Your business is not to divide men's earthly inheritance, but to inspire men's lives to be just and merciful, to be fair and unprejudiced, to be true and pure—just as a University is founded not to deal with politics, nor municipalities. nor with classes, but with truth. So the Church, if it attempts many tasks, will fail in all, but if this one thing it does, to preach Christ and Him crucified to men—then those who have done this thing will not be ashamed of the results.

There are those who would persuade you to undertake many things; but one thing is needful and that one thing is to go into your work determined not to let men minister unto you, but to minister unto them in the things that Christ proclaims to a world that hates Him and His Gospel, and is at enmity with you—and it makes no difference how the world takes it. "None of these things move me, neither count I my reputation dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus Christ, to testify to the Gospel of the grace of God."

A Bishop is a Missionary rather than a potentate; his responsibility is to go to men with the word and touch of Christ—the word of His mouth, the touch of His hand—rather than to impress men with the dignity of his office. It is a stupid interpretation of the life of Christ—whether it be English or Italian—that would persuade a man that he reaches the highest expression of his Episcopate by being impressive in manner or in dress. A Bishop, like any other man, reaches the pinnacle of his glory when he suffers little children to come unto him, and when he does his full duty to the least of his brethren. There is no better task than to know your sheep, to feed them, to bind up their wounds, and to keep them in the green pastures, beside the waters of life, where the wolf will not devour them and the hireling will not fleece.

It is a monotonous task, for the sheep are silly and the shepherds are notably eccentric, and you, like the rest of us, are a sinful man, entrusted with a Divine task. In trying to be a Bishop, never forget that you are just a man—so prone to be a fool, and so entirely dependent upon the grace of God.

Christmas and New Year's Services at Council Bluffs, Iowa

In St. Paul's Church, Council Bluffs, Iowa, the Rev. Wilford Ernest Mann, Rector, on the Sunday evening preceding Christmas Day, a Mystery Play was given depicting scenes connected with the birth of Christ, prominent men and women of the Parish taking the various parts. Correct and beautiful costumes, rented for the occasion, added greatly to the impressiveness of the play. Many were turned away from the Church, unable to find even standing room. The reverent attitude and silence observed by the great congregation throughout the evening was especially notable, as many in attendance were not familiar with Church customs. At the midnight Christmas Eve service a larger number of Communions were made than at any other service in the history of the Parish.

New Year's Day was also observed in a special manner. At 9 a. m. there was Divine Service in the Church, with an appropriate sermon by the Rector. From 10 a. m. to 1 p. m. the Rector and his wife called upon the aged and sick in the Parish, leaving flowers and speaking words of cheer. A generous parishioner loaned them his car, which enabled them to make twenty-three calls. From 2:30 to 6 p. m. the Rector and his family kept open house to their parishioners and friends. During the entire time there was a constant stream of callers to and from the Rectory. The day proved so thoroughly enjoyable that it will be made an annual custom.

WHAT SEEMS TO BE THE MATTER WITH THE EPISCOPAL CHURCH IN AMERICA?

DEAN WALTER S. POND, CHICAGO

My reasons for selecting this topic are the following:

Although we call America a Christian nation, yet out of our hundred million of inhabitants about 45,000,000, only, are enrolled in the various Christian Churches. Of that 45,000,000 probably 60 per cent would not pass for real helpful Christians in any sense whatsoever. In other words, although we have had the best of Christian influences in the United States we are today face to face with the issue that about 10 per cent of our population are really consecrated men and women working for the extension of the Kingdom.

Another reason why I feel constrained to take this subject, is because in the past two years, as Episcopal City Missionary in Chicago, I have gone into a dozen or so different kinds of Eleemosynary and penal institutions, month by month, and in those places I have been able to see the results of our feeble efforts to make Christians. The Churches that I have been in and out of in the past five years have been half empty, or if they have been filled at all they have been overwhelmingly filled with women. All the jails that I have been in and out of, in the past five years, have been overwhelmingly filled with men and boys. And while I speak mostly from the point of view of our institutions here in Chicago, still I have visited institutions not only in the East but in the West, too. In other words, American Christianity by a fair test is a failure. And yet Christ himself, when he empowered his disciples, said that "not even the gates of hell should prevail against their good work." Therefore, I believe a fair man will have to conceive that if the Christian forces in America are bent on making this land a Christian land, we have not succeeded so far, and that we will have to change our methods if we are going to be successful even in the future.

I take the liberty of making a diagnosis of the ailments of American Christianity after handling literally thousands of down-and-out Episcopalians as well as Baptists and Methodists and Roman Catholics, whom we have not only seen growing out of our work at our Cathedral Church, but also those cases that have come under our attention at our Home of Incurables, at our Insane Asylum, at our Poor House, at our Homes for Aged, at our Orphanages, and at our Jails and Reform Schools. And I say with a great deal of shame that most of the human wrecks that I have handled have been men who were once started the Christian way and who would still want to be catalogued as Christians. In the past five years, I remember of only two or three cases of men who were sincere unbelievers. Therefore, it is not so much anti-Christian people as it is unconverted followers of Christ that are the public burdens and those who withstand Christ in this day. And I say that from my point of view, there are these following difficulties (amongst other pronounced tendencies) or ailments that are complicating the Church's fight for righteousness in America today:

The Christian Church in the United States seems to have taken on an attitude that gives her a reputation for a cold heart, whether she has that kind of a heart or no. In those days when Christ walked the earth both society and state affairs and religion were so cold that men took Christ, with persecution, because He was sympathetic towards them as they bore their terrible burdens. In this day and generation, with few exceptions, Church authorities will not speak out against the rottenness in politics and in the business world, and in the Church itself, because some of those on whom the Church has to depend for its existence are those very ones who are part and parcel of this system of rottenness. The masses suffer as a result of the condition. They know that the conditions can be remedied. They take their Gospel literally and they know that Christ ought to be what He said He was if their conditions are ever going to be remedied. Inasmuch as Christ left His Church to continue His work, suffering men expect the Church, even if she cannot remedy the existing evils immediately, to at least be active in showing evidences that she, the Church, is willing to make the effort to do the best she can to remedy matters. I do not care if it is not the business of the Church to do the work of a charitable organization, or a settlement, or a clothing store, or a grocery store, or of an employment agency, or of the public hospitals, etc. If Church members, especially the suffering Church members, cannot get what they have to have at once from these public organizations that are founded to help them out in their hour of need, then I say, in such an emergency, it is the business of the Church of God to be a good Samaritan, at least to give immediate care to the fallen-by-the-wayside. Take the Church's attitude regarding the labor question. One-half of the laboring world is being demoralized because of short hours, and at the same time a percentage about equal to another half is being worked to death with long hours. The laboring man is not only suffering but the wives and children of these men are being worried to death or starved by the system. Impartial decisions have been rendered that it is more profitable to run our business with consideration of the laboring man. Unrestricted child labor is far more expensive to society than restricted child labor, yet some Churchmen (who are employers) will not be informed on the relationship of unrestricted child labor to our Health Bills and our Crime Bills and our undertaker's accounts.

The problem of intemperance may be considered not as a question of men's habits but rather as a more serious question that the best authorities have rated as a national disease. Diseases cannot be stamped out by pleading state's or citizen's rights in the matter of personal liberty, but rather by stringent legislation. Victims of this terrible disease turn to the followers of the Master. They find that in certain cases the Clergy, as well as the laity—and please remember in certain cases that these indifferent Church members are often prominent in affairs—not only are indifferent regarding the real issue but are actually "blind leaders of the blind," inasmuch as these prominent Churchmen are spreading this contagious disease.

(To be continued.)

POEMS Worth Preserving

SPINNING

(Helen Hunt Jackson, best known as the author of "Ramona," was born in Amherst, Massachussetts, 1831, and died in San Francisco, 1885.)

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task.
And being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came,
And laid within
My hand the thread, and said, "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fall; but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race,
My threads will have; so from the first,
Though blind, I never felt accurst.

I think perhaps this trust has sprung
From one short word
Said over me when I was young,—
So young, I heard
It, knowing not that God's name signed
My brow, and sealed me His, though blind.

But whether this be seal or sign
Within, without,
It matters not. The bond Divine
I never doubt.
I know He set me here, and still
And glad, and blind, I wait His will.

But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done."

Helen Hunt Jackson.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XIII
THE DAY'S WORK

(What does the parson do during the week? He must write his sermon, of course. Perhaps you would like to follow him through one day. Let it be understood that he has many pleasant experiences, many happy points of contact with his people, many messages that encourage and inspire. These you may infer from the other parts of this record.

But with a vast number of difficulties that confront him, you are perhaps not aware. May he write of them with a good nature and with a keen sense of the humor of it all. It is all part of the day's work

Should this report prompt you to hesitate to bring any real trouble or need or inquiry to the parson, even over the telephone, you do injustice to his devotion to his work and his desire to help you.)

Part I

The Minister came early to his study one Tuesday morning after a Monday spent on a little fishing trip. He had a good week before him and a mind refreshed from his Sunday labors. By the way, it is not **Sunday's** labors that make the Minister feel on Monday like a dismantled battleship, but it is the preparation for Sunday's labors during the preceding week, under conditions that would torment the ordinary business man into the conviction that he was suffering from an attack of psychasthenia.

The week's work for the Minister was as follows:

A sermon to prepare.

A lecture on Jerusalem for a study class.

A paper for the Ministers' meeting.

Thirty or forty letters to write.

Ten organizations to meet and direct.

One wedding to attend.

Church leaflet to write, guide through the printing office and send out.

Sunday School lessons to arrange for the following quarter.

Forty calls to make.

Let it go at that. It was to be only a moderately busy week of ten hours a day.

Bright and early on Tuesday morning he steps into his study and thinks of the good day he will have for his sermon and lecture. Hardly had he concentrated his mind upon his sermon when his faithful telephone began its tuneful lay.

7:10 a. m.—Brrrrrrr.

("Oh, that telephone!" thought the Minister, "it has awakened early.")

Minister.—"Yes?"

Telephone.—"Is this Mr. Blank?,'

Minister.—"Yes."

Telephone.—"This is Charlie Wiggins. Is there a meeting to-night?"

(There has been a meeting of the boys on Tuesday nights for seven months. One Tuesday the Minister failed to be there, and for the next three months Charlie Wiggins began his Tuesdays by calling up the Minister to make sure that he need not come two blocks in the evening only to be disappointed.)

Minister.—"Yes, Charlie, meeting as usual."

Telephone.—"I didn't know. Goodbye."

—

—7:20 a. m.—Brrrrrrr.

Telephone.—"Hello, is this Mr. Blank? This is Mr. Jones. I tried to get you all day yesterday." (Resentfully.)

Minister.—"I was out of town yesterday, Mr. Jones."

Telephone.—"I want to tell you that you have been elected on the board of trustees of the Municipal Lodging House Society. There will be a meeting of the Trustees this afternoon at two o'clock, at———Hall. Can you be present?

Minister.—"This is an unexpected honor, Mr. Jones, and I am not sure that my duties will permit me either to accept the appointment or be present at the meeting. I know nothing of your work."

Telephone.—"We are about to raise funds to build a lodging house and it is the duty of the Clergy to support every social work. I am sure that you will not feel like declining to aid in this project. Moreover, you have been elected on the Finance Committee."

(This began to be serious. Why do people expect the Clergy who already have more than their share of financial difficulties to become financial agents for organizations?)

Telephone.—(Taking the Minister's moment of silent reflection for consent), "We wish to have a good report this afternoon and we wish you would see the following persons during the morning and ask their help. You can get it if any one can."

(Mr. Jones then reads a list of ten of the richest and most besought men in town. They were men whose friendship or friendly acquaintance the Minister would not dare betray by an appeal for funds for any promiscuous venture, and only with great reluctance for any well established and useful charity.)

Minister.—"No, I cannot do that but I will go to your meeting."

(It seems the only possible way to head off any premature announcement of his interest in the undertaking. At the same time it will permit some investigation of the real worth of the project.)

Telephone.—"Thank you, at two o'clock."

—

7:25 a. m.—Brrrrrrr.

Telephone.—"Is this the Reverend?"

(There it goes again—the everlasting misuse of the word reverend.)

Telephone.—"This is the Niagara Coal Co. Will the church be open today?"

Minister.—"I believe not."

Telephone.—"We are going to send up a load of coal at 10 o'clock. Will you be there?

Minister.—"Do you expect me to put it in?"

(This retort cost the Church five dollars, as the hearer lived near and usually sent this amount to the Church Treasurer at Christmas, He omitted this attention the following Christmas.)

Telephone (gruffly).—"We can't get the coal in unless the church is open."

Minister.—"O yes, you can."

(Long explanation follows as to driveway and coal chute.)

—

7:30 a. m.—Brrrrrrr.

Telephone.—"Hello, this is the 'Evening Advertiser.' Did you see in last night's paper a despatch saying that some Ministers in New York will have moving picture shows in their Churches?"

Minister.—"Yes, I noticed the item."

Telephone.—"We wish to get an expression from our Clergy on the subjest. What do you think of it?"

Minister (not being desirous of ignoring the paper that had been obliging on many an occasion).—"Why, I think it is all right, if they want to substitute entertainment for religion, otherwise not."

Telephone.—"That's just what we believe. Thank you."

(When the interview appears it is something like this: "Rev. Mr. Blank approves of the idea. He says that we ought to have more entertainment in our churches. People who work hard during the week should have something to amuse them on Sundays. Religion has its place in the churches, of course, but in the failure of religion to attract the masses entertainment makes a good substitute.")

(To be continued.)

The War's Spiritual Interpretation

By Bishop Charles D. Williams

Let us give our people, if possible, the spiritual interpretation of this great tragedy. Let us discern in it the hand of God and trace the lines of His Providence therein. They are there, that hand and Providence of God, becoming more and more visible as the tragedy deepens.

When the war began, I, for one, despaired of civilization, social progress and religion itself. It seemed to me as if the clock had been set back for years, if not for centuries; as if all the promising movements of reform and progress with with the world was then teeming were checked indefinitely.

But as I see it now, God is working His purposes out faster and more surely than they could have been attained in our poor human ways. Every goal of which the servants of the ideal have dreamed seems nearer and more certain by reason of this awful tragedy. Russia has become a democracy, though yet fumbling and blundering at her new task of self-government. Democracy in all other nations has received a definite and mighty impulse to expansion and progress. And there can be no end to this struggle until democracy in some form is established in Germany and the last vestige of irresponsible government is swept from the earth. The peoples of the world will no longer suffer autocrats by divine right to determine their destinies and send their sons to the shambles for the attainment of dynastic ambitions. Every movement towards social progress and reform has been stimulated. The age of greedy and selfish individualism is closing. The new era of co-operation for the common good is dawning in every nation and among all the nations. A new and better world is being born out of these universal travail pangs.

This awful baptism of blood is regenerating the nations. England has shaken off her sorbid commercialism and her internal strife and is inspired by a new passion for international righteousness, a new consecration to justice, humanity and world-wide peace. France, once esteemed the garrulous, frivolous, if not morally corrupt people, has risen to a sublime height of silent endurance and heroism. She says less, does more and stands higher than any people on earth today. And America, threatened if not dying with an apoplexy of wealth and luxury, may be saved by this awful bloodletting. America, divided by the greeds of her individualism, may be welded into unity in the fires of this terrible experience and learn the new world spirit of co-operation for the common weal.

The War Deepens the Religious Spirit

SO SAYS A FRENCH CHAPLAIN

A French Army Chaplain who was called to the colors as a soldier for clerical duty at the outbreak of the war but who asked to be sent to the front as Chaplain because, as he says, "I wanted to get into the real war and give some personal help to my compatriots," has just finished a six months' tour of the United States and is preparing to rejoin his division "somewhere in France" next month. He is the Abbe Patrice Flynn, "an Irish name," he remarked jocularly, "but I am a true Frenchman, as I was born in Paris, and for several years before the war was Pastor of a parish at Suresnes, a few miles from Paris."

Chaplain Flynn in the course of a very interesting interview in the N. Y. Times speaks of religious conditions at the front as follows:

"Another thing that the war is doing for France," the Abbe Flynn continued, "is a vital deepening of the religious spirit among all classes of people and a broadening of the truth that, although our religious beliefs may be different, we are all the children of the same God. Most of the French soldiers are Catholics and the majority of Chaplains are of that faith, but there are many Protestant Chaplains, and every army corps has one Jewish rabbi. And I am glad to say that there is a delightful fellow-feeling among these three faiths. Regardless of personal belief, the Chaplains all help one another in emergencies.

"Let me tell you an interesting story occurred on one of the battlefields. A Catholic Priest was giving the last rites to a dying soldier when a shell burst overhead and killed the Priest. A Jewish Rabbi saw it. Running up, he took the cross from the dead Chaplain and pressed it tenderly to the lips of the soldier. Instead of wearing a cross as their insignia, the Jewish Chaplains wear a representation of the Books of the Law. We are all trying to do our bit as we know it for the cause of humanity. Let me give you one more story. At Verdun a Catholic and a Protestant Chaplain were forced to seek shelter one night in an abandoned hut. A shell came through, made a great hole in the floor, and exploded in the cellar. Neither man was hurt, but the yawning hole was between them. The Protestant Chaplain reached out his hand across the hole to the Catholic Priest and said with a smile:

"'Well, brother, isn't it a good thing that we were separated by some little differences at this time!'

"France and America will know each other better after the war, and the deep cementing of a friendly spirit that has existed between the two countries for so many years will be one more of the national blessings which we will realize more truly when peace and the recognition of personal rights come to the fighting countries."



THE LITTLE MAIDS FROM CROCUS TOWN

Crocus Town must be a delightful place indeed, if the pretty maids who make their home there are any indication. That reminds me of a story I heard about them, and which I wish to tell to you.

One day all the little maids who live in Crocus Town made up their minds to go on a little journey to another town not far distant. As they wished to look attractive, they dressed themselves up in their prettiest gowns. There were purple gowns striped with white, blue gowns, white gowns, and gowns of orange hue. Never did maids look sweeter and fresher than they as they started on their journey.

They tripped along gaily and blithely, and soon reached the city where they intended to visit, but found that they could not pass beyond the walls. The gates of this city are frozen up all Winter, and the people who live there never open them until the Spring comes and melts away the ice and snow.

The little maids were quite impatient, so they began to knock upon the gates with little sharp raps. I think they must have hurt their tiny knuckles, they knock so hard. But no answer came. The gate papa did not seem to hear them, or he heard them and did not wish to open his gates so early. Then all these little maids from Crocus Town began to call out in their sweet voices, and implore the watchman to let them in out of the cold.

They said: "We are cold, Warder, and we are in our bare feet. For little maids we have come quite a long journey, and we are tired and faint and hungry. Please, please, dear Warder, let us in." He must have had a very hard heart indeed to resist such an appeal, so the gates began to swing back, with many a creak and crack. Just as they were a little way open, one little Crocus maid slipped through, crying, "Where is Spring, dear watchman, where, oh, where is Spring"? And the watchman put on his sweetest smile, and bowed and said: "The Spring? Why, the Spring, dear maid, is you."

Training Camps for Christians

By Rev. William B. Kinkaid, Los Angeles

I suppose that there is no longer any question in the minds of true men about the principles which are at stake in the world war. When the war was a vague and distant and unreal thing, which we thought of perhaps as an unpleasant incident happening six or seven thousand miles away, and of which we read as we might read the history of wars long past, with a quickening of our pulse at the bravery of the warriors and with an outgoing of our sympathy for those who died and those who suffered, but with little feeling of actual personal concern in it—when this was so, there may have been some confusion in our minds. But since it has come knocking at our own doors, summoning our own young men to take their places in the ranks and summoning us to do our part at home, the imminence of the peril has clarified our vision, and we are able to see what it is all about. We ought to have seen it long ago. It should have been evident that the magnificent spirit shown on the one side sould have arisen only from the knowledge that the war was for something far greater than even home and country, noble and inspiring as those ideals are—that it was God's war, and that the men were inspired by that assurance to superhuman effort and endurance. And it should have been evident from the bestiality and frightfulness on the other side that the forces there, through mad rulers or through national insanity, were fighting on the side of the devil. But thank God, however slow we were in comprehending it, we are at last coming to a realization of the truth. We are at last learning where we stand, and are beginning to see the vision.

THE WORLD WAR A SPIRITUAL CONFLICT

The war in which we are engaged I believe is in its essence a spiritual war. Let slackers and cowards and socialists unworthy of the name rant as they will about its being a struggle for a mercantile supremacy or a battle of puppets with the strings pulled by Wall Shreet and the other money markets of the world. It is not now, if it ever was, a war for material things; it is a war for an ideal, an ideal which is part of our Christian heritage and the defense of which is our Christian duty. I am firmly convinced that the war could never have happened if all Christians had been true to their profession and had walked consistently with their high calling. If we had done that, long before this enduring peace would have flowed like a river through the world and war would have been impossible. And because we have failed, the war is upon us as the inevitable result of our sins. But it is more than a punishment; it is a cleansing and a healing penance by means of which we may if we will correct the results of our sins of the past and escape the frightful thing into which those sins were about to plunge us and to which we had almost condemned the generations of our children—a world without God, worshipping the false gods of material prosperity and pleasure and selfishness. Salvation through sacrifice and suffering—that is what it is—the salvation of the world from our sins and the penalty of our sins, a wresting from the devil and from his domination of a warld upon which he was fast tightening his grip. A holy war, a spiritual combat, God's fight.

ARMY TRAINING CAMPS

My mind had been working along toward these conclusions for some time when it was my privilege to pay a visit to the Reserve Officer's Training Camp at the Presidio, in San Francisco.

It was that visit, I think, which served to crystalize the ideas which had been somewhat fluid and unformed on the subject of the relation of the Church to the war. No one could, I think, fail to be affected by what was to be found there. There were fifteen hundred young men from all the walks of life almost; business men, lawyers, college professors, and students, men who had lucrative positions in the world and had been to a large extent their own masters. They had given it all up and had presented themselves for training in the art of war. They had given up a great deal of money, almost all of their personal luxuries and a great many of the ordinary comforts and conveniences of life, all their former interests and amusements, all their time, and above all their own wills. From 5:30 in the morning when the bugle sounded to awaken them until 9:30 at night when they must all be in bed, every hour of their day was arranged for them. And the tasks to which they were assigned were not always pleasant. Men who had never had to do a thing for themselves had to make their own beds and pick up their own clothes; they were assigned to "kitchen police" duty, and for three days at a time had to scrub kitchen floors and peel potatoes and empty garbage. You are all more or less familiar with the routine of life at one of these camps, so that it is unnecessary for me to enlarge on the details. The point is that these men, accustomed to lives of comparative ease and to regulating their own time and doing what seemed good to themselves, to having opinions of their own and the privilege of expressing them and living in accordance with them, had given up every bit of freedom which was theirs and submitted to the rule and direction of the will of another. And for what? It was in order that they might be trained to take their part in a conflict which their consciences told them was right, and failure to engage in which they would consider a disgrace.

(To be continued.)

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Isaiah's Message to Our Own Age

By Rev. Carroll Lund Bates

A quality that has been many times noted in the Bible is its perpetual modernity. It speaks to each age in its own language, and to every individual in his own tongue. More than this, it takes its place as a monitor beside the age or beside the individual, and speaks in the tones and words of one possessed of an intimate knowledge of circumstances.

In no case is this more observable than in the utterances of Isaiah. One feels, as he reads this prophet, that he is not listening to a voice of long ago, but that he reads the words of one well informed upon present day issues. Instead of in Jerusalem, this man might well be in New York. Instead of dealing with Judah, Israel, Egypt. Assyria, he seems to be dealing with England, America, France, Germany, Turkey.

Of course this perpetual modernity of the Bible, though passing strange upon its face, finds partial explanation in the fact that moral principles, like God, remain the same, and that the moral obliquities of humanity repeat themselves.

Let us, by a process of not at all difficult thought, then, translate the message of Isaiah into the terms in which it speaks to the present hour.

This prophet comes upon the scene of action at the close of a period of national and material prosperity. The end of the reign of Uzziah marked a high water line in Judah's history. The young prophet himself seems to have first been an optimistic and somewhat narrow Jewish patriot, fired with the feeling that Judah only was God's chosen nation, and that Judah alone was fit to rule (Chap. ii:15).

Judah's material prosperity, however, bore fruit in moral laxity, in soft self-indulgence, and in pride. People and monarch alike mocked God by worship without righteousness. Finally Uzziah exhibited, in his own person, the spirit of the age, in that he arrogantly usurped the office of the Priesthood, and attempted to offer incense in the Temple, whereupon he is smitten with leprosy. When, subsequently, Ahaz came to the throne, the weakness that the self-indulgence of a prosperous age engendered became apparent, while the first faint mutterings of the invasion of Assyria were heard. Assyria meant savagery. It was a nation that knew no such word as right or mercy. It was a nation that looked at treaties as "scraps of paper". Isaiah xxxiii:8 needs no translation into modern terms. It sounds startlingly modern as it stands: "He hath broken the covenant, he hath despised the cities, he regardeth no man."

It was "in the year that Uzziah died" that Isaiah had his call (Chap. vi). He saw "the Lord high and lifted up". He saw what symboled to him the majesty of offended righteousness. He heard angelic voices proclaiming God as holy, and there came to him the consciousness of the unrighteousness, and therefore the weakness, of those he represented. "Woe is me! for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips."

Thus Isaiah becomes an example of a soul that by persistency in faith through dark times, sees God finally through the fog, and he rises from his prayer and revery prepared to declare the moral issue in the terms of his own hour.

He first becomes the uncompromising censor of his age. His first chapters are inked with indignation at his times, because that, while his nation has had particular opportunity to know God, it has ignored God, and even defied God.

Scathingly he rebukes his age, its licentious indulgence and vanity (Chap. iii:16, etc.), its social indulgences (vs. 15). From being an optimistic patriot, he bids fair to become a pessimist (ii:22). "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

But this mood of pessimism passes. Isaiah mounts the next step of his staircase as a seer by the new discovery that the Jews do not monopolize God's love, but that God's love finds its objective in a world made to be the Kingdom of God. It is under the spell of this discovery that Isaiah's optimism returns. His optimism is now no narrow optimism. It is an optimistic vision not of Israel reigning for itself, but of Israel the servant—of Israel willing to suffer for the gathering of the Gentiles into the Kingdom of God. Whether the first part of the second part of the prophecy are by separate authors is apart from the purpose of our present study. The whole book is, at any rate, a unit, and it sweeps on to the splendid outlining of Israel charged with a new conception of national mission. The Israel of Isaiah's new conception is not a nation seeking, under the special protection of God, a selfish national prestige. Isaiah's own spiritual rebirth is marked by a rebirth of his idea of patriotism. His new idea is that Israel shall be willing to suffer. Let the Assyrian come. Let him afflict. By his afflictions Israel shall be redeemed. A redeemed remnant shall be saved. Around this remnant, as a nucleus, the Kingdom of God of all nations shall form.

Out of this revery of the prophet chapters 52 and 53 take form. These are the picture of the Suffering Servant, but also, perhaps even consciously in the prophet's own mind, the long expected Messiah, who shall follow also the true and new discovered principle, who shall serve by a sacrificial service, and should "see out of the travail of his soul and be satisfied".

The message of Isaiah to the present age is easy to discern. America has passed through an era of great material prosperity, and its optimism has been narrow. Our prosperity has given us abundant means for self-indulgence. We have repeated in American life every sin that Isaiah rebukes. The sin which Isaiah's first chapter rebukes, and which in his mind seems to comprehend the rest, namely the offering of "vain oblations", the trust in worship without righteousness" has been an American sin. Our Church-going has been conventional, much of it has been in the spirit of smug sectarian self- satisfaction.

Isaiah's Assyria is, of course, for us Pan Germanism's lust for world empire. Had Isaiah been here to paint Germany for us today, he could have done no better than he has done in his word picture of this cruel, lustful empire, knowing no mercy, and yet, in his estimation, a hammer to be used for the purposes of God.

One has but to read the ringing message of President Wilson to the lately assembled Congress to realize that the American citizen is speaking here, not as the old but the new Isaiah—as the Isaiah who has been reborn himself, and whose patriotism has been reborn.

America is filled with these new Isaiahs now. With the consciousness of the sins—the sins of selfishness that rich and poor have been guilty of alike—with the threat of this Twentieth Century Assyria sounding in our ears, with this mocker challenging us that she will force the materialism with which we ourselves have trifled upon us, and fetter us with it—out of all has come a great rebirth. Truly President Wilson's message is a rescript of Isaiah's splendid pledge of faith. "Let Assyria come on," said Isaiah. "Let her do her worst. At the most she can only be the hammer of God to bring the accomplishment of the purpose of God more near. And that purpose is that by Israel's suffering service a Kingdom of God shall be moulded out of all the nations." And President Wilson, merely voicing the thought of millions of Americans, says similarly, Let Germany strut and boast and kill and do her uttermost. America offers her back to the stripes as the suffering servant of God. America now discerns that her smug and narrow patriotism was wrong. We will go through suffering service to the accomplishment of what God is designing to do thereby. And this is what He is designing to do, and will do—He will build up by America's travail the great worth while Kingdom of God, the federation in a covenant of perpetual peace of the free nations of the world.

Bishop Lawrence Speaks Plain Words

(Continued from Page Four)

and it would be going on many times multiplied if it were not for the vigilance of those in authority in Nation, State and Municipality. Public opinion is so sensitive on these questions, sometimes so hysterical, that it is difficult to arouse and yet not alarm. Secrecy always breeds suspicion and exaggeration. I believe that the best corrective of hysteria is reliable publicity and that it is the duty of the medical profession to give the facts. Until they do, others must speak.

These few plain statements I want to make. In meeting present conditions a strong public opinion is needed to stimulate and support the strong arm of the law. The people have a right to demand of the authorities of the Army and Navy such discipline in and about the camps as will give reasonable protection to the men and boys.

The State, City and surrounding communities are in duty bound to join together in support of the military discipline and the protection of men and women. If any citizen has criticism, complaint or suggestion, let him send it to the Committee on Public Safety at the State House, which is on the job and can be trusted.

The people of the communities in all their relations, civic, religious, educational, social, moral, and charitable, are in duty bound to get together, to sink differences, social prejudices, personal ambitions, and to plan and work for the welfare of the whole community, military, naval, and domestic.

Only one class do I single out for special notice. The motherof every girl in this country should ask herself, "Am I doing everything by my example, my housekeeping and my sympathy with the best interests of my girl to give her the strongest safeguards of character and honor? Am I watching her days and evenings with cordial sympathy and leading her towards interests that will fill her thoughts and life? Let the father of every boy see to it that he is the advisor and leader of his son. In this country the camps may be reasonably protected; and the men may by military discipline, self-discipline and public sentiment be held up to American standards. To use Secretary Baker's words, let us "gird them with an invisible and spiritual armor."

When, however, they reach the shores of France and England, they must leave behind great protective forces; they have cut loose from home and public opinion, they are each only one of a great mass; a mass of material forces. They are in countries of other standards; in the trenches, where the physical and nervous powers weaken, and in the reaction of rest, where the outworks of character are endangered. The awful experiences of some of the Colonial troops give us solemn warning. How to meet the vice conditions in Europe is one of the most baffling problems with which our military and sanitary authorities have to deal.: They need the strong and intelligent support of the whole people. The Nation which has drafted her boys and men to give their lives for her is in all honor bound to use every possible means for their protection. As one of the noblest women in this State said at a public hearing to Governor McCall, "I have gladly sent my only boy to the front and am ready to have him give limb or life for the country, but I can never forgive the country if through its neglect he be cent home disabled by preventable disease."

God protect our boys and men across the seas. May the memories and traditions of home and mother and wife defend them! Herein is the glory of our faith. Behind discipline, and public opinion and all outward defences stands character; character, self-disclplined, purer, truer, stronger because founded deep in the character of Him who had such confidence in men that He could trust them with freedom. Even in the most saturated atmosphere war zone, the soldier whose life is really hidden in Christ, really so, may be free from discipline and at the same time stand pure and true.

January 1st, 1918 marks the fiftieth anniversary of the beginning of St. Augustine's School, Raleigh, N. C. The Rev. J. Brinton Smith, D. D. (who has been Secretary of the Freedman's Bureau of the Board of Missions), in co-operation with Bishop Atkinson of North Carolina, inaugurated the work in 1863.

In 1865, 97 per cent of the Negro race was illiterate. In 50 years the illiteracy has been reduced to 30 per cent, a marvelous growth, perhaps unexampled in the history of the education of the world.

The work of the Church among the Colored people of the South waits on the rowing spirit of co-operation among the people of the whole country. The people of the South are gradually awakening to their great responsibility. Mission studies of this problem are being made by young men in the Southern Colleges. Studies in Social Service and in Missionary Extension are showing the people of the Fourth Province the tremendous problems that lie at their door. When they awake to the necessity of action, their work will be supported by the Church people of the whole country, and the Bishops of the South, the leaders of the work, will have the whole Church back of them. "A Record of Fifty Years", an interesting pamphlet showing the work of the School's graduates, has recently been published, and will be sent by the School to any one interested.

"Fall in! March!" Into Church They Went

BEING THE EXPERIENCE OF A BROTHERHOOD OF ST. ANDREW CAMP SECRETARY AT CAMP MORRISON, VIRGINIA

On the Sunday afternoon before Christmas two men were approaching the Immanuel Mission at Morrison, Virginia, adjacent to Camp Morrison. The first was a clergyman, the Rev. Henry G. Lane, Rector of St. Paul's Church, Newport News. Beside him walked William J. McConnell, Camp Secretary for the Army and Navy Department of the Brotherhood of St. Andrew.

The Rev. Mr. Lane is a busy man. He has his own Parish to care for, and in addition spends many hours at the camp. Early every Sunday morning he goes to Camp Hill to conduct a service for the soldiers. Returning to the city, he officiates at the morning service in St. Paul's. Then, at 3:30 o'clock, he is again at Camp Morrison. The camp is a good eight miles north of Newport News.

McConnell, the Brotherhood Secretary, is of St. John's Parish, Cynwyd, Pa. He is a candidate for Holy Orders. In October he began his work at the Ambulance Corps camp in Allentown. Later he was transferred to Camp Devins, Ayer, Mass. He is giving six months to army work.

As the Rector and the Camp Secretary neared the Mission, they beheld a squad of soldiers approaching from the opposite direction. They were about to conduct a service in the Mission, and the Camp Secretary was to deliver the address. Naturally, he was interested in having a good congregation.

"Are they coming to the service?" he asked his companion.

"I believe so," the clergyman replied. "Some will attend. Perhaps all; I cannot say."

Whereupon Mr. McConnell decided to help things along a little. As the troopers came within hearing distance, he raised his voice and hailed them. "Just a moment, boys," he shouted. "We are about to commence our service. We would like to have you come in and join us."

The enlisted men hesitated. Some grinned. All looked toward their leader, a young lieutenant, who sized up the situation and acted with military precision.

"Fall in!" he snapped, "Left face! Forward! March."

And as the Clergyman and the Camp Secretary gazed on in astonistment, the column of men, marching by twos. filed into the little Chapel.

It was a strange and impressive sight on that cold December afternoon—the small country Church and the khaki-clad men filing in through the entrance, led by their lieutenant. The Sabbath quiet lay over the rural district, a vast expanse of fields and trees were in view, with here and there a country homestead. Beyond, lay the great camp.

Hurrying into the Chapel, the Rev. Mr. Lane and Mr. McConnell vested, and the service began.

But McConnell took the liberty of changing the text. Photographed indelibly upon his brain was the vision of that khaki file passing up the path into the Church; and as he opened the Bible to the 122nd Psalm, he read a verse which shall ever after have a new meaning to him.

Thirty privates and two lieutenants sat in the pews, with several civilians, men and women, in the rear of the Chapel. It was an appreciative congregation, and Mr. McConnell preached as he never preached before; for his text was: "I was glad when they said, We will go into the House of the Lord."

Just as the last fiscal year was closing and the final records were being made, a gentleman walked into the Treasurer's office and asked for a short extension of time for his particular Diocese which was still far short of meeting its apportionment for General Missions. The extension was granted. A few days later he returned with twenty thousand dollars in various bonds as security and asked that his Diocese be credited with having come that much nearer its apportionment.

Then he started out to collect his twenty thousand dollars. He believed in Missions seriously enough to give both time and effort to the work of helping others to recognize their responsibility. If unable to make others see their opportunity, he was willing to forfeit that portion of the securities equivalent to that part of twenty thousand dollars he was unable to collect.

Persistent Rector Wins Chance to Fight for His Country

After having been three times rejected for military service because of physical disability, the Rev. Louis A. Parker, Rector of St. Ambrose's Church, Chicago Heights, Ill., has resigned, says the Chicago Heights Signal, to join the forces of Uncle Sam in the war against autocracy. His resignation took effect on the Feast of the Epiphany.

"The Rev. Mr. Parker first sought to join the Officers' Training Camp last June. He was rejected. He appealed from the decision of the examining officers, was re-examined and again rejected. This Fall he made a third unsuccessful attempt. Determined to fight for his country, he for the fourth time made application for a post, either as a member of the Signal Corps or as a Chaplain, this time with a promise of success. The Rev. Mr. Parker came to Chicago Heights about four months ago. His painstaking application to duty and zealous endeavors soon made their force felt, and St. Ambrose's has steadily grown in numbers and strength under his guidance. His many friends in Chicago Heights regret his departure, but wish him Godspeed in his patriotic enterprise. He will be succeeded at St. Ambrose's by the Rev. George Dudley Barr, formerly Senior Curate at St. Peter's Church, Chicago."

How Chaplain Bartow Wins Men

The Rev. Arthur J. Gammack, who served for two months as a voluntary Chaplain at Camp Devans, in the course of an address given before the Episcopalian Club of Massachusetts, said: "Since I left that camp another man has taken my place—a man whose name I repeat with respect and affection. I refer to the Rev. Howard K. Bartow. He should have been here this evening. I said to him: 'Bartow, aren't you coming?' He said: 'No; I can't spare the time.' That man, fine in feeling, aristocratic even in his face, is living the life of the common soldiers. He stands in line with his aluminum plate and cup and receives his food in the common way. He is loyal in trying to help out the work of the Regimental Chaplains. He told me that he had spoken with at least a thousand men, and not one of those men had rebuffed him when speaking on the subject of religion." The Rev. Mr. Bartow is a Chaplain of the Y. M. C. A.

A New Rector for St. Luke's, Pawtucket, R. I.

A congregation that taxed the capacity of St. Luke's Church, on Weeden Street, Pawtucket, heard the new Rector, the Rev. Arthur J. Watson, deliver his first sermon. After declaring that "The best thing you can say about a man is that he is awake, awake to the best possibilities of life", he said in part:

"It was once believed that there were races of people without the instinct of worship, but as knowledge advanced that theory is abandoned. The Kaffirs of Africa, the Bushmen of Australia, the head-hunting Dyaks of Borneo, types of wildest men, all have been found to be the worshipers of something. Man will worship God, or gold, or a totem pole.

"It is just as natural for a man to worship his Creator as for a plant to grow towards the light. The spiritual organization of man contemplates worship, just as certainly as his physical organism contemplates exercise and his mental organism thought. There is also an instinctive sense of the beautiful, as of worship. Here, then, are two primitive impulses, that to represent the beautiful, which leads to art, and that to worship, which leads to God."

In conclusion, he said: "How many there are in every community without the gifts and graces which make men great, whose names are radiant with a glory that cannot die, because they learned the secret of soul-power, whose lives of self-denial prompted them to social service for the good of the race, to a love of the beautiful more than life."

The man who makes God and religion supreme finds that a spirit of harmony has descended on his life. Culture and conscience, home and business, joy and pain, love and sorrow, life and death, swing into line, find their place, and move forward to the life that is life indeed.—Alexander Connell.

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The Wi[tness]

"Ye Shall be Witnesses Unto [me]

FOR CHRIST AND TH[E CHURCH]

VOL. II. NO. 56 HOBART, INDIANA, JANUARY [17, 1918]

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CONSECRATION OF DR. SAGE BISHOP OF SALINA

A Large Gathering of Bishops and Clergy at Keokuk, Iowa, January 17



The Rev. Dr. John Charles Sage, Rector of St. John's Episcopal Church of Keokuk, Iowa, was consecrated Bishop of Salina, Kansas, in an impressive and beautiful ceremony held in historic St. John's on January 17, attended by Bishops and Clergy from many states in the west, and presided over by the Presiding Bishop of the Amerrican Episcopal Church, the Rev. Daniel Steele Tuttle of St. Louis. The Church was filled with members of St. John's Parish and friends of the Rector.

The service was solemn and impressive, and withal there was a beautiful touch of simplicity, the lack of any ostentation, or outward parade. The robes worn by the attending Bishops were simple, and yet in their colors furnished a gorgeous setting to the whole scene. The decorations on the Altar were simple, and above all was spread the American flag.

The service had a bit of sentimental history attached to it in the fact that in the presenting Bishops were two of the college mates, and old friends of Bishop Sage, and in fact all of the Bishops taking part were in some manner connected with the new Bishop and his work, in the years he has been in the Church. At the organ sat one of the new Bishop's choir boys in a former Parish, and in fact a member of his family, at Dubuque. Presiding over the service was a man who preached at the dedication of St. John's Church and one who has presided at more consecrations than any former Bishop.

THE PROCESSION

John W. Norton, assisting organist, played the processional and the procession entered the Church led by the Wardens, H. W. Upham and G. Collingwood Tucker. Following them came Jack Marsh, crucifer, and William Blondet, flag bearer. The choir followed and next in line was the crucifer. The visiting Clergymen were next and then followed the four readers of testimonials. Another crucifer followed them. The Rev. George Long, Rector of St. Paul's Church at Warsaw, and master of ceremonies, followed. Behind him walked Bishop Longley, Suffragan Bishop of Iowa. The Bishop elect, the Rev. Dr. John Charles Sage, followed, and the attending presbyters, the Rev. Dr. E. H. Rudd and the Rev. Charles J. Shutt. The presenting Bishops, Bishop Wise and Bishop Williams, came next, and following them were Bishop Sheldon M. Griswold of Chicago and Bishop Theodode Nevin Morrison of Iowa. The Presiding Bishop was preceded by his Chaplain.

The procession moved promptly at 10:30 o'clock and entered the Church from the Vestry, coming down the side aisles and up the center aisle to the Altar. The scene was one which made an indellible impression on the minds of those who were privileged to witness the ceremony.

Reaching the chancel, the choir seated themselves to the left, the visiting Clergy took seats to the right and the Bishops took their places within the Altar rail. Bishop Tuttle was the celebrant, Bishop Williams read the Epistle, and Bishop Morrison the Gospel. The sermon by Bishop Johnson appeared in last week's issue of THE WITNESS, except the brief personal charge to the Bishop elect.

The preacher spoke very feelingly of the preparation that had been made in past experiences. First, faithful in the family relationship, then faithful in the larger family of the Parish, now called to be faithful to the larger flock over which he was now to be the shepherd.

THE PRESENTATION

Attended by his presbyters, the Rev. Dr. E. H. Rudd and the Rev. Charles J. Shutt, Dr. Sage, Bishop elect, was presented to the Presiding Bishop and co-consecrators. The testimonials were presented by Bishop Longley, Rev. Arthur M. Lewis of Oskaloosa, Dr. Morrow of Oelwein, for the Clergy, and H. W. Upham for the laymen.

The constitutional declaration and the promise of conformity was then made:

"In the name of God, Amen. I, John Charles Sage, chosen Bishop of the Protestant Episcopal Church in Salina, Kansas, do promise conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ."

The litany was said by Bishop Williams of Nebraska, intoning the words and the congregation making the responses.

Only the Bishops, the members of Dr. Sage's family, the representatives of St. John's Church, Keokuk, and of the Cathedral in Salina communicated.

The offertory anthem was, "Send Out Thy Light and Thy Truth." The offering will be devoted to the work in the District of Salina.

The communion service closed by the singing of the hymn, "Breathe on me, Breath of God," the music of which was composed by Mr. Norton. There was a vested choir of fifty voices. The crucifer was a colored boy, York Anderson, from St. Mary's Mission.

The following are some of the gifts presented to the Bishop: Pectoral Cross, by Mr. and Mrs. Chas, Bradley of Dubuque; Bishop's ring, by Clergy of Iowa; handsome travell bag, by former parishoners of John's Church, Dubuque; Episco vestments, by St. John's Chu Keokuk; Rochet, by Bishop and M Williams of Nebraska; library ta by Mr. Francis P. Ellicott; Pers rug, by Mr. Wm. N. Sage.

THE LUNCHEON

The visiting Bishops, Clergy a Laity were entertained at lunch at the Tiffany Room in the Hotel Io as guests of the Parish. The aft dinner speeches were above the dinary and many gracious memo were revived.

RESOLUTIONS OF THE VESTR

Resolved, That we, the Wardens Vestry of St, John's Church, fully preciate the faithful and earnest w of our beloved Rector, the Rev. J C. Sage, who for six years and ei months has labored faithfully in John's Church and Missions with result of a much larger members in this Parish; also in the Missions St. Barnabas' at Montrose, St. drew's at Mooar, St. Mary's and Mission of St. Luke's, and that he leave with us a wealth of good de enshrined in the hearts of the m bers of this Parish and its Missio He has worked earnestly and fa fully for the spread of Christ's ki dom in this Parish and its Missio and now after years of earnest la[bor, Presbyterian Church of Colorado. He]

THE RED CROSS WORK

Interminable folds of gauze
For those whom we shall never see,
Remember when your fingers pause,
That every drop of blood to stain
This whiteness falls for you and me.
Part of the price that keeps us free
To serve our own, that keeps us clean
From shame that other women know.
O saviors we have never seen,
Forgive us that we are so slow!
God—if that blood should cry in vain,
And we have let our moment go!
—Amelia Josephine Burr.

he has been called to a much larger field. We rejoice and congratulate him for having been chosen for this high honor, to become Bishop of Salina, Kansas, an honor that was beyond our power to bestow. Our sincere and earnest prayers are that he will meet with unbounded success in this larger field of labor, and the best wishes of St. John's Church and Parish will go with him, and that the Good Master will guard, guide and protect him and his family, and may Heaven's choicest blessings be showered upon him.

H. W. UPHAM,
Senior Warden.
G. COLLINGWOOD TUCKER,
Junior Warden.
JOSEPH J. AYRES,
JOHN W. MARSH.

Bishop Sage left in the evening for Salina, where he held his first service in the Cathedral on Sunday, Jan. 20. Bishop Griswold, formerly Bishop of this District, was present and introduced the new Bishop.

Deaconess Emma J. Smith, who has done such splendid work as Parish Visitor in St. John's Church and the Missions under the care of Dr. Sage during the past few years, will take work under the Bishop of Salina.

Bishop Jones on the Sick List

Bishop Jones, who lately tendered his resignation as Missionary Bishop of Utah, has been in a hospital for a few days, where examination showed symptoms of uremic poisoning. He has gone to Southern California where he hopes to convalesce. He is under the care of a specialist.

A Busy Layman

One of the busiest men in Church work in Rhode Island, says the Diocesan Record, is Mr. Charles A. Tompkins. Besides being actively engaged in his own business, he is Treasurer of the Diocese, Treasurer of the Providence Convocation, Treasurer of several Mission Parishes, a member of important Diocesan Committees, Vice-President of the Churchman's Club, Junior Warden of the Church of the Epiphany, Providence; and added to all this has lately become Superintendent of the Sunday School of the Church of the Epiphany, and in this latter capacity has brought new life into the School, and not only increased its membership, but has increased its efficiency. Somehow it is the busy man who always finds time and opportunity to do something else.

Men Pledged to Pray and Attend Church

Large numbers of men are reported to have signed the consecration cards sent out from the Central Office of the Brotherhood of St. Andrew, Philadelphia. The following is the pledge, printed on neat cards, under the caption: The United States of America—"In God We Trust";

Together with other men of the Church, in loyalty to the Nation, and in recognition of dependence upon Almighty God, I declare my intention to be:

While the War lasts to say the Lord's Prayer daily for the welfare of the country; and unless prevented by some unavoidable cause to attend Church every Sunday.

Signed .....

[OF YORK, ENGLAND, THE UNITED STATES]

was formerly Bishop of Spetney, and preacher at St. Paul's Cathedral in London. He became Archbishop of York in 1908.

While in this country, the Archbishop will visit Boston, Cleveland, Chicago, Philadelphia, St. Louis, Baltimore and Washington, where he will preach on Easter Sunday.

The present plan is that the Archbishop will speak at the noonday services at Trinity Church in New York during all the week of his arrival.

Men Are Ignorant of the Bible

The Denver, Colorado, Times says that the Rt. Rev. Dr. Irving P. Johnson, Bishop Coadjutor of the Diocese of Colorado, fired the first gun in the campaign to increase the membership of the men's Bible Classes of Denver to 10,000 at a fellowship supper recently held at El Jebel Temple, that city, attended by over 1,000 workers. The Bishop flayed Church members for their ignorance of the Bible, stating that if a questionaire containing ten simple questions on the Bible were placed on the plate of each man attending the supper it was his opinion that a majority could not attain a grade of 25 per cent.

Must Not Slight Ordinary Duties

One of the necessities war lays upon us, says the Rev. Dr. D. C. White, of Ogdensburg, N. Y., is to do the extraordinary things without slighting the ordinary duties. Every form of charitable work, every phase of Church work must be supported as always and made as effective as possible. The orphan and the aged must not fear want, the Missionary must not see his work in danger of failing, because of the great, new obligations that we acknowledge and try to meet. The Church must be kept strong and efficient to do her part in this time of the Nation's need and to take the lead in the readjustments in our social and ethical life that peace will bring. To win the war and save freedom, we must stand ready to make every sacrifice. To make this world capable of appreciating the truest liberty and assimilating its blessings we must strengthen our philanthropic and religious forces. In the Parish this means continued work in Guilds and Societies, service in Choir and Sunday School, and faithfulness in attendance at the services, in prayer and in receiving the Holy Communion.

Statue of Edith Cavell Placed in Philadelphia Church

A statue of Edith Cavell, nurse of the English Red Cross, executed by Germany, has been placed in St. Mark's Church, Frankfort Avenue, Philadelphia. The statue was presented to the Church by Mr. Tomas Creighton as a memorial to his wife, Mrs. Elizabeth Creighton. Prototypes of Saints Hilda, Agnes, Mary Magdalene and Margaret, make up the group in the statue. The Rev. J. B. Harding is Rector of St. Mark's Church.

The Church Record and Minnesota Missionary, published in the interest of the Episcopal Church in the Diocese of Minnesota, began its 42nd volume with the January number. It is a splendid "record" both in point of age and usefulness.

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Every-Day Religion

By Dr. James E. Freeman

THE FUTURE

"Forgetting those things which are behind, and reaching forth unto those things which are before."

It seems to us as we grow older that life is being "speeded up". When we were young we lived in the future. We were ever anticipating each new day. It was always—tomorrow. But as we grow older we think much of our yesterdays, and we open with some hesitancy and trepidation the door that leads into new futures and new experiences. And yet, in spite of all this, life would become prosaic and uninteresting if we lived only reminiscently in the things of the past, without ever so much as a forward look to the things of the future. It is only those who have been soured and embittered in their pilgrimage who thus regard coming days. They are ever turning over the dry leaves of other days. Of one thing we are certain, namely, that it is well to forget the misfortunes and disappointments and failures of the past, and to renew our hope and inspire our enthusiasm by looking forward to new adventures in the days that are before us.

Perhaps with less reluctance than usual we closed the chapter of 1917. For three consecutive years the world has been writing its history with a crimsoned pen, and while the record is full of splendid heroisms, fine consecrations and all that makes for a brave and chivalrous manhood, yet at the same time we are yearning for the day when men shall again resume their normal habits and when there shall be once more a united fellowship of nations.

In the face of all this, shall we stand timidly and haltingly at the threshold of the new year? Shall we carry over into the new period the liabilities and encumbrances of the past? In a word, has the world grown pessimistic and despondent? We cannot think so. It has grown grave and serious, and it is well that it is so, for it had become flippant and unconcerned about the deep things of life. But what of our own America? How bravely are we fronting the future? From every camp in this broad land the multitudinous voices of the thousands of our best boys send back the confident and splendid answer:

"We have never been so proud of our nation as we are today. We count it no sacrifice to serve her and humanity. Ours is all privilege, and we go forth as soldiers of freedom, consecrated to those high ideals our fathers gave us, and to extend their beneficent influence throughout the world, that life, liberty and the pursuit of happiness may be the precious boon and privilege of all men."

With Mr. Britling we can say, even now: "Our sons have shown us God."

But what of our future—those of us who must needs stay here and keep the home fires burning? Have we no high ideals to serve, no great objects to which to consecrate ourselves, no consciousness of the need of repentance for the sins of the past, no fine determination to do better in the things of the future? Shall we not here and now highly resolve, and with God's help keep it, that the year 1918, come what may, shall be one year of dedication? If we have been self-centered and self-interested hitherto, we are going to be world-interested and selfless in our service in the future. If we have been developing a kind of class consciousness, a sense of social superiority and insularity, God forgiving us, we shall do so no more. If we have never known what it was to live for others and to do for others because we have been so selfishly occupied in doing for ourselves, we are determined that henceforth we shall know the meaning of that Divine word, "He that loseth his life shall find it". If we have been intolerant in either our political or religious convictions, or if we have shown the stern face of the bigot to the world, we shall hereafter seek to soften these hard lines and to hold in affectionate esteem and honor those who differ from us. We believe profoundly that we are moving into the age not only of a larger liberty, but of a larger corporate consciousness and self-sacrificing service; yes, into an age in which the ideals of human brotherhood are to be realized as they have never been before. Can we not believe, in this great transition period, that it was for these ends that America was born? Surely God has some great purpose in directing the course of empire to this Western world, and it is now our privilege and distinction, with a whole-hearted, dispassionate and utterly unselfish service, to give to the

The Brotherhood of St. Andrew at Work

This is a stormy life—soldier's life—at Camp Cody, Deming, New Mexico. It illustrates what a God-fearing Camp Secretary of the Army and Navy Department of the Brotherhood of St. Andrew can accomplish.

The idea is not to boost the Camp Secretary. God forbid. But it will show other Camp Secretaries how a man can effectively preach the Gospel of Christian love by ministering to his fellow men.

The story, bye the bye, does not come from the Camp Secretary, but from the soldier who benefitted by his ministrations. That is what gives it value.

The soldier lay in the "Old Base Hospital," suffering from several broken ribs caused by the kick of a horse. He was a private in the 127th Field Artillery. It would not be fair, perhaps, to give the soldier's name, so we will call him Wayland.

When a man lies on a bed of pain in a hospital, he finds time to think. And he thinks seriously. He takes stock of things that he has ignored for years, perhaps for a life-time. He realizes, if he never realized it before, that he has an immortal soul, and the question naturally presents itself: "Suppose I should die; what of the hereafter?"

Moreover, he hungers for friendship, sympathy, and letters from home.

Wayland was in this state of mind when he met Hinton, the Camp Secretary,—Doyle E. Hinton, of St. Mary's Parish, Jacksonville, Fla., one of the best men in the camps.

When Hinton enters a hospital, he seems to bring sunshine with him. He warms right up to the poor fellows lying on the cots and is so willing and anxious to do little favors for them that they love him like a brother.

Perhaps Hinton's best asset is his cheerful disposition. He smiles when he talks to a man. O, the religion that lies in a smile. It penetrates all sorts of armor,—selfishness, suspicion, dissatisfaction, envy, malice; a smile melts them as sunlight melts snow.

Wayland watched Hinton as he passed from cot to cot. He noted the little attentions of the Camp Secretary and his eagerness to do something for the sufferers. Wayland had been a traveling salesman for 20 years, and he knew something about the right and wrong method of approaching men. Which led him to exclaim, as he watched Hinton: "That fellow is sure in the job."

Hinton stopped at Wayland's cot, and their friendship began. Gradually, the Camp Secretary learned the soldier's story. Wayland had been reared in a Christian home, but—well, it was the old story. He had drifted. Hinton asked him if he ever read the Bible, and Wayland looked into the smiling face. He admitted that he had not looked into a Bible for fifteen years.

"But you will now," suggeested the Camp Secretary. "Here, I will leave you one."

And he did.

Hinton passed on to another cot, and Wayland began to read the Old Book. It acted upon him like a tonic. Listen to his own testimony:

"I read three chapters in the New Testament and felt so strong that I got up for the first time in thirty-six days," he writes. And I walked around the room.

"I have been in the hospital 44 days now, and have read all the New Testament. It has a new meaning to me. "I am not ashamed to admit that I shed tears for Jesus when I read, in the latter part of John, of His farewell to his apostles. Those tears were from the depth of my heart."

This from a worldly traveling salesman, who, by his own testimony, had not looked into the Bible in fifteen years.

Wayland will leave the hospital within a few weeks. He will leave Camp Cody, cross the continent, and go "over there."

Perhaps he will return; perhaps not. But whatever happens, he is a changed man, and better equipped for that great journey into the Unknown, "that bourne from which no traveler returns," as Shakespeare says.

And that is something worth while.

Patriotism vs. Religion

If the Editor were not so sure of his own paeriotism, he might hesitate to emphasize the necessity of thinking clearly during these strenuous times, and of distinguishing between the eternal and the temporal. This war must be won. We must give, work, and be helpful and constructive. But it is after all an episode in the history of the world, and in God's great plan of redemptive civilization. When it is over, we will go back to our accustomed pursuits. Will we have found God in the midst of travail? Will the message of the Church have helped us to bear and forbear, to suffer and give things, dear to us, to others? Will sacred things be more precious to us? Will we have learned to pray and to seek guidance of God and companionship of Christ?

Will we have become patriotic in the deepest, truest sense? Will our country, its ideals and history of unselfishness be engraven on our hearts? Will we have learned to stand for and fight for the right, the noble and the unselfish in our political life?? Will we have realized the duty of being a part of the government—a working, co-operating part—in times of peace as well as war? That we can live for as well as die for our country?

If we will have gained these ideas and put them in their proper proportion, then we will have grown and conquered with our country's victory.

As an example of mixing the ideas of patriotism and religion, we quote from a speech of Mrs. Kate Waller Barrett, M. D. D. Sc., President of the National Association of Florence Crittenden Homes: "Patriotism is the strongest incentive to right living there is. It is stronger than religion, stronger than advice of parents; it is the one power which is stronger than the sex appeal itself." Good oratory, but bad patriotism, and worse religion.

Co-operation of Church Organizations

By D. H. Moitoret

"New occasions teach new duties"; but they go farther than that. The new occasions which have grown out of the world-wide war have brought new opportunities of service, and new blessings of service. They have proven the value of co-operation and the wisdom of harmonious interlacing of all agencies organized to serve the men in the field, and to provide an efficient avenue of service for those whe remain at home.

The Department of Army and Navy Work of the Brotherhood of St. Andrew in the United States has the most intimate association with enlisted men of any Church agency today. Every day scores of letters are mailed to soldiers and sailors, and each day brings back more replies. They are glad to be remembered, those boys in the far-off camps and training stations, and are delighted when a letter has found its way even across the seas to the other side. The Church is following them, and it gives them courage to know it.

Many of these letters from the field contain requests, ranging all the way from Bibles to cook books, French magazines and Sunday supplements. While the Brotherhood solicits these requests, it does not attempt to fill them directly; another agency is provided for that purpose, and almost every day requests of this nature are forwarded to the Church Periodical Club headquarters at New York City, where they are given prompt attention.

At the suggestion of this department, the Church Periodical Club has sent supplies of reading matter to various camp hospitals; it has entered subscriptions for magazines especially asked for by the boys, and it has supplied doctrinal pamphlets to men ready for Confirmation or Baptism. It has given such splendid co-operation all through the work that the Brotherhood is looking eagerly forward to a like relationship with all Church organizations doing war work under the steadying hands of the War Commission, whose members are doing yeoman service in supplementing and co-ordinating all branches of service.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Septuagesima	II Chron. 28:27; 29-end	Matt. 19:16-end	II Esdras 7:1-29	Luke 13:1-30
M.	Amos 8	Mark 1:1-31	Hosea 4:1-9	I Cor. 1:1-25
Tu.	II Chron. 30:1-12	1:32; 2:12	5:1; 6:3	1:26; 2:16
W.	30:13; 31:1	2:13; 3:12	6:4; 7-end	3
Th.	31:2-end	3:13-end	8	10
F.	Isa. 10:5-27	4:1-34	9	12:1-26
S.	II Chron. 32:1-19	Gal. 3:3; 4:7	Ex. 13:11-16	Heb. 10:1-10
Sexagesima	I Sam. 1:20-end II Kings 19:20-end	Rev. 12	Hag. 2:1-9	I John 3:1-8
			Isa. 30:8-21	John 4:1-42

With Septuagesima Sunday, we start another season in the Church year. We have been looking back to Christmas; we now look forward to Easter and to Lent, as preparation for ourselves knowing the power of His Resurrection. There is an intensity about the Church's message in Collect, Epistle and Gospel. "Many are called, but few chosen." Mere work does not count; only the spirit of the workman. We may "bear the burden and heat of the day", and even then lose out. Hence the necessity of definiteness of aim and complete self-mastery. The more that is realized, the greater our humility and the realization that after all we must throw ourselves on the mercy and goodness of God. The Old Testament lesson in the Prayer Book Lectionary are: Afternoon, Jer. ii:13 to end, rather too historical for general use, and placed by the New Lectionary in proper historical connection (first week in Lent), and morning, Jer. v:10-end Year I. as alternate for this Sunday, and also given Year II. in historical connection (Sexagesima week). The English and Canadian Lectionaries begin Genesis on this Sunday. The New Lectionary gives the story of Joseph as introduction to Lent in Year I., and for today Hezekiah's reformation. This is psychologically sound, since example is at least as inspiring as precept. It needs shortening, however. Perhaps xxix:1-11, xv:29. The second lesson is in keeping with the day: "What shall I do to gain eternal life?" and also leads up to the Gospel. Moreover, the idea of following Christ and of regeneration deepens the reformation thought of the first lesson.

The second lesson for the evening is keyed to the same earnestness of the other Scriptures. The question, more or less of a speculative character, "Lord, are there few that be saved"? is rebuked with the terrible exhortation, "Agonize to enter in the narrow door". After all is over, many will "seek" to enter, but no power is equal to prying open the door that yields only to faith and penitence.

The Old Testament selection is one of the most striking to be found in the Apochrypha, and is not included in the Prayer Book selections. The idea of passing through a straight entrance into true freedom, the very idea our Lord stresses, is illustrated by a narrow river emptying into the fullness of the sea, and by a narrow pathway leading into a city "full of all good things. "The conclusion (verse 28-29) is a prophecy of the death of the Messiah.

For week days the historical course is continued in the morning, and the Gospel according to St. Mark is begun. In the evening, selected passages from I. Corinthians are given, touching on true wisdom, necessity of the right use of the means of grace and of personal liberty, right relations to our fellow members of the Church, and the meaning of love, which is what the all-day laborers in the vineyard lacked.

THE SANCTUARY OF PRAYER

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My Peace, I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O Lord Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

POEMS Worth Preserving

LATIN PRAYER OF MARY, QUEEN OF SCOTS

(This jewel in verse was found written in the Queen's manual of devotion, and many editors ascribe its authorship to her. The line-for-line translation here given is printed for the first time.)

O Domine Deus!
Speravi in te;
O care mi Iesu!
Nunc libera me!
In dura catena,
In misera poena,
Desidero te;
Languendo, gemendo,
Et genuflectendo,
Adoro, imploro,
Ut liberes me!

My Lord and my God!
I have trusted in Thee;
Dear Jesu, my Saviour,
Now liberate me!
In prison walls dreary,
In punishment weary,
My soul longs for thee;
With groaning I languish,
And kneeling in anguish,
I adore, I implore,
That Thou liberate me.
(1586. Translation by Francis L. Palmer, 1907.)

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Confirmation Instructions

by

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

INDEX OF TOPICS

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INTRODUCTORY

My late friend and classmate, Bishop Frank Spaulding of Utah, had a quotation of which he was very fond:

"Life is conscious effort transforming itself into unconscious habit.'"

A little reflection will show how this applies to everything in life. Walking, playing the piano, your vices, your virtues come under this head. It applies also to the training of soldiers. An untrained soldier is not an asset, but a nuisance, on the field of battle.

What is needed at the time of Confirmation is not so much academic teaching as painstaking drill in the Prayer Book which is the Manual of Training.

The whole Christian body is sick because it is an untrained body and Confirmation is the opportunity for such training.

If you drill your candidates properly, you will have later on a congregation which can be inspired by preaching.

Never mind if the classes are small. See to it that they are well trained, and require of them certain things, without which they cannot be presented.

1st. A regular attendance at Church services during the period of preperation.

2nd. A regular habit of daily prayer in private.

3rd. Conscious study of the instruction and faithful attendance at the classes.

Unless candidates are willing to do this they should not be confirmed.

The probability is that you will begin your classes soon after the holidays, so this series of instructions is arranged in pamphlet form, and will be issued each week beginning with the new year, and covering a period of twenty lessons. They are so arranged that the first half of the lesson leaf is for the candidate to study, the second half to assist the Rector in the instruction.

Confirmation Instructions

IV

WHAT DO YOU OBEY?

Catechism—The Ten Commandments.

Prop. 1.

When we are asked to obey any one we want to know at once what right that person has to command us.

If it is a parent, or a teacher, or a policeman, who asks us to obey him, we are apt to do the thing that we are told, without any question, for usually the command is a reasonable one and the right to demand it an unquestioned one.

If it was not for this obedience children could not be trained, nor soldiers disciplined, nor cities governed, nor schools maintained.

So in any assembly of people if order is to be maintained there has to be a presiding officer whose rulings are observed.

More than this, we have, as American citizens, a constitution and laws to govern us. But we do not interpret these laws ourselves, but we have Courts in which judges tell us what the laws mean; and officers, such as sheriffs, to see that the laws are carried out; and other officers, such as Congressmen, who make such new laws as are needed.

We may not always like these laws, and sometimes their inforcement may mean a personal loss to us, but we obey courts, and sheriffs and legislators, because it is better that an individual should occasionally suffer loss than that the whole nation should be lawless.

Obedience, then, is something that we render to those who have the right to command.

Prop. 2.

In every institution there is a method by which authority is handed down from one age to another.

In a kingdom, it is by birth; the power succeeding to the king's eldest son.

In our republic, a President, after he is elected, receives his authority by the action of the Chief Justice of the United States, and he cannot act as President even if he has been elected, until he has been inaugurated.

In a lodge, each year new officers are elected, but, before they take their seats, they are inducted by the outgoing officers.

Now the Church which Christ founded is called both a kingdom and a brotherhood.

There is no question but that the Apostles governed the Church at first, and that they gave authority to others to carry on this government and that Christians obeyed them.

And there is no question but that they inducted such persons into office by a regular ceremony known as the laying on of hands.

And there is no question but that the Apostles intended that they in turn should pass on such authority by laying hands on others also. (For these facts read selections at the end of this lesson.)

Prop. 3.

Now then, what do we obey as Christians?

Well, there are some who will obey nobody but themselves. Of course you can have no kingdom or brotherhood if everyone insists on doing that which is right in his own eyes.

If we are to be everyone members one to another, we must defer to one another.

Even in playing baseball each one must do as the captain says, not as he prefers.

(a) But there are those who refuse to obey the government and want no laws, nor anyone over them. In the State we call these people anarchists. They will not have anyone rule over them.

So in the Church, there are those who claim to believe in Christ, but will not obey the Church that He founded.

(b) Then there are those who are willing to obey somebody, but differ as to whom they should obey.

Some of these obey a person known as the Pope, who is the Bishop of Rome, and whom they say is the infallible vicar of Christ. These are known as Roman Catholics.

Then there are others who obey some leader, such as John Wesley, Martin Luther, John Calvin, or rather, they are obedient to the organizations which these men founded. These are called by various names, such as Methodists, Lutherans, Presbyterians. (We will deal with both of these people in a subsequent lecture.)

Then there are those who used to be known as Churchmen, who believe in an historic Church, which through the laying on of hands has continued from the days of the Apostles, and who, therefore, represent the authority which the Apostles once had and which they passed on to others by the laying on of hands. The principle is the same as that if certain States should secede from the Union, you would follow the flag and that person whom you believed was the lawful President of the United States, even though you might like the other one who claimed to be President better than the one who seemed to you to be the one who had the lawful authority.

It is only in this way that the Union could be preserved against aggression.

QUESTIONS

1. What is obedience?
2. What is lawful authority?
3. Name some persons who have lawful authority over you and tell why?
4. What is the principle by which lawful authority is continued in various organizations?
5. How do different citizens regard the matter of obeying authority? What are they called?
6. What different authorities do Christian people recognize?
7. State the fundamental principle underlying the Church's position by comparison with that of the United States.

READINGS

Text: "If any man refuse to hear the Church, let him be unto thee as an heathen man and a publican." St. Matt. xviii:17.

1. Origin of the Church as a Society and of its authority. St. Matt. xvi:13-20., St. Matt. xxviii:16 to end.
2. Passing of Christ's authority to the Apostles. St. Matt. xviii:15-20 and St. John xx:19-23.
3. Election of an Apostle to take the place of Judas. Acts i:15-26.
4. Ordination to Diaconate by laying on of hands of Apostles. Acts vi:1-6.
5. St. Paul's statement of this method of delegating authority. I Tim. iv:12-16; II Tim. ii:1-2.

PUBLISHER'S NOTE

This series of Confirmation Instructions will be sent in leaflet form every week in any puantity desired at the nominal price of **Ten Cents** for each set of Twenty Lessons, plus the postage each week.

A better way yet would be for each member of the Confirmation Class to subscribe for THE WITNESS, and get also all the other good things each issue contains. Address

THE WITNESS, Hobart, Indiana.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXIII

Vs. 6. **Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.**

Ellicott: **Let no man deceive you.** An emphatic warning against all who sought to deceive them as to the real nature of the sin condemned.

Grotius: **No man.** Reference to heathen philosophers and Jesus.

Olshausen: Reference to frivolous Christians.

Meier: Reference to teachers of Gentile tendencies.

Meyer: Their discourses were vain, empty, inasmuch as the corresponding contents, i. e., the truth was wanting in them.

Moule: **Vain words.** Human sin began with exactly such deceits, and they are the subtlest ingredients still in the secret of temptation.

Ellicott: The Apostle generally condemns all apologists for vice, whoever they may be. They would, of course, be most naturally found among the heathen, and to them the passage most naturally points. The palliation or tacit toleration of vice, especially sensuality, was one of the most fearful and repulsive features of heathenism.

Moule: **Cometh.** Is coming, is on the way, till in the Day of Wrath it falls.

Ellicott: **The wrath of God.** Certainly not to be restricted to this life, but, to be extended also and perhaps more especially to the judgments in the kingdom of Christ and God.

Meyer: **Sons of disobedience;** i. e., those refusing faith to the Gospel and therefore disobedient to God.

Vs. 7. **Be not ye therefore partakers with them.** The Apostle does not warn them only against being, but against becoming partakers with them, against allowing themselves to lapse into any of their prevailing sins and depravities.

Wordsworth: **Partakers with.** St. Paul had spoken of the practical duties consequent upon their communion with the Mystical Body of Christ, and he argues from the nature of that mystical union in the Body of Christ that they cannot have fellowship with works of darkness.

Vs. 8. **For ye were sometimes darkness, but now are ye light in the Lord; Walk as children of light.**

Ellicott: **Darkness.** Not merely living or abiding in it, but themselves actual and veritable darkness.

Sadler: **Light.** This light is the light of God and of Christ. This darkness is the deprivation of such light in the soul. This light is never mere intellectual light, nor even mere knowldege of the higher things, such as the Trinity and the Incarnation. It is always moral light, which is essentially love. (St. Jno. ii:8-10-11.)

Wordsworth: **Children of light.** Made such by your batism which is a sacrament of invitation whereby we put on Christ.

Vs. 9. **For the fruit of the Spirit is in all goodness and righteousness and truth.**

Meyer: **Fruit of the Spirit.** The Spirit through whom God and Christ dwell in the heart, produces the light in the heart, so that the fruit of the Spirit is always the fruit of the light, and vice versa.

Moule: **Goodness.** All that is anti-vicious.

Sadler: Goodness; i. e., kindness, gentleness, benevolence, charity.

Righteousness. All holy and becoming outward demeanor, all honesty and integrity.

Sadler: **Truth.** All sincerity, all conformity to the truth of God as revealed in the Gospel.

Meyer: The whole Christian morality is presented under its three great aspects; the good, the right, the true.

Vs. 10. **Proving what is acceptable unto the Lord.**

Wordsworth: **Proving;** i. e., making God's will your rule and His pleasure your touchstone, and enquiring in everything not what is pleasing to men, nor what is pleasing to yourselves, but what is well pleasing to God and act accordingly.

Eadie: The one point of the Christian's ethical investigation is "is it well pleasing to God?"

Vs. 11. **And have no fellowship with the unfruitful works of darkness, but rather reprove them.**

Meyer: **Unfruitful works.** Unfruitfulinasmuch as they draw no blessing after them.

St. Jerome: Vices are terminated and perish in themselves, virtues continue and increase in their fruits.

Blunt: **Reprove.** This reproof includes detection, conviction and putting to shame.

Ellicott: Not by the passive, virtual reproof of your holy lives and conversation but by actual and oral reprobation.

Olshausen: Do not connive at them or pass them over unnoticed, but take aggressive measures against them, try to raise them to your own Christian standard.

Gore: In the light of your lives the secret shame of the heathen life will be unmasked.

Vs. 12. **For it is a shame even to**

Vs. 13. **But all things that are reof them in secret.**

Ellicott: These deeds done in secret were all those "peccata occulta" which presented the worst features of the genus and which from their nature and infamy shunned the light of day and of judgment.

Moule: **Even to speak.** Perhaps the suggestion here is, that the reproof of Vs. 11 was to come more through a holy life and less through condemnatory words.

Vs. 13. **But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.**

Ellicott: **All things.** Is not all things taken generally, but all things done in secret.

Wordsworth: **Made manifest by the light.** The sense of this passage seems to be; Your lot in this world is cast with evil men, but you are not to partake of the evil which they do. You are often associated with sinners but you are not to associate with them as sinners, nor in their sins. You are wheat with the tares in the field, but you are not to be as tares.

Chrysostom. While sin is hidden it works with boldness as in the dark, but when the sinner is brought forth from his hiding place and is reproached, and repents, and receives remission of sins he becomes light.

Barry: Here the whole process of illumination is described with almost scientific accuracy, as three-fold; First, the things or persons are dragged out of darkness into light; then they are illuminated; lastly, they become light in themselves and to others.

Southern Virginia Notes

The Virginia Episcopal School, located near Lynchburg, opened up for work after the Christmas vacation with 79 scholars present. Twenty-five applicants had to be declined on account of lack of room. Every nook and corner of the School is full, and the health and general condition of the scholars are excellent, all starting in with vigor and enthusiasm.. The new Chapel is well under way and will fill a great need for this School. It is of Colonial architecture, matching the present large building and fitting in with the general scheme of the plan. The Chapel will seat about 200.

The temporary gymnasium has been completed, and fills a great need at the School, especially during this prolonged bad weather. The boys spend much time in this building.

The new bridge spanning the ravine has been completed. This makes the approach to the School so much more delightful. Also the new athletic field is under construction.

Things are moving along splendidly at this institution, and all interested are greatly encouraged at its progress.

The Convocational Board of Religious Education met in Lynchburg on Friday, Jan. 11. The Rev. T. D. Lewis of Sweetbriar is Chairman and the Rev. T. Q. Opie of Pulaski is Secretary.

While the various branches of work were considered, the Board devoted most of the time to discussing arrangements for the next Summer School, to be held in Lynchburg in the month of June. The Lynchburg local committee are making preparations for this School, and together with this Board are making timely provision as to faculty and place of meeting, with the determination to make this the best of Summer Schools of Southwest Virginia.

Harrisburg Notes

The mid-Winter session of the Archdeaconry of Williamsport was held in Christ Church, Williamsport, Wednesday, Jan. 16. With few exceptions, all the clergy of the Archdeaconry were present, including the Bishop. The regular session was preceded by a layman's meeting, which was held in Trinity House. For years past this occasion has been attended by from 300 to 500 men. Owing to storm conditions and uncertainty of trains, the number this year was reduced to about 100. Splendid addresses were made by Mr. George E. Wendle, on "The Nation's Relations to Its Industries", and by Mr. Henry S. Knight, on "The Individual's Opportunity in the Economic Readjustment". "America, 1917", a hymn recommended by the Committee of Public Safety of the Commonwealth of Pennsylvania, was sung with a will, as was the "Battle Hymn of the Republic". The Bishop made the closing address, on "How to Win the Cross of Honor". St. Agnes Guild of Trinity Parish served refreshments.

The session of the Archdeaconry was chiefly characterized by an address made by the Chancellor of the Diocese, C. LaRue Munson, Esq., on "The Need of Men", and an address by Rev. F. M. C. Bedell of Shamokin, on "Securing Men for the Ministry".

The next session of the Archdeaconry will be held in Bellefonte, St. John's Church.

The Woman's Auxiliary of the Archdeaconry met in Christ Church synchronously with the Archdeaconry. At the special election, Mrs. Stephen T. Hayt, Jr., was elected Vice President of the Arch-deaconal Branch. Deaconess Newbold, Missionary in Japan from this Diocese, made an address.

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

The Ladies' Guild of St. John's Church, Broken Bow, Nebraska, have purchased $500.00 worth of Liberty Bonds.

A branch of the Girls' Friendly Society has been organized in St. Mark's Church, Warren, R. I., with a large membership, including a number of Baptist, Methodist and Roman Catholic girls.

The Clerical Club of the Diocese of Rhode Island unanimously passed a series of resolutions petitioning the Legislature of that State to ratify as soon as possible the National Prohibition amendment to the Constitution.

After muzzling the house dog, thieves broke in the garage of the Rev. J. E. Curzon, Rector of St. John's Church, Fort Smith, Ark., and stole his automobile, but abandoned the car two blocks from the Rectory.

An oil portrait of Bishop Whipple is to be placed in the art gallery of the Historical Society of Minnesota at St. Paul. A fund for the purpose is being completed by proceeds from the sale of the Rev. Dr. Tanner's "History of the Church in Minnesota."

Pew rents have been abolished by St. Stephen's Church, Colorado Springs, Col. It was estimated that the sum of $8,720 would be needed to support the Parish under the free pew system and this amount has been oversubscribed by the parishioners, $9,000 having been subscribed for the 1918 budget.

The following is a quotation from a letter received by the Rev. Charles H. Young, M. A., Rector of Christ Church, Chicago, from a young man on the honor roll of Christ Church in war service: "As you probably know, camp life isn't all gravy, and I believe that every young man is made to realize that there is good in him and is awakened to the fact that life now is a serious matter. It has been so with me, and I intend living my best and to do all the good I can."

It is our intention, says the Rev. David B. Matthew's, Rector of St. Paul's Church, Brockton, Mass., to publish in our Parish paper the names of the Vestrymen present and absent at our Vestry meetings each month, because we believe the whole Parish should know, inasmuch as these officers are elected by the parishioners to represent them and transact the business of the Parish. We have always taught the open-book policy and this is but an extension of that plan.

"No one can dream that we will come out of this war where we went in," asserts the Rev. Dr. Ryan, Rector of St. Paul's Church, Duluth, Minn. "There are already social and economic changes that portend much. The aim is that righteousness may be done. The war opens the door for vast evils, like an epidemic of the social plague. But it also drives us along a higher way than we have ever taken in our whole past. Pagan religions have had their day in the past centuries, Judaism and Christianity have their greatest day to come. The golden age of our religion is yet to be, and it is full of promise."

"The Diocese of Newark, New Jersey," says the News of that city, "holds fourth place among Episcopal Dioceses of the country for baptisms and confirmations recorded during the year just ended, fifth place in number of Sunday School pupils and amount of offerings, and sixth place in the number of communicants, according to the Church statistics just compiled. Totals for the year were as follows: Baptisms, 2,742; confirmations, 2,388; communicants, 41,437; Sunday School pupils, 21,135, and offerings, $937,382."

A second Festival of Light, a modernization of an old English custom, was celebrated on the evening of the Feast of the Epiphany at Calvary Church, Pittsburg, Pa. The members of the congregation took part in the procession around the Church, carrying lighted candles and singing "Light of Light that Shineth," and "Joy to the World, the Lord has Come." The Rector, the Rev. Dr. E. J. Van Etten, told in his sermon the story of the symbolism of the candle.

The Executive Committee of the Girls' Friendly Society, in the Diocese of Western New York, announced that they would be glad to see the members and friends of the Society at 3 o'clock on Wednesday afternoon, Jan. 23, 1918, at Mrs. Matthews' home, Rochester, to mark the twenty- fifth anniversary of the Diocesan organization. Gifts were requested for the support of the Diocesan Holiday House.

The Church of the Holy Apostles, Chicago's youngest Parish, is to have as its first Rector the Rev. Edward S. White, beginning Feb. 1. His first service will be the Holy Communion at 7:30 a. m. on Feb. 3. He hopes to have every communicant present at that service. A reception will be tendered to the Rev. and Mrs. White and the Rev. and Mrs. Potter at Kimball Hall on Feb. 7, at 8 p. m. Bishop Griswold will be present and quite likely Bishop Anderson. The Men's Club will give a dinner at the Church rooms on Feb. 12 in honor of Mr. White and Mr. Potter.

A Junior Clergymen's Association was organized last Monday by the younger clergy of Columbus, Ohio and vicinity for the purpose of social intercourse and the discussion of problems of work and study. It was determined that all meetings of the Association should be as informal as possible, formal papers on any subject being barred. The meetings will be held once a month at the homes of the members in town, and a special theme will be announced for discussion at each meeting. The informality of the organization was further emphasized by the fact that but one office was thought to be needful—that of Secretary. The Rev. P. W. Hull was unanimously elected to fill that office.

Mrs. Frank W. Darling, leader of St. John's Church Bible Class, Hampton, Va., says: "I was much interested in your Anniversary Number, and it is very nice to get acquainted with the personnel of THE WITNESS. I will see what I can do about getting some subscribers, although we are living in strenuous times, and war soldiers are are overwhelming thought. We made 1,550 novel candy bags and a khaki handkerchief for the soldiers at Old Point and Longley Fields. About fifty people visited the camps with the Chaplain, Major Pruden. We had a short service, consisting of Christmas carols, followed by a Christmas talk by one of our local clergymen, and then presented the bags of candy to the soldiers, with a sprig of holly. We have been visiting these camps every week and giving an entertainment for the men. Chaplain Pruden has been doing a wonderful work at Old Point, and has equipped six recreation rooms with writing rooms, library, pianos and victrolas. We also visited the officers and prisoners at Christmas time. At the suggestion of the Rector, the Rev. Dr. Edwin R. Carter, the men at Langley Field, the large aviation experimental station, were invited to be the guests of the Parish. Carols were sung around the Community Christmas tree, a beautiful magnolia tree, in the Churchyard, then all repaired to the Parish House, where a short program was rendered, the Rector giving a very happily worded address, and each soldier received a toy and candy bag from the tree. The officers and men entered into the spirit of the occasion, and a pleasant evening was spent. Coffee, chocolate, nut bread and as much cake as the scarcity of sugar would allow was served, and in this way a little Christmas cheer was brought to about 150 men who were away from home and friends."

The Rev. Julian D. Hamlin, Rector of Trinity Church, Bethlehem, Pa., has resigned his charge, and has been appointed by the Bishop of Pennsylvania to Army work at Camp Meade, Md.

Christ Church, Raleigh, N. C., the Rev. Milton A. Barber Rector, is considered one of the finest specimens of pure Gothic architecture in the South, and one of the most beautiful Church buildings of our communion in this country. It has just received the gift of a magnificent new organ. It is a memorial to the late Major Rufus Tucker and his wife, and was given by their children. It was specially designed to conform with the architecture of the Church. There is an echo organ in the gallery, connected with the main organ. It has three manuals, and was built by the Hall Organ Co., New Haven, Conn. It was dedicated by the Bishop of the Diocese on the second Sunday after the Epiphany. The use of the Duplex Envelopes in the Parish has greatly increased the contributions for local support and for the Missionary work of the Church. In 1917 the Missionary Treasurer had, we think, an unique experience. He received for Church extension more than was subscribed. Evidently some who did not pledge anything for Missions contributed to Missions through the Missionary end of the envelope. Many must have done so, for the Treasurer received $200 from those who had made no definite pledge for Missions. The use of the Duplex Envelope for parochial support was a constant reminder to them of their obligation to the Missionary work of the Church. They were not willing to put in their envelope Sunday after Sunday with the Missionary end of it empty. There was a silent appeal to their conscience through the Duplex Envelope to stand by the Church's Missionary obligation. This experience in one Parish is worthy of mention, and is a good argument for the adoption of the Duplex Envelope.

Personal Mention

Bishop Tucker has designated two of the Diocesan clergymen to serve as voluntary Chaplains, one at Camp Lee and the other at Hampton and Newport News.

The Rev. T. Carter Page of Bedford volunteered for work in the Army Y. M. C. A., but it is not certain that proper arrangements can be made for this move.

Rev. D. LeB. Goodwin has resigned St. Paul's Church, La Porte, Ind., and becomes Rector of St. Peter's Church, Lakewood, Ohio.

The Rev. Levi B. Edwards, Rector of the Church of the Transfiguration, Edgewood, R. I., is the Grand Chaplain of the Grand Lodge of Royal Arch Masons of the State of Rhode Island.

The Rev. Robert Emmet Abraham has entered upon his new duties as Rector of St. Peter's Church, Paris, Kentucky. He was formerly Rector of Holy Cross Church, Brookly, N. Y.

The new Rector of St. Paul's Pro-Cathedral, Des Moines, Iowa, was tendered a dinner at Younker's Tea Room, that city, on Friday, January 11th, by the Parish.

Dean S. B. Purves of St. Paul's Cathedral, Cincinnati, Ohio, is devoting his Tuesday evenings to the soldier boys at Ft. Thomas, Ky., where every week he addresses upwards of 2,000 of them in the Y. M. C. A. hut.

The Rev. B. R. Allabough, the General Missionary in the Mid-West to deaf mutes, is very happy in the use of a new typewriter given him as a Christmas present by the deaf mutes of the various Missions in his vast field.

The Rev. Dr. John D. Kennedy, for seventeen years Rector of St. Mark's Church, for some years on the Eastern Parkway, Brooklyn, N. Y., has resigned, his resignation taking effect early in this month. It is understood that he has made no plans for the future.

The Rev. Richard Cox will be glad if any clergyman or others who know of any student attending the State Agricultural College, Manhattan, Kan., will kindly notify him. For the present his address will be Care of Mrs. Porter, 822 Houston Street, Manhattan, Kansas."

The Very. Rev. J. H. Randolph Ray was installed as Dean of St. Matthew's Cathedral, Dallas, Texas, on January 6th, by the Rt. Rev. Dr. Harry T. Moore, Bishop Coadjutor, who also preached the sermon. The venerable and beloved Bishop of the Diocese, the Rt. Rev. Dr. Garrett, was present and participated in the service.

The Choirmaster and Choir of Trinity Church, Columbus, Ohio, sent a Christmas Greeting to Dr. Washington Gladden, the well known Congregationalist, whose Church is near Trinity. From his sick room Dr. Gladden sent the following reply: "Dr. Gladden wishes to express, through Mr. Hoenig, his very keen appreciation of the good wishes sent him by Choir and Choirmaster of Trinity Church. He sends to every one of them his heartiest holiday greetings, and wishes that he were able to hear for himself some of the lovely music they are giving to others this year. To each of them a very Happy New Year."

Should Priests Enlist?

By William B. Kinkaid, Los Angeles.

As I walked about the camp and saw the men at their various activities, naturally my thoughts turned again to the thing which I had been trying to get straightened out in my mind. If it was true, as I had become convinced that it was, If it was true that the struggle for which these men were preparing themselves was not merely against human and material foes but also, and much more, against supernatural and spiritual foes, against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, against the combined forces of evil, the devil and all his hosts—if it was true that the fight was a fight for God and against His enemies, then was it not the duty of every man to be in it? And ought not the Priest be there, standing at the side of the layman, sending shot for shot into the enemies of God? At first the answer seemed, "Yes;" but afterwards I found it was not so.

I reminded myself that we are not the only ones who think (or at least say) that we are fighting on the Lord's side. "Gott mit uns" was not made in America. Our enemies pretend to be firmly convinced that God is on their side. And what is the proof that we have that this is not so? What is it but the weapons they have used? If their cause were just, how could it be that the unspeakable atrocities which have been charged and proved against them could have been perpetrated? An isolated instance here and there might have been explained as a misunderstanding of orders or the act of an unruly mob of drink-maddened and blood-lustful soldiers; but there is no such explanation of what is so evidently a settled course of action and well-defined policy; and we are forced to conclude that the pretense of thinking God on their side is the sheerest hypocrisy. Then if we are sure that our enemies are wrong and we are right, we must be careful to see to it that we do not make the same mistake that they have made. The nation which fights on God's side must fight with spiritual weapons as well as with gun and bayonet. Our soldiers must be Christian soldiers, filled with the conviction that the cause for which they are fighting is the cause of God and humanity, and they must learn to depend as much—and more—on prayer and the help of God as they do on the weapons He puts into their hands and the strength He gives to wield them. If they depend entirely on their own arm and the might of their power to get them the victory, they will lower themselves to the level of their enemies, and unless they are saved by the inhibitions imposed on them by their better civilization will descend eventually to the same horrible practices as theirs. But if they will use spiritual weapons as well as material and will keep themselves in such condition that God can use them, then there will be no doubt that they will have victory and triumph as good soldiers of Jesus Christ.

But if the war is God's war against the forces of evil, how does it differ from the struggle which is constantly going on and to fight in which all Christians are sworn at their baptism? It is simply an episode in that war—perhaps it is the last desperate effort of the devil to win the victory in his hopeless fight. It is a part of the struggle in which we have all promised manfully to fight against sin, the world, and the devil.

And so I came to the reason why it would be unlawful for me to take a place in the ranks of those who will fight in the trenches. It is because I am already engaged in the same warfare as that in which they are going to take their part, and I have been given a special work to do, and to desert my post, or at least to resign my commission in order to engage in another branch of the service would be an act of disloyalty to my order and an evidence of lack of appreciation of the relative value of things. Despite my own unworthiness (which is overpowering) and my lack of training (which is colossal) it has been permitted me to be admitted to the rank of officer in the army of God, and I must be faithful to the work which has been committed to me and not be misled into forsaking the higher to engage in the lower. For my work as a Priest in the Church of God is the great and high work of assisting in the training of officers and men to serve in the army of the living God, in whatsoever capacity they may be called to give their aid. I have been granted the privilege of taking the charge of a training camp—a training camp for Christian soldiers.

I said a little while ago that I believe the present world war would have been impossible if all Christians had been true to their profession. If every man and woman and child enlisted under the banner of the Captain of our salvation had consistently and faithfully done their duty and remembered that they were really soldiers, the world long ago would have been won for Christ, and His ideals and purposes would have been realized, and the Prince of Peace would be reigning in this world which is now suffering the agonies of universal war.

And is it not true that we Priests are largely to blame for the failure of Christianity and the Christian Church to accomplish in these nineteen centuries the work for which it was intended by its Founder? Is it not because we have forgotten that it is a real war in which we are engaged, or because we have neglected our duty to train the soldiers, or because we have not realized that we had at our hand all the armour and all the weapons necessary for the successful prosecution of the campaign? I want to ask you to bear with me while I try to work out some of the analogies between earthly warfare and the spiritual warfare of which it is a part and for which we have been appointed officers.

First, as to our enemy; we must, if we are to fight with knowledge as well as zeal, know something about him and his methods. And we do, from revelation, from our own experience, and from the experience of others who have come into contact with him. There are many ways in which he resembles our arch-enemy in the present war. His purpose, like that of the bloody William, is to win the world for himself, and in spite of discouragements and defeats, he seems incapable of being taught that ultimate victory is impossible and ultimate defeat certain, however long it may be delayed. He has his emissaries and his spies in the places where we would least expect to find them; sometimes those in high places in the opposing army seem, temporarily at least, to be misled into thinking they are serving their Captain when in reality they are playing into the hands of the enemy. And the frightfulness which is the characteristic of the Prussian is also a characteristic of his master; who that has had any experience with the souls of those who have been captured and taken prisoner by him does not recognize the truth of this? The maimed bodies, the disordered minds, the wrecked souls, have each their counterpart; and in the way where he has gone there is nothing but suffering, disease and death. And he is marvellously efficient; he has had ages of experience in the prosecution of his work, he has trained his assistants and has imparted to them a zeal which is seldom equaled by those of the other side—would God it were! And he seems indefatigable, always alert, not waiting for his opponents to attack him, but always himself leading the offensive, as a roaring lion walking about, seeking whom he may devour.

If this enemy of God and man should be successful, the result for the souls of men would be of the same character as that which would ensue for the world in the event of the success of his representative in Europe. All that is worth while in life would be lost; all the ideals which we have come to cherish would be shattered; there would be no freedom and no safety for anyone on earth, and no chance for salvation hereafter.

(To be continued.)

The Bishop of Idaho Commends The Witness

I consider THE WITNESS a great success as a Church paper and would gladly see it in the hands of every Church family.

It is well edited and ought to be a power for good.

JAMES B. FUNSTEN,

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EDITORIAL

[redacted]

IN MEMORIAM

VENERABLE CHARLES J. SNIFFEN
Archdeacon of Western Massachussetts

The Venerable Charles J. Sniffen, Archdeacon of the Diocese of Western Massachussetts, died in the Rectory of St. James' Church, Greenfield, Massachussetts, Saturday morning, January 5th. He left his home in South Lee late Friday afternoon, planning to spend the night with the Rev. John B. Whiteman, Rector of St. James', Greenfield, so as to be on time for a funeral of one of the men of his Mission work. Due to the fearful night he did not arrive in Greenfield until midnight, when he put up at an hotel. Early the next morning he called at the Rectory and had but entered the house when he dropped dead.

In the death of Archdeacon Sniffen, the Diocese of Western Massachussetts has received a fearful blow. For fifteen years he has conducted a Missionary work throughout the Diocese that was unique. By personal labor he won the hearts and confidence of thousands of homes throughout the Berkshires and the isolated parts of the Diocese. He was loved by the Clergy and laity throughout the whole Diocese. The splendid Parish of South Barre is but one monument of his work. The beautifully appointed Church with valuable land and an excellent living for the Clergyman is but the result of his genius. Through the hard labors of the Archdeacon from very little beginnings, this work grew into the splendid Parish it is at present, and never has it cost the Diocese a cent.

The morning of the funeral the Celebration of the Holy Communion was held in South Lee, the home of the Archdeacon, the Rev. Willis B. Hawk, Rector of Trinity Church, Milford, celebrant. The body was then taken to St. Paul's Church, Stockbridge, and laid in state from ten o'clock until two o'clock. The burial service was read by the Bishop Coadjutor of Missouri, the Rt. Rev. Dr. Frederick F. Johnson, assisted by the Rev. Arthur J. Gammack, Rector of Christ Church, Fitchburg, and the Rev. George Grenville Merrill, Rector of St. Paul's Church, Stockbridge. Bishop Johnson, a life long friend, worked his way from St. Louis through and around the blizzard and arrived in time for the service. About thirty of the Clergy of the Diocese were present at the service.

The order of procession was, Crucifer, Boys of Ascension Farm School (which was founded by Archdeacon Sniffen), the honorary pall bearers, members of the Standing Committee, the Vestry of St. Paul's, Clergy, Crucifer, officiating Clergy, and the Bishop. After the service the procession formed back of the hearse and went to the station. Burial was at Stratford, Connecticut, Wednesday, the Bishop Suffragan of Connecticut and the Bishop Coadjutor of Missouri officiating.

RESOLUTIONS OF RESPECT

Resolutions of the Wardens and Vestry of the Parish of St. Paul (St. Paul's Church, Stockbridge, and Chapel of the Good Shepherd, South Lee):

We desire to express our deep sense of the personal loss sustained by the death, on January 5, 1918, of the Venerable Charles J. Sniffen, Archdeacon of the Diocese of Western Massachussetts, the following expression of esteem and affection to be spread upon the minutes of the Vestry and a copy thereof to be forwarded to the bereaved family and to the Church papers.

"Whereas, Our Heavenly Father has willed to take unto Himself the Rev. Charles J. Sniffen, Archdeacon of the Diocese of Western Massachussetts, and some time Curate of the Parish of St. Paul;

"Therefore be it Resolved, That in his death we have sustained the loss of a fearless Churchman, a devout Christian, the defender and protector of his scattered flock, an indefatigible worker, instant in season, out of season, in journeyings often, in perils of the wilderness, in weariness and painfulness, in watchings often, in fastings often, beside those things that are without that came upon him daily, the care of all the Churches. Of splendid courage, of absolute consecration, of childlike faith, our beloved Archdeacon indeared himself not alone to our own community, but throughout this Diocese. He was the Good Shepherd of the Hills, Faithful unto death he was ready to be offered; He did the work of an evangelist and made full proof of his ministry; he fought a good fight; he finished his course; he kept the faith; henceforth there is laid up for him a crown of righteousness which the Lord the righteous Judge shall give him at that day."

TRIBUTE BY THE CLERGY OF THE DIOCESE

We, the Clergymen of the Diocese of Western Massachussetts, assembled on the occasion of the funeral services of the Venerable Charles J. Sniffen, take this opportunity to place on record our high appreciation of our brother as a friend and a man of God.

St. Faith's House at Heath and the Ascension Farm School at South Lee owe their origin to him and memorials of his work are to be found throughout the Diocese in Churches built and in Missions begun and organized. We feel that within the Diocese no work in recent years has equalled his in evangelical effectiveness. His Ministry was chiefly among those in remote and desolate regions, to whom he brought the messages and services of the Church, and who, except for his consecrated efforts, would have been untouched by our Church or any other. Wanderers were reclaimed, homes were made happy and communities were blessed by his words, his example, his presence and his helpful ministrations. The Missionary methods which he devised and followed, with conspicuous success, gave distinction to the Diocese and were adopted by Missionary leaders elsewhere.

Our brother had a peculiar genius for friendship, always a welcome visitor in our Rectories, he formed a bond between our scattered homes, to which he brought courage and sympathetic understanding. Gifted with a keen sense of humor, and an understanding of human nature, he was always loyal to his associates, by whom he was greatly beloved. It was due to personal devotion to him as much as to confidence in his judgment that he was repeatedly elected as clerical deputy to the General Convention and led the clerical delegation from this Diocese.

With the Heavenly Father Whom he served with a pure heart and utter devotion, we leave our friend and fellow-priest. To his widow we extend a sympathy made keen by the sense of our bereavement. His memory we will cherish, and his life and example will continue to stimulate and encourage us throughout our Ministry.

ARTHUR J. GAMMACK,
JOHN B. WHITEMAN,
JOSEPH R. LYONES,
Committe on Resolutions.

St. Paul's Church,
Stockbridge, Mass.
January 8, 1918.

MR. SOLOMON COLDREN

Entered into Eternal Rest, at Pasadena, Cal., December 9th, 1917, Mr. Solomon Coldren, of Iowa City, Iowa, aged 86 years.

He was a communicant of Trinity Episcopal Church, Iowa City, Iowa, from early manhood, and an honored, active member of the Vestry more than two score years. He was many years the Senior Warden, until length of days and uncertain health impelled him to entreat the people to relieve him. They reluctantly yielded to his wishes, for he had discharged the obligations of the office with unwearied devotion and continued efficiency.

He was a native of Pennslyvania, of an old and honored family, but, in early life, he went West, and located in Iowa City. He entered at once, and earnestly, into the civil and religious life of the community, and became a successful merchant. He won his justly honorable position by untiring faithfulness, unfailing courtesy, and by fair dealing and integrity.

Sincerely esteemed and honored by his friends and fellow citizens, in Iowa and elsewhere, and after serving his generation, according to the will of God, and in the confidence of a sure faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world, he has entered into the larger life of the eternal world. "Blessed are the dead who die in the Lord."

W. D. W.

Miss Nancy A. Green, who was one of the oldest communicants of Grace Church, Providence, R. I., died December 29th, in the eighty-sixth year of her age. She had been Treasurer of St. Elizabeth's Home for almost the entire thirty-six years of its existence, and it is doubtful, says the Diocesan Record, if there is another case in the American Church of a woman of her advanced years who administered such extensive corporation funds.

John Wesley said, in 1775: Understanding that nearly all the Methodists, by the advice of Mr. ————, had left the Church, I earnestly exhorted them to return to it." Vol. IV,

"Give me liberty or give me death." The man who does not buy a Liberty Bond is dead. "He never to himself hath said, This is my own, my native land."

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AN IMPORTANT MEETING OF THE CHURCH PENSION FUND

A Full Report of Action Taken

The whole Church is watching with keen expectancy the work of the Church Pension Fund, knowing how much its care and distribution of the funds so generously contributed will affect the future of the Episcopal Church. THE WITNESS, with a desire to give as much publicity as possible to the action of the Trustees at a very important meeting recently held in New York, gives a report of that meeting in full. We publish it with the urgent request that our readers carefully consider it, as this initial action will determine in a large measure the future usefulness of this Fund.

The first Annual Meeting of the Trustees of the Church Pension Fund took place, in accordance with the rules, and in accordance with notices sent to the Trustees by the President of the Fund, at the offices of the Fund, 14 Wall Street, New York City, on Tuesday, December 18, 1917, there being present the Rt. Rev. the Bishop of Massachusetts, the Rt. Rev. the Bishop of New York, the Rt. Rev. the Bishop of Pennsylvania, the Rev. Dr. McIlvaine, the Rev. Dr. Stires, Mr. Mather, Mr. J. P. Morgan, Mr. William Fellowes Morgan, Mr. Peabody, Mr. Sayre, Mr. Truesdale and Mr. Yarnall.

The Chair laid before the Trustees a report from the Executive Committee, as follows:

Resolved, That the assets of the Church Pension Fund shall, until otherwise ordered by the Board of Trustees or the Executive Committee, be distributed among the following eight accounts, namely: (1) Accrued Pension Liabilities Account; (2) Permanent Pension Account; (3) General Clergy Relief Fund Account; (4) General Clergy Relief Fund in Liquidation; (5) Merged Diocesan Funds Account; (6) General Convention of 1907 Account; (7) General Account; (8) Hymnal Account.

These accounts shall, until otherwise ordered by the Board of Trustees or the Executive Committee, be constituted as follows:

1. The Accrued Pension Liabilities Account shall consist of all assessments received, in accordance with the rules, on behalf of clergymen whose names stood on the canonical roll of this Church on March 1, 1917, and of payments and subscriptions to the Initial Reserve to the amount of $5,064,000, as of March 1, 1917. From this account shall be paid the pensions voted by the Executive Committee to those clergymen whose names stood upon the eligible list on March 1, 1917, and to their families.

2. The Permanent Pension Account shall consist of all assessments received, in accordance with the rules, on behalf of clergymen whose names shall have been added to the canonical roll of this Church subsequent to February 28, 1917. From this account shall be paid the pensions voted by the Executive Committee to these clergymen and to their families. The Treasurer is authorized to borrow, if necessary, on behalf of this account from the Accrued Pension Liabilities Account (1), or the General Account (7).

3. The General Clergy Relief Fund Account shall consist of the moneys and securities transferred from the General Clergy Relief Fund to the Church Pension Fund, under the agreement of merger approved April 13, 1917, the income of which is unencumbered, and as to which the Church Pension Fund is not limited or prescribed as to the expenditure thereof beyond the general purposes of the General Clergy Relief Fund; and of legacies made in the name of the General Clergy Relief Fund under will executed prior to April 13, 1917. The income of this account shall be used in making payments to beneficiaries who stood upon the roll of the General Clergy Relief Fund at the date of the merger, and when, by the death of these beneficiaries, the income is released, it shall be paid to the General Account (7) until the expenditures made out of the General Clergy Relief Fund in liquidation (4) shall have been reimbursed. Thereafter the income of the General Clergy Relief Fund Account shall be held subject to the directions of the Board of Trustees or the Executive Committee in furtherance of the objects for which the Church Pension Fund was created by the General Convention, and according to the intent of the donors of the moneys in the said General Clergy Relief Fund Account (3).

4. The General Church Pension Fund on account of the General Clergy Relief Fund in liquidation shall consist, for the time being, of payments and subscriptions to the Initial Reserve to the amount of two million dollars ($2,000,000). In so far as may be necessary by the inadequacy of the income of the General Clergy Relief Fund Account (3), payments shall be made from this account to the beneficiaries of the General Clergy Relief Fund who stood upon the roll of that Fund at the date of its merger with the Church Pension Fund and to their families, in accordance with the Board of Trustees or the Executive Committee. The Treasurer is authorized from time to time to make such transfers from the General Clergy Relief Fund in liquidation (4) to the General Account (7) as may be possible through the progress of the liquidation of the liabilities of the former General Clergy Relief Fund.

5. The Church Pension Fund on account of merged Diocesan Funds shall consist, for the time being, of payments and subscriptions to the Initial Reserve to the amount of one million dollars ($1,000,000). In so far as may be necessary by the inadequacy of a merged Diocesan Fund, payments shall be made from this account to the beneficiaries of merged Diocesan Funds, in accordance with the directions of the Board of Trustees or the Executive Committee. The Treasurer is authorized from time to time to make such transfers from the Merged Diocesan Funds Account (5) to the General Account (7) as may be possible through the progress of the liquidation of the liabilities of the Merged Diocesan Funds.

6. The General Convention of 1907 account shall consist of the moneys and securities collected by the Commission appointed by the General Convention of 1907 and transferred to the Church Pension Fund under the resolution of the General Convention of 1913 and the Canon of the General Convention of 1916.

7. The General Account shall consist of the following: Legacies to the Church Pension Fund; the income of the General Clergy Relief Fund Account (3), after disbursements to the beneficiaries of the General Clergy Relief Fund are no longer necessary, until the payments made out of the General Clergy Relief Fund in liquidation (4) shall have been reimbursed; the income of the Diocesan Funds merged with the Church Pension Fund until in the case of each Diocesan Fund the expenditures made on its behalf out of the Merged Diocesan Funds Account (5) shall have been reimbursed; all moneys and subscriptions to the Initial Reserve not distributed in other accounts; moneys held by the Church Pension Fund, pending the determination of their proper use. The income of this account shall be disbursed in accordance with the rules formulated by the Board of Trustees or the Executive Committee in furtherance of the objects for which the Church Pension Fund was created by the General Convention. From the income of this account shall be paid the grants to beneficiaries of Diocesan Funds with which the Church Pension Fund is under contract in pursuance of agreements entered into before March 1, 1917. The Treasurer is authorized to make from time to time such transfers from the income of this account to the income of the Accrued Pension Liabilities Account (1) as may be necessary to provide for additions to the Eligible List authorized after March 1, 1917. The Treasurer is authorized to make such transfers from the General Account (7) to the Merged Diocesan Funds Account (5) as may be necessary to carry into operation mergers with Diocesan Funds entered into by specific resolutions of the Board of Trustees or the Executive Committee, for which the present appropriation to the Merged Diocesan Funds Account (5) is insufficient.

8. The Hymnal Account shall consist of moneys specifically received by the Church Pension Fund for the purpose of the Hymnal. The Treasurer is authorized to transfer moneys and securieies in this account to the Church Hymnal Corporation, when the said Corporation shall have been organized and be ready to begin operations.

The Treasurer shall also be authorized, from time to time, to create separate accounts on behalf of the Diocesan Funds merged with the Church Pension Fund.

All of the moneys and securities of the Church Pension Fund, with the exceptions hereinafter specified, shall be deposited with the Assistant Treasurer in one account, entitled "The Church Pension Fund", but the records of the Church Pension Fund shall show the distribution of money and securities in this account to the counts in accordance with this resolution. All records shall show from which account the payments are made, and all resolutions appropriating money shall specify from which account said appropriation shall be paid.

The securities held in the General Clergy Relief Fund Account (3), and any investments made from the money of the said account, or any reinvestments made, shall be kept by the Assistant Treasurer separately for the benefit of the said account.

The securities received in accordance with any merger with a Diocesan Fund, or any investments made from money received in accordance with such merger, or reinvestments made, shall be kept by the Assistant Treasurer separately for the benefit of said Diocesan account, in accordance with the terms of each merger.

These resolutions shall become effective on the first day of January, 1918. The Treasurer is authorized to credit the Church Pension Fund on account of the General Clergy Relief Fund in liquidation (4) with such payments made between April 13, 1917, and December 31, 1917, inclusive, as shall have been in excess of the income of the former General Clergy Relief Fund for the same period.

The report of the Executive Committee was adopted.

The Trustees then adjourned.

Attest:

MONELL SAYRE, Secretary.

This action of the Trustees of the Church Pension Fund may be summarized as follows:

1. The sum of $5,064,000, the amount originally asked of the Church, is segregated for the express purposes for which it was asked and given, accrued liabilities.

2. Two million dollars ($2,000,000) is set apart as a guarantee, to enable the Church Pension Fund to pay the grants of the General Clergy Relief Fund.

3. One Million dollars ($1,000,000) is set apart as a guarantee to enable Dioceses to merge their Diocesan Funds with the Church Pension Fund.

4. The assets of the General Clergy Relief Fund are segregated perpetually, and after reimbursing the Church Pension Fund for its expenditures on account of the merger, will be used according to the intent of the donors.

5. The money collected by the Commission appointed at the General Convention of 1907, of which the Rev. J. J. Wilkins was Financial Agent, is segregated to be used according to the intent of the donors.

6. The guarantee accounts of $2,000,000 and $1,000,000, respectively, will eventually be freed, owing to the termination of the present grants of the General Clergy Relief Fund and of merged Diocesan Funds, and to the repayment to the Church Pension Fund of its payments made to such beneficiaries. The $3,000,000 will then constitute a reserve in the hands of the Trustees, the income of which will enable it to extend the benefits of the Pension System to the clergy and their families.

The Church Pension Fund Trustees have thus devoted three million dollars ($3,000,000) to make sure that the beneficiaries of the General Clergy Relief Fund and of the merged Diocesan Funds receive throughout their lives the grants that have been pledged to them.

Western Michigan Notes

The Diocesan Board of Religious Education met and elected the following officers: Chairman, the Rev. G. P. T. Sargent; Secretary, the Rev. D. C. Huntington. They acceded to the request of the southwestern part of the Diocese to be set apart as a Special Division, and that they be allowed to develop the rural work in thir District.

The Syrian Orthodox Church held their Christmas midnight service according to Eastern times (Jan. 6th). Grace Church, Grand Rapids, was loaned to them for this service.

The terrible blizzard and shortage of coal, and the order by Mr. Garfield closing the Churches and Parishes to but six hours a week, has hindered the work of the Church greatly.

A Chaplain's Work

As patriotic Americans and Christian people, we are especially interested in the work being done by our Chaplains. The Rev. Arthur J. Gammack, at a recent gathering of Massachusetts Church people, gave the following intimate and interesting account of his experiences in this necessary branch of war service:

"I have not had a very wide experience in the matter of ministering to men in a camp; as a matter of fact, not until last March did I ever minister in any capacity to soldiers. But since the middle of March until this time I have had an experience that has been varied, and not shallow, and for me, at any rate, illuminating. Perhaps you will pardon me if I tell you my impressions of the work of an Army Chaplain in the concrete terms of my own personal experience.

"Last March, in anticipation of the break with Germany, the National Guard of Massachusetts was mobilized, and the Third Battalion of the Sixth Regiment, Massachusetts was mobilized in the city of Fitchburg. Into that city came some four or five hundred soldiers, and you can imagine it made a stir in the city, and was of very great interest to every one. Days moved on, and it came to Saturday, and I said: 'What is going to be the Sunday of the soldiers in the city?' The Commandant had not thought of it at all, but he said, 'I realize what [illegible] back and ask m[illegible]

then eighty-four, and ninety-seven when I was there last.

"Since I left that camp another man has taken my place—a man whose name I repeat with great respect and affection. I refer to the Rev. Howard K. Bartow. He should have been here this evening. I said to him, 'Bartow, aren't you coming'? He said, 'No, I can't spare the time'. That man, fine in feeling, aristocratic, even in his face, is living the life of the common soldiers. He stands in line with his aluminum plate and cup and receives his food in the common way. He is loyal in trying to help out the work of the regimental Chaplains. He told me that he had spoken with at least a thousand men, and not one of those men had rebuffed him when speaking on the subject of religion.

"I would like to make one or two generalizations. One of them is this: I feel that the call upon the Church to minister in this capacity is very urgent; the way is all open. In the days of the Spanish War, the Government and the military authorities were generally indifferent, and sometimes antagonistic. It is not so today. Mr. Wilson is sympathetic and helpful, Mr. Baker, Mr. Daniels, and every Commander I come across, is helping us in our work to bring the Gospel and religious consolation to men in their needs. Gentlemen, let me say that the boys today in Camp Devens are safer than they are in civilian life."

Encouraging

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XIV
The Day's Work

(What does the parson do during the week? He must write his sermon, of course. Perhaps you would like to follow him through one day. Let it be understood that he has many pleasant experiences, many happy points of contact with his people, many messages that encourage and inspire. These you may infer from the other parts of this record.

But with a vast number of difficulties that confront him, you are perhaps not aware. May he write of them with a good nature and with a keen sense of the humor of it all. It is all part of the day's work.

Should this report prompt you to hesitate to bring any real trouble or need or inquiry to the parson, even over the telephone, you do injustice to his devotion to his work and his desire to help you.)

(This is a slightly modified form of an article by Mr. Atwater, which appeared in the LIVING CHURCH in 1910.)

(Continued from last week.)

PART II

7:40 A. M.—Brrrrrrr.

Telephone.—"Is this Reverend Blank."

(Why will people insist on calling an inoffensive citizen by his last name in this unceremonious fashion? To prefix the adjective "reverend" before the name only adds an ungrammatical sting to the injury.)

Minister.—"This is Mister Blank."

Telephone (unabashed and missing the point).—"Have you an engagement for Friday night, Reverend?"

(Quick weighing of possibilities on the part of the Minister. He has a meeting, and it is an important one, but it could be crowded into Saturday.)

Minister (temporizing).—"What do you want of me?"

Telephone (embarrassed).—"I want your services for that night."

Minister (an old hand, now he has a clue).—"I suppose you want to be married."

Telephone (relieved).—"Yes. Could you do it?"

(Then follow details and ten minutes of telephoning to postpone meeting of Friday. You may ask when the Minister has his breakfast. It is between calls. Fruit—call; cereal—call; eggs—call; toast—call; coffee—call. The Minister gave a seven-call dinner once to a few friends.)

Telephone (sweet voice).—"Is this Mr. Blank? This is Susan Williams. I left my umbrella in the Church on Sunday. Are you coming over our way today? (Susan lives half a mile off.) Well, I'll come over after school. Will you let me into the Church?"

(Minister, having a weakness for children, agrees to get the umbrella and leave it at his house for Susan. "Do it now," say conscience and experience. He yields and searches ten minutes for the umbrella. He finds it. Susan calls at 3:30 P. M. (Minister not at home), only to find that it is not her umbrella. Minister's good wife promises to find a boy to take the right umbrella to Susan that very evening. All forgot it after dinner. Minister then makes hurried trip with umbrella.)

8:15 A. M.—Brrrrrrr.

Telephone.—"Good morning, Mr. Blank. This is Mary."

(Now the Minister knows seven Marys. They range from a middle-aged friend whom he has the privilege of addressing as Mary, down to a small girl not yet in her 'teens. No clue.)

Telephone.—"I want an extra copy of the Church paper. Could you mail one to me? You remember you spoke to me about a list in it and I shall need it to do what you suggested."

(Heavens! Which Mary? What list? What suggestion? This calls for diplomacy.)

Minister.—"Certainly, Mary. I shall be glad to send it. I hope it will not be too much trouble for you."

Telephone.—"No, indeed. I shall be glad to do it."

Minister (desperately resorting to last expedient).—"What is your house number, Mary?"

Telephone.—"253."

(No street mentioned. Missed fire.)

Minister (absolutely last resort).—"That is your telephone number, too, is it not?"

Telephone.—"No, our telephone number is 997."

Minister.—"Well, I'll send the paper right along. Good-bye."

(The Minister hunts through the telephone book until he finds 997, only to find that Mary is the organist. The whole transaction becomes clear to him and he groans over his stupidity.)

8:20 A. M.—Brrrrrrr.

Telephone.—"Good morning, Mr. Blank. This is Mr. A. I have had great reason to be thankful for the recovery of my son from his illness, and I am sending you a check today to be used for the Church in any way you see fit."

(The Minister's words of gratitude are sincere and fervent. When the generous check comes the next day, the Minister holds a short prayer meeting and goes to his work renewed in spirit.)

8:55 A. M.—Brrrrrrr.

Telephone.—"This is undertaker I———. The ——— funeral will be at 2 o'clock on Thursday. We shall send a carriage."

Minister.—"But I have an important engagement at two on Thursday with some men from out of town, to take up the matter of new furniture for our Church."

Telephone.—"We are sorry, but the family wants the funeral at that hour and we have two other funerals for Thursday and we can't have this one at any other time."

(Minister calls up telephone office and heads off furniture men by wire, and settles back to distracted work.)

9:20 A. M.—Brrrrrrr.

Telephone.—"Is this the Reverend Mr. Blank? Have you any engagement for Wednesday evening?"

(Grateful for the "Mr.," the Minister is soothed. Memories of the wedding for Friday night linger in his mind because of the similar question. Wednesday night is his free night and he and his wife had planned a little outing. But a wedding is important, and it might be the means of attaching a new family to the Church.)

Minister.—"No. Wednesday night is free."

Telephone.—"This is Mrs. Brown, Secretary of the W. C. T. U. We are going to have a great temperance rally on Wednesday evening. We shall begin at 7 o'clock and shall have six speakers. We want you to have a brief opening prayer and the benediction. I am so glad that you are free on that evening. You will surely come, will you not?"

(The Minister is paralyzed. He believes in temperance—up to a certain point—in all things; but when it comes to six-barrelled temperance meetings, he believes in total abstinence. There are twenty ways to use that evening, any one of which would be more profitable. He believes that a Minister wastes real energy in formally opening and closing a meeting with a long interval of stagnation.)

Minister (mentally pacing up and down like a caged lion).—"Where do you meet, Mrs. Brown?"

Telephone.—"In our hall. Will you come? We shall have a grand time."

Minister.—"May I let you know in an hour? I must consult my wife. She does not like to miss good speeches and maybe she can go too. If she can I shall be glad to do it. If she cannot, then I do not know what to say. I shall call you up in an hour."

(The Minister persuades his wife that she cannot be induced to go, so he declines also. Can you blame him?)

9:35 A. M.—Brrrrrrr.

Telephone.—"Good morning, Mr. Blank. This is Margaret Alvord. Our class in the high school is to have a debate on Friday afternoon and we want you for one of the judges. I hope you can do it. We have tried to get eemany men but they are all busy."

(Margaret is one of the best of the younger workers of the Church. The Minister would do anything for her, so he consents and gives up one never-to-be-recalled afternoon. He then strolls into the yard to look at the flowers and to get a breath of fresh air.)

9:40 A. M.—Brrrrrrr.

(Minister hastens back to his study.)

Telephone (emphatically).—"Is this the Crown Manufacturing Co?"

Minister (wearily).—"No, you have the wrong number."

Telephone (snappishly).—"Well, ring off."

9:50 A. M.—Brrrrrrr.

Telephone.—"Who is this?"

(This form of address is the extreme bad manners of telephoning.)

Minister (facetiously).—"I do not know who you are. I do not recognize the voice."

Telephone (sharply).—"Who is this speaking?"

Minister.—"Search me" (or words to that effect).

Telephone.—"Is this the Reverend Mr. Blank?"

Minister (decidedly).—"Yes."

Telephone.—"This is Mr. C———."

(Names a dignified and important member of the flock, who is quite touchy.)

Minister.—"Ah, good morning, Mr. C———. I thought it was some one else. (Very lame excuse.) How are you?"

Telephone.—"I called you up to see if you and your wife could come to dinner on Thursday?"

(The Minister had long desired to have a good talk with Mr. C———, who was often away from home. Many of the Minister's plans would hinge on Mr. C———'s approval. Mr. C——— was about to sail for Europe, and this was the last chance. So the Minister called up ten members of the Church Guild and postponed a special meeting that had been arranged for Thursday night. This took half an hour.)

(To be continued.)

Ohio Bone Dry? Why Not?

Many answers are given to the question "why are the people so little interested in the Church?" After thirty years' experience in Church work the writer is constrained to ask, is it not because the Church is so little interested in the people? This may not be the case in the 'effete and conservative East," nor in the "wild and wooly West.,' Is it true in Ohio of the middle West? Shall we reap where we have not strawed? Do we offer only creed, Church piety and an unfamiliar though beautiful liturgy, and "give not these things necessary" to the people "hungering and thirsting after righteousness?"

Is it often true when they ask for bread they give a stone or a "religious hard nut to crack" ecclesiastically? Are the masses who swarm into our Civic "melting pot" reached by the extended hand, or by the foot of criticism—or a heady ecclesiastical dogma. Are these the "sharks teeth" referred to by Mr. Wells in his "God the Invisible King"? Will the people fall into our lap like "windfalls" or must they be "hand picked?" Can we expect "land slides" as in politics—unless like politicians—and as taught by the First Citizens of the World, we go out into the byways and hedges, leaving the so-called ninety and nine just who need no repentance? "Sic"—in order to seek and save the lost? so called.

In brief, do we show our self-sacrificing interest in the dear people who seem as foreign and alien to the Church, our Church, as the Patagonians? Can we feed them only on "oft repeated, thumb worn creeds, big professions and little deeds?"

So much for preface and whereas. Ohio has gone wet by 1,100—they now tell us, with suspicion and claims of fraud. The big mill towns—Canton, Akron and Youngstown, voted dry, as did most of the state, overcoming nearly 100,000 wet majority in Cleveland and Cincinnati.

I. The Patriotic and Economic Issue. Who doubts that the liquor question is a patriotic as well as an economic one? Conservation of grain for food rather than for intoxicating liquor. U. S. statistics show, and Harvard, Cornell and Yale professors tell us, that over six billion bushels of grain are so wasted every year—enough to feed seven million soldiers! If this is true, the careful savings of little lumps of sugar, and little pieces of bread, and little pats of butter, as dictated by Mr. Hoover, and we approve that, one as the crumbs which fall from the saloon keepers' and rich brewers' tables.

Old Joffre, Viviani, Balfour and Lord Northcliffe came over, braving the perils of submarines to tell us that the allies, our allies, needed our food more than they need our soldiers or munitions of war. Should not the patriotic slogan of all interested in the people be, corn bread rather than corn whiskey, rye bread rather than rye whiskey, white bread rather than lager beer — Bread — Bread — rather than Booze—Booze.

II. The Moral Issue. Considering the inmates of insane hospitals (and Judge Foran in an address at St. John's lately called them and drunkards twins), orphans, other elymosynary and penal institutions, and of course the saloons, incubators—hatcheries of crime, is the issue, not a moral one worthy of Churchmen's consideration? Unless we are Pharisees—unmindful of our duty, asking, are we our neighbor's keeper, like Cain, some years ago! but he was a murderer. Can we shift the responsibility by saying that it is a political question, and yet it was not a political issue in the last campaign—no official made the issue. Both the republican and democratic papers advocated "Bone Dry," as did one plank in the socialistic platform. The writer does not assume to judge the conscientious men who say they believe in temperance but voted wet. They are always ready to give a fortifying reason for the faith that is in them and they say so openly in the office and in the street or at the clubs.

But we now call on all dry voters to show their colors in the next skirmish close at hand with Congress, and to lend their influence by word and deed, and prove the courage of their convictions—and so help to win this patriotic and moral battle. It was the most interesting issue to all Ohio people, this wonderful campaign. In over a million votes we only lost Ohio, if lost we did, by 1,100 votes. One thousand might have been voted the other way if coached at the polls and by other personal work. Any one of many large Parishes could have won the election with 600 more votes and Ohio would now be in the majority list of states voting dry for patriotism and morality. Many conscience smitten souls are now upbraiding themselves and say, "I did not think it would be so close."

An earnest layman said to the writer today, "We Episcopalians ought to have taken off our ecclesiastical coats," "Fling out our banners (as we sing) Skywards," and "Sure I must fight if I would increase my courage, Lord." Had we gone into the fight heart and soul we would have won hands down." One hundred fifty thousand voters did not cast their ballots in the last Ohio election. Many farmers would not give up a half day to vote. Many saying, "We can't win—what's the use?"

A staunch Churchwoman last week said to the writer, "I came down the avenue six miles by street car and observed "Vote Ohio Dry" on nearly all Churches but the Roman Catholic and Protestant Episcopalian. Are they all wet? Do they own brewery bonds? The writer apologized as best he could saying that he knew of a Roman Catholic Priest who said "I am with you heart and soul, but the powers higher up limit our open advocacy," etc., and that he knew of several Church people who owned brewery bonds who said they would sacrifice their monetary interest and vote dry. He knows one Episcopal Church which voted dry last April Palm Sunday morning. God bless all who have not yet been converted to the new democracy of heaven on earth, and my answer to questionnaire is: The cheering news comes to us through a letter that 97 per cent of our Bishops and clergy have agreed to endorse prohibition. Sans Deo!

Are we fanatics or heretics? We are now trying to sow good seed in good ground to bring forth fruit in the next battle, and united we must and we will win. We love the brethren of all names—and would not Elijah—like at Hore, cry that we only have not bowed the knee to Baal? God told him that he had seven thousand who had not bowed the knee to Baal, but God only knew as per the record, who they were and Elijah felt lonely. Perhaps many Clergy of all denominations will now tie up together with something stronger than a rope of sand.

Let all the M. E. S., P. E. S., U. P's, R. C., et al. present a solid front now to besiege Congress on the national issue so vital to win the war.

We do not believe that in the next battle so many Churchmen will be as quiet and as harmless as Church mice. A letter from an honored and most influential Churchman just received, says, "Your letter received. I voted dry and am sorry that it did not win." A rainbow of promise! Thus united we will save our boys, our homes, Church property now menaced by saloons, save children sent every week to orphanages, also abused wives and daughters, and much other salvage, flotsam and jetsam of shipwrecked homes. "Safety First." If not, then, "Of all sad words of tongue or pen, the saddest are these, it might have been."

FREDERICK B. AVERY.

OUR CHILDREN'S CORNER

NATURE'S HYMN

One day I wandered out into a great forest, and the Wind was blowing and running through the trees. I said to the Wind: "Why do you blow so hard? Is it because you are angry?" And the Wind answered and said: "No, I am not angry, I am happy. I am singing. Know you not what I sing?" I answered, "No; what is it that you sing?" And the Wind said, "Listen."

At first I could hear nothing but the rushing of the Wind through the trees and the rustling of the leaves and the creaking of the branches, but after a time I could distinguish different voices, and at length all Nature seemed to be singing one glad song, "Praise the Lord". Now the Wood Violets took up the strain in sweetest tone, "Praise the Lord, Praise the Lord". Then it was caught by the elves on the trees, "Praise the Lord for His goodness", swelling out as Grass and Fern and Shrub and Tree into one great hymn of joy, "Praise, Praise the Lord".

At times it almost died away, just the faintest whisper could be heard, then one by one all joined in and swelled it out again to mighty tones. Of a sudden the Wind began a rumbling like the pipes from some vast organ, then it seemed as if some Mighty Power laid hands upon the keys, for the forest shook with the harmonies. Wind, Leaves, Trees, Branches, Flowers, Birds, Insects and Brooks joined in one glorious outburst, "Praise the Lord, Praise Him Forever and Ever, Praise the Lord".

G. F. S.

MEETING OF THE SYNOD

The Synod of the Province of New York and New Jersey was held in Synod House, New York City, from Jan. 8th to Jan. 10th, 1918. Members of the Synod and many guests, including representatives of the Church organizations for women, were entertained at dinner by Bishop Greer of New York on the evening of Jan. 8th. At this time addresses were made by Bishop Greer, Bishop Lines and the Rev. Dr. Patton.

On the days following, the great subjects of "The Duty of the Church in the Military Camps in the Province", "Missions and the Missionary Campaign", "The Future of the Synod and How It Can Relieve the General Convention", "Religious Education and Preparations for the Ministry", were ably presented by distinguished speakers.

Opportunity was given for reports from the Woman's Auxiliary, the G. F. S., the Daughters of the King, St. Barnabas' Guild, the Church Periodical Club and the Church Mission of Help. Miss C. E. Marshall, G. F. S. Vice President of the Province, made a strong plea for recognition and cooperation for the work the Society is striving to do.

The work accomplished by the Synod cannot be appreciated by those not present at the sessions, but two decisions made are of interest to us all. It was the mind of the Synod that in order to relieve the General Convention of much routine business it must have the power to legislate on such matters as far as they relate to the Province. Hereafter the reports from the Church organizations for women will be placed on the program as part of the regular business.

Mr. Roosevelt and Mr. Darwin on Missions

Mr. Theodore Roosevelt, in his book, "Through a Brazilian Wilderness", says: "A very short experience of communities where there is no Church ought to convince the most heterodox of the absolute need of a Church."

Darwin once had a very bad opinion of the inhabitants of Terra del Fuego, South America, deeming them absolutely incorrigible. Yet Darwin afterwards admitted and admired the wonderful success of the South American Missionary Society among these savages. He wrote:

"It is wonderful, and it shames me, as I always prophesied failure. It is a grand success. The Missionary's teaching is like an enchanted wand. The march of improvement consequent upthe introduction of Christianity throughout the South Sea probably stands by itself in the records of history. Within twenty years human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide, bloody wars, not sparing women and children, all these have been abolished, and dishonesty, intemperance, licentiousness greatly reduced by the introduction of Christianity."

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WHAT IS THE CHURCH DOING FOR THE CHILDREN?

By Dean Walter S. Pond, Chicago

A marked tendency today is carelessness regarding the asset that we have because of the children. Christ said that "the little child could be the greatest member of the Kingdom". Yet in many of our Parishes our Sunday School is the poorest excuse of all the poor excuses in our Parish activities. It is not so much because of the teachers, because they are generally faithful. All things being considered, hopeful progress is being made in the important matter of curriculum. The great difficulty is either with the clergy or with the parents. The parents cannot to any great extent remedy the attitude of the clergy, but the clergy may change the attitude of the parents if the clergy will only make the effort to da that important work.

The little child not only needs to have his soul taken care of, but also to have provision for his mind and his body, if he becomes the right kind of a citizen, not only of the Heavenly Kingdom, but of the earthly State as well. As leaders in Church work, we need to sit down long enough to think out the situation about as follows: If a great corporation, like the National Biscuit Company, wants to sell biscuits, it first sends out an efficient salesman, who will sell his biscuits either on the basis of his personal appearance, or, failing in that, because he is able actually to take enough interest in his patrons so that he makes them want his biscuits, whether his biscuits are the best biscuits or the poorest biscuits in the market. In the Church, if we are ever going to reach the children, we have got to take ways to reach them. No average clergyman would go into a cultured group of Altar Guild women and employ a vocabulary understood only amongst the children. That sort of unwise way of doing things would kill the Guild. Well, there are a great many clergymen who cannot seem to understand that they are killing their children's activities because they are persisting in using vocabularies with the children that are proper only in Altar Guilds, etc. Boys have nicknames when they are out in the fields, in the alleys, gymnasiums, etc. They know and love that sort of thing. They do not love Church. But they are going to begin to love Church when they can have more of nicknames and that side of life that appeals to a boy.

Secular Social Settlements can make their children's activities so interesting that they not only get the children week day afternoons and evenings, but these same Settlements can draw a crowd (made up of the children's parents) for an Ethical Culture Society, even if they be so unwise as to set the hour at the same time as the hour for Divine services at the neighboring Parish Church. It may cost $3.98 to have a successful children's Sunday School party quarterly, but if the children are sufficiently won to the Church to make pledges for a year that bring into the Church $87.50—is not the idea good religion as well as good business?

There are Rectors who would write a letter thanking a prominent Church member for paying his generous pledge in full for the fiscal year just ended, but there are not many clergy who will take the trouble to write just as good a letter to the little Church member who has paid a generous pledge, considering his limited funds.

Take the play interests as we get to the cases of the young people. Here in Chicago, now, our saloons are closed on Sundays, but are open by day as well as by night the other six days. The saloons are crowded with men, young and old. There are a good many women and girls in the Churches, but the men folks and the boys are not so numerous. Now I maintain that although the Parish cannot afford to have a Young Men's Club, if it will cost $66 a year to do that thing, yet nevertheless the Parish will have to make a venture of faith and spend that $66 if it can once be proven that the Club will actually bring annually $325 into the Church treasury because of those young men who first begin coming on Tuesday nights, and then, secondly, after a year or so, naturally find themselves coming not to the Club rooms, but to the pews of the Church itself on Sunday mornings.

Neither High Church nor Low Church need complicate the issue. We have Children's Ministering Leagues and Boys' King Arthur Societies, Junior Brotherhoods and Girls' Guilds for the juvenile. We can have Choir responsibilities or Senior Brotherhoods, or Laymen's Study Classes, or Men's Clubs, Acolytes' Guilds and Young Men's Athletic Clubs for the men.

It is not necessary to have a big room for gymnasium purposes, if the only available place be a 14x20 Sacristy room. It can be tidied up once a week and the chairs put back for a group of young men or boys who will come in, if the doors are open and the lights are lighted, and some hospitable person is within to make them feel at home. In some places an unused Church cellar could be dug out and cleaned up for athletic purposes. I know a Diocese where the men and boys have made no $30,000 contributions for Missionary activities in a fiscal year, because there were no numerous activities to tie the men and boys to the Church. In that same Diocese the women and the girls did give that amount. The men and boys were taken care of fairly well on Sundays, and quite generally neglected from Monday until Saturday. On those days, if they wanted interests they must find them in secular buildings, in irreligious entertainments, and all other helpful, and especially unhelpful, places. The women and girls in this particular Diocese had helpful secular influences that affected their daily lives. They also had comfortable Guild rooms for their meetings on Wednesday afternoons and Thursday mornings.

I tell you, if our Churchwomen did not have their attractive organizations, meeting in comfortable quarters, they would not have come. The members of the women's organizations would not do very much for any Church if they were obliged to meet in places that might be likened to a filthy saloon or a smoky pool room. Many of our men and boys that might be made valuable assets to the Church are being wasted. First, because no one will take the trouble to organize them, and, secondly, because there must be some real attraction after they are once organized, and, thirdly, because the activities had best include not only serious pursuits, but some recreational ones as well. All this takes a little money. It takes dependable volunteer workers or consecrated paid ones. And it takes, most of all, attractive meeting places and delightful programs. The girls and women are not in the majority in our penal institutions, because they have leavening Church influences. The men and boys largely predominate in our reformatories, because they have leavening influences of the worldly things, that are supposedly put off in their Baptismal obligations.

Women speak the truth when they say that "the quickest way to a man's soul is through his stomach". I believe I say the truth when I say that musical programs and cups of tea do influence the women folks. St. Agnes' Guild scrap-books or pretty thimbles will draw the girls to the Saturday morning class, and we have yet to learn that camp, basketball and red cassocks, etc. (and even nicknames), are magic words that move the boys. I went into the Corporate Communion of one of our parochial Guilds a short time ago. There were fourteen women present. One woman brought her five-year-old girl with her. Our Chapel pews and kneeling cushions are so uncomfortable that the little child could not even kneel. I do not believe she could say the Lord's Prayer. But I will vouch for this, that when I pronounced the Absolution she blessed herself with all the piety of a devout saint of four score years and ten. And mind you, she did not know that I was looking at her at the time she was making the sign of the cross. After the service; that little member of the Kingdom was the only person of the congregation with whom I had time to shake hands. And I congratulated the little girl on her big part in the service. The mother put simply the information that the five-year-old miss could do absolutely nothing whatsoever at Church except the sign of the Cross. That much had been taught her by her ten-year-old sister.

I emphasize the matter to my brother clergy that if it is children we are trying to bring into the Kingdom, we will get them quicker when we are willing to make the sign of the Cross ourselves, if that is going to bring them in. And if there be any place, of Low Church tendencies, even a High Churchman could best be wise as a serpent and harmless as a dove with regard to his ritualistic practices.

In the Episcopal Church we have an advantage, inasmuch as we shall be able to win the children by Low Church methods where High Church methods won't work, and vice versa.

A Junior Brotherhood Talk

By Russell H. Thorkelson of St. Luke's Church, Cleveland, Ohio

I have been asked to say a few words tonight about the Junior Brotherhood of St. Andrew, and I think that the best place to begin is with the organization of a Chapter.

A Junior Brotherhood Chapter is usually started with boys ranging in age from twelve to fifteen years. There is some variation, but in most cases you will find that the Chapter is composed of from 12 to 15 year old fellows.

At first the boys have only a vague idea of what the Brotherhood really is. They think that its main object is to do each week some bit of work on which to report at the next meeting. The real object does not usually become clear to them until they have been organized for some months' time. But it is then, if they are real Brotherhood workers, that they begin to see their opportunities for the spread of Christ's Kingdom among their fellow companions, and to realize the responsibility which rests upon each one of them as a member of the Brotherhood. This realization opens their eyes to the wonderful amount of good which they, themselves, have unconsciously been receiving, and paves the way for continuous Christian service among their fellows.

Now, the Junior Brotherhood members here tonight must surely have reached this stage, where they can see the value of Brotherhood work, so let us consider, briefly, some of the things which make a successful Chapter.

First of all, we must realize that the Brotherhood has a definite purpose, and that we, as members, have a definite object to fulfill. No boy who will not keep this in mind constantly, and strive to do his best, can become a successful Brotherhood man. We are brought into contact with all kinds of men and boys, good and bad, old and young, rich and poor, and we must be prepared to receive and help them all.

Next we must keep in mind the two rules of the Brotherhood—of daily prayer and of weekly service.

Every person needs guidance through troubles and from temptations, and surely a Brotherhood boy, if he is to be an example for other boys, needs spiritual help. So one of the most important things for a Brotherhood boy is his prayers.

Pray to God to give you strength to win boys to His Kingdom, and pick out some particular boy on which to work, and ask God to help you to win him.

Another most essential part of Brotherhood work is that of weekly service. That is, to bring someone else to God's House with you, that he may also be helped; or to take some active part in the work of the Church.

But by far the most important part of your work is the Holy Communion, whereby we receive the Blessed Sacrament which will strengthen and prepare us to do God's work. To be a living Brotherhood member, we must receive the Bread of Life and the Blood of Strength.

Now, the Junior of today is the Senior of tomorrow, and if he is to be a successful Senior he must get experience as a Junior, or else he will be embarassed and very crude when he tries to work among men.

Most all Junior Chapters follow the example of the Seniors. If the Seniors hold regular meetings, do good work, come to Church regularly, and, in general, do the things which real Brotherhood men are expected to do, you will undoubtedly find the Juniors doing the same. Therefore, the Seniors of today should be urged to set as good an example as they can, that the Juniors may have a mark to pattern after, which will fit them for service in later years.

Fellows, we have the greatest opportunity today which has ever been given to any body of Christian workers. This great and terrible war offers chances which have never before been equalled. We must work! We must strive to uplift the moral standard among boys! One of the most crying needs of the army and navy today, is that of moral betterment! We have been as if asleep! The conditions, coming to us from the most reliable sources, tell of the terrible results of low morals,—of the crimes, the seemingly irrestible temptations, and of the lowering of the efficiency of the soldier.

Fellows, from the looks of things at the present time, it seems as if we will all get a chance to fight for our country. But are we going to carry all of the good which we have received with us, or wait until we get over there to wish that we had helped the other fellow to improve his morals, when we see these terrible conditions?

No! Remember that the other fellow will have to go over there too, and it's up to you to help him **now**, so that when he reaches that stage, he will have become a member of Christ's Kingdom, and will be able to do his part in the uplifting of the morals of the world by resisting those temptations which appear to draw him down to evil and corruption.

We are all soldiers right now. Christ is our Leader—our Captain. We are fighting an even more formidable and dangerous foe than the Kaiser—for we will beat him before very long,—but the devil,—with his evil, is a foe which takes every bit of power and strength to defeat, for he cannot be physically destroyed, but must be spiritually crushed.

We are marching uder Christ's banner—the banner of purity and goodness, and we must remain loyal to the finish if we are to accomplish our purpose.

Your Chapter is your Company, your Christ is your Captain! Let us march forth under His glorious banner and fight the battle for the spread of His Kingdom among men and boys!

Book Reviews

Inter-American Acquaintances. By Charles Lyon Chandler. Second edition extended. Sewaneez University Press. Price $1.25, post paid.

Mr. Chandler has two purposes in this book: First; to show that the example of the United States had great influence in bringing about the establishment of the South American Republics. Second; to set forth the claim that the idea of the Monroe Doctrine originated in South America. To prove this point our author has ransacked a vast number of newspaper files and similar documents and thereby easily established his first point. On the second, he is not quite so conclusive. Mr. Chandler is well known as a curator of the Harvard Library and as an authority on Latin American History. He deserves additional credit for his laborious and painstaking treatise. We should think that those interested in early American family trees might find here missing names in ancestral history.

Come Unto Me. Considerations on Saint Mark's Gospel. By Frank Inigo Harrison. New York. Longmans, Green and Co. Price, $1.25.

This is an admirable series of short studies in the Gospel of Saint Mark. Decidedly spiritual in purpose, it emphasizes again and again, and very effectively, Christ's continued call to the sinner. The studies have been arranged with the hope that they may be found useful as Lenten helps. They strike one as being admirably suited for such use. Many a Clergyman looking for something interesting and useful to read to his people, at extra services in the penitential season will find here the book desired.

The Religion of the Church as Presented in the Church of England. A Manual of Membership. By Charles Gore, Bishop of Oxford. Milwaukee: The Young Churchman Co. Price, $0.75.

It was a wise act on the part of the Young Churchman Co. to publish this book instead of trying to import it. The subhead gives excellently the Bishop's purpose, namely, to publish a clear cut and easily-understood Manual of Membership in the Church. It is not at all local. We know of at least one Rector, and there ought to be hundreds, who will use this Manual as a valuable help in the preparation of Confirmation Classes. It will also prove to be a useful book to lend to those who are uninstructed in the teaching of the Church.

If I Were Twenty-one. Tips from a Business Veteran. By William Maxwell. With eight illustrations. Philadelphia and London: J. B. Lippincott Co. Price, $1.25 net.

Mr. Maxwell calls himself a business veteran. He has already made a hit with another book on "Salesmanship." Out of his experience he now writes a series of chapters upon a variety of topics all relating to "getting on" in business. His style is racy, full of personal anecdote, and very human. The book is full of good advice, intensely given to the discussion of how to succeed, and, we suppose, decidedly practical. We should think that the maxims here so clearly set down would be of much interest and value not only to those just starting out in life, but to all others who are not yet ready to retire from active work. Our author's one fault, and some, perhaps, would think it to be a virtue, that he seems to forget that getting on in business is not the most important thing in life.

A Film Story

CHRIST CHURCH, SPRINGFIELD, ILL., PRESENTS PICTURE AT SOCIAL WORSHIP SERVICE

"From Slidertown to South Park", the story of the redemption of a community, was the film picture given at the evening service of Social Worship at Christ Church, Springfield, Ill.. It is an illustration of various community activities in the suburb of South Park, Dayton, Ohio, of the efforts to create a community spirit, and the results achieved by the enthusiasm of social activity. This work was fostered and encouraged by the National Cash Register Company of Dayton. The picture concludes with an allegorical animated cartoon showing as if by magic the transformation wrought by the social forces of the community in converting the forsaken and neglected Slidertown into the beautiful and busy South Park.

Rev. Lester Leake Riley, the Rector of Christ Church, was challenged on the use of such religious terms as redemption, conversion and salvation, as applied to communities, and in reply said that "The more closely we observe the co-ordination and concentration of social activities, especially through the present pressure of war demands, the more do we begin to realize the truth that our poets and prophets of all ages have been telling us that we have another life here on earth that is a community, even a national life, that is lived in common and that determines many of our activities and tendencies, because it has a conscious directing life of its own, and to speak of such a life you must use these terms of spiritual experience, because this community can only be understood as a spiritual organism and with a spiritual experience akin to the individuals that we can only express intelligently by speaking of the soul of a community, as we now use so frequently the expression, the soul of America."

Who Will Answer These Queries?

Perhaps this is a good time to inquire in public print as to what texts of Christmas and Easter mystery plays have been found valuable by my brethren in the Priesthood. I am a Missionary, in charge of three small Mission stations. We gave on Dec. 30th our second annual play in a small theatre. I am told that the play was enjoyed even more than our first effort. We charged no admission, but we took up a collection, which we are devoting to charity. Such a little Oberammergau devotion means a good deal in a part of the world that is not marked by reverence or catholicity.

Last year we used Father Field's text. This year we adopted Dean Bell's version, which, unfortunately, is out of print. I found it best, however, to sing some of the carols contained in the Stainer-Bramley book. The "Coventry Lullaby" is one of the most touching carols to which I have ever listened. We are fortunate to have a little girl of eleven for the part of Mary. The child has an extraordinary voice.

I wish to collect Christmas and Easter texts. I already have Father Dodd's. Is this form of devotion prevalent in the Roman Church?

On the part of any children, such a presentation is tolerable, but I would not care to see it done by grown-ups on this side of the water. That there should have been so few guffawing young men to witness our mystery is a matter of thankfulness—for we are living in a golden age that is not of the classic sort.

Very sincerely,
MISSIONARY.

The New Year

New Year's resolutions have a value in that they show a recognition of failure in the past and a determination to do better in the future. Both of these states of mind make for improvement. That "through the weakness of our mortal nature" (as the Prayer Book puts it) we should sometimes fail to keep the letter of these good resolutions, is not a good argument for not making them. Better plan well even though we come short of our desire, than not to plan at all.

A resolution to attend Divine Worship at least once on every Holy Day will count for gain along the lines of mental, moral and spiritual uplift. If the intention is kept with fixed purpose there will be no question as to its value when the end of the year shall bring an accounting of the progress made. Let me commend such a resolution to your thoughtful and prayerful consideration.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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BISHOP SAGE IS WARMLY WELCOMED TO SALINA BY THE PEOPLE AND PRESS

His First Utterances Strike the Keynote of His Episcopate

Bishop John Charles Sage, of Salina, is being welcomed to his new Diocese by the Salina people. Sunday he held his first service there, and the Salina newspapers are very complimentary in their reception of the new Bishop's words. The Evening Journal welcomes the Rector of St. John's of this city in the following editorial:

Salina is glad to welcome a new Churchman.

This time it is particularly interested in Bishop Sage, who was consecrated Bishop at Keokuk, Ia., last week and Sunday installed as Bishop of the Salina district, for several reasons. One of them is that Bishop Sage is a successor to Bishop Sheldon M. Griswold. Bishop Griswold has been identified with the department of the Episcopalian field in this part of the country for many years. To the virgin field several years ago he brought his vision and capacity for hard work. Its development, its hundreds of Churches, its excellent progress are parts of the result of the first Bishop's efforts. He was called to more responsible duties when the fruitage began to come in.

The new Bishop will not be disappointed in Kansas and Salina. He will find encouragement for his efforts in his new field. His field for labor is rapidly developing. His headquarters will be in one of the best towns in Kansas. He will find Salina ready to co-operate in his endeavors to make the town better and the field broader.

The Bishop appears to be the type of man to carry on the work well. The right religious faith requires a continual offensive. In Bishop Sage it has a leader who brings years of study and experience to a big task and a heart for the work. This combination is assured to win.

THE FIRST SERMON

In reporting his enthronement, the Journal says Bishop Sage gave a vital message in his sermon, "Be True to God." The Journal in its write-up said:

Chanting and soft intoning of anthems, lighted tapers, priests and dignitaries of the Church in their official robes, and choir in surplice formed the setting at Christ Cathedral Sunday morning, when Rev. John Charles Sage was installed as Bishop of Salina. Rev. S. M. Griswold, first Bishop of Salina, conducted the service, which was attended by students of St. John's and members of the Diocese.

"I shall speak but briefly to you this morning," Bishop Griswold said in introducing the new Bishop, "because this is not a time for that. This is a time for looking forward and planning for greater things which I am sure are to come to this Church. For the past few days one verse of Scripture has kept ringing in my mind: 'Now He must increase and I must decrease.' And I hope and feel sure that it will be that way with this Church in Salina; that Christ and His teachings will, under the direction and rule of Bishop Sage, find ever increased power. He has come to you, I know, ready to love and serve you as I learned to do, and with only the purpose in his heart to exploit the teachings of the Master."

In his first sermon in the new field Bishop Sage said it is not his purpose to start a revolution in methods of Church rule. "I am come not to tear down," he said, "but to proclaim the gospel of our Lord and Saviour, which I believe will be good for Kansas; when asked what my policy is to be, then, I would say, whatever is good for Kansas. And surely this gospel of our Lord is good for this state.

COUNTS HIMSELF FORTUNATE

"I count myself fortunate to have been called to work in a state whose truly American spirit is so manifest, and it shall be my endeavor to present and aid in preserving to the united American people of this vast state an American religion, linked with the past but with its message for men of today.

"For the Church, whose representative I am, has embodied in its innermost being this American spirit; its American founders were the early patriots—its constitution was drawn up by the same minds which composed the Declaration of Independence and the Constitution of these United States. Its early sons, Washington and Jefferson and others, fought and worked, toiled and struggled for American democracy.

"I rejoice further that I am come to a district whose foundations, materially and spiritually, have been so well laid. This magnificent cathedral, the school and hospital testify to the material foundation; spiritually I know the emphasis has been laid upon the great spiritual truths which our Lord came to proclaim; upon the Church's catholicity linking us with the past and bringing to us the great sacramental life; upon truths which are truths not because the Episcopal Church proclaims them but because they are the expression of unchangeable facts. I am especially gratified that in this Church which sets the standard of worship for the District, the Lord's own service is the great service on the Lord's own day.

BUILD ON STRONG FOUNDATIONS

"And so upon these strong and firm foundations I can but build further, and if success comes to us—as I hope it may—it will be because of the foundations laid, the self sacrificing devotion of the first Bishop of Salina."

Bishop Sage laid stress upon the individuality in the work of each, saying that no man can work unless he does his work in his own way. He concluded his sermon with the statement of three things which he asks of his people as they walk together in service: "I ask you to trust one another; to be frank with one another; to be true to God and to the Brotherhood. In this way only can we give our united energies to His service. So God will bless us and keep us in peace and love and joy in His service."

A Missionary Bishop's Thrilling Experience

The Rt. Rev. Dr. Frank Hale Touret, Bishop of the Missionary District of Western Colorado, gives the following vivid description, in his Diocesan paper, of a recent trip on the Moffat Road in an attempt to reach the Mission at Steamboat Springs, Col.:

"Until 3 o'clock yesterday afternoon all went well. We climbed and climbed up the mountain sides in much the same way the Cripple Creek Short Line lifts itself above the plains on its ribbony way. Then the snow began to fall, and inside an hour we were in an awful blizzard, the snow being whirled about by the wind blowing 50 miles an hour. At 6 o'clock in the evening we went into a snowshed, not to come out again until 12 o'clock this noon! And eighteen hours is much too long to spend in such an atmosphere. The smoke and gas have been awful! We could not have any doors or windows open, but the smoke came in through the cracks just the same. We all look like coal heavers and feel like lignite lumps! Out of my lunch box I ate a sandwich now and then, but the smoke and gas made eating almost out of the question. At 9 o'clock we curled up in our chairs to try to sleep. But sleep was well nigh impossible. The fumes were most disagreeable. The heat was on full force, and we almost suffocated. At 2 a. m. we all talked, just for diversion. We 'got up' at 5:30, hoping that we would soon be out of this 'Black Hole of Calcutta'; but as I have already written, we did not get out until after 12. The reason for our long imprisonment was that our snow plow ran off the track inside the snowshed. We therefore could not go forward, and we were afraid to go back through the drifting snow on a four per cent grade. As it was, our engine was chained to the track all night long! At 9 p. m., the conductor tapping the wires, telephoned to Denver for help, but help did not come until noon today. Then the big rotary plow pushed its way through the snow right up to the rear entrance of the snowshed. Having made a path for us, we backed down here to Dixie Lake, where we are waiting while the snow plow and two engines have returned to help get our snow plow on the track again. You see there are too few sidings in these mountains. The wind is blowing a hurricane and the snow is drifting badly. What will happen next I do not know. We all hope that before dark the two big engines will return for us and, headed by the plow, will pull us over the top, and we then may reach Steamboat Springs by midnight."

* * * * * * *

"We are enjoying the time we are spending down here out of the gas and smoke. Although we are not very far down, we are at this moment 10,860 feet above sea level."

* * * * * * *

The same trainload of people that went up the hill on Saturday morning came down again today. And, although I am disappointed not to have gone through to my destination, I am glad to be again at a level of 5,000 feet in a comfortable home, instead of being up 11,000 feet in a railroad coach rocked by the wind. We all who were on the train are thankful that our lives were spared. I shall perhaps never come nearer losing mine. The snow slide that struck our train last night at 6 o'clock buried both engines, knocked loose from the train a box car just ahead of our coach, sending it flying down the mountain side, and then completed its work by making impossible any motion for our train. The only thing to do was to be patient and wait for the wrecker. So, all night long in the open, exposed to the raging blizzard, we waited. The car got pretty cold, but we all had ulsters and sweaters, and so kept very comfortable. Although the wind was howling furiously—nearly a 70-mile-an-hour gale—and the snow was beating in through the cracks, the experience was preferable to spending the night in a snowshed, enveloped in gas and smoke. Early in the evening we got a little sleep, then, at 1 o'clock, we sat up and had a smoke and talked till 2:30, when we all were ready for sleep again. There were six men in our car. Many women and children ahead. We were in the rear coach. At 5 a. m. I was suddenly aroused by the snorting of a powerful engine, and I jumped up and rushed out on the rear platform to see the headlight of the wrecker engine coming straight for our coach. The snow was too blinding for the engineer to have seen our little rear-end light, and had it not been for the quick ear of our locomotive fireman, who tore through the train and waved his red torch, our car might have been in kindling wood! But not the Missionary Bishop of Western Colorado! for he had slept in his ulster and overshoes and was on the rear platform in time to have jumped into the snow bank if a collission had been the next thing on the program! There had been hardly any water for use among the passengers—every available bit went to the engine—the train crew even melted snow for engine use—and so I arrived in Denver unshaven and dirtier than I can remember ever to have been before. I have had a fine tub, a good shave, a shampoo, and feel like a new man."

EIGHTY-FOURTH BIRTHDAY OF THE REVEREND DR. TANNER

One of the joyful customs of family life is to celebrate the birthdays of its members. Seabury Divinity School, Faribault, Minn., being noted for its family life, observed the birthday of its oldest member, the Reverend Dr. Tanner, who on January 21st reached the ripe old age of eighty-four. He was presented with a goodly quantity of flowers by the other members of the family, together with a titanic birthday cake lighted with twenty-one candles. Dr. Kramer, as head of the family, then read the following poem which he had written in Dr. Tanner's honor:

Some men at three score feel their work is done,
And some at three score ten their race have run.
The Bible adage doth at four score place
In senile weakness all the human race.
But now and then, to mock a weakling age,
Comes there a man, whose vigorous life will page
Even more than four score years, not weak but strong
Amid the bustling, rushing modern throng.
Such are the giants of our day and age,
Who calmly stand and watch the nations rage.
Long have they toiled and many treasures won
Of mind and soul that will outlast the sun.
For drinking from our Saviour's saving fount,
And standing with Him on the radiant mount,
They oft like eagles have renewed their strength
Of soul, which truly marks the journey's length.
Thus by your presence are we honored here,
Ourselves we honor when we wish you cheer
On this your natal day, though eighty-four,
We pray the Lord to add a dozen more.

Dr. Tanner responded with a speech expressing his appreciation of the family's remembrance. Among other things he said: "It has been my privilege to live among countless changes and witness many movements in the Church's and nation's life. The history of American literature takes its rise in my time. Washington Irving, who is considered the 'Father of American Literature,' died after I was born. I remember the comments on Lowell's poetry when it first appeared, and the prophecy that 'he might amount to something.' I remember the criticisms first passed on Longfellow's 'Hiawatha.'

"The making of the American Church, with the beginning of its Missionary work on a national scale, as well as the making of the nation through the Civil War and after, really comes within the compass of my life. In the development of Minnesota and in the growth of the Church in this great state, I have been privileged to have some small part.

"To the young men I would say that your ministry should be a happy work. As you minister to your people so shall your life be. God has blessed me with the quality of sympathy—not to weakness, I hope—but to strength. Cultivate that quality. Verily, it has its own reward. Appreciation of your service will come to you in no unfailing measure. My best wishes and blessing go with you for whatever the future may have in store for you."

According to the custom instituted by Miss Eells, Principal Emeritus of St. Mary's School, Dr. Tanner was the guest of the School at luncheon in honor of his eighty-fourth birthday.

The Reverend George Clinton Tanner, D. D., was born in West Greenwich, Rhode Island, January 21, 1834. He prepared for college at Plainfield Academy, Connecticut, and graduated from Brown University in 1857. Two famous Secretaries of State—Mr. Olney and Mr. Hay—were his college mates.

Dr. Tanner came to Minnesota in 1857, organizing the first system of graded schools in Winona. After teaching there a year he joined the Reverend Dr. Breck's Mission in Faribault, September 1858, as headmaster of the Mission School which then included both academic and divinity departments. It was this School which developed into the Seabury Divinity School and Shattuck School of today. In that same year he became a candidate for the Ministry under Bishop Kemper, pursuing his studies under the Reverend Messrs. Breck, Sanford and Manney. Ordained Deacon September 16, 1860 by Bishop Whipple, he was Priested July 16, 1862. During this time Dr. Tanner had been in charge of St. Andrew's Parish, Waterville, and remained its shepherd until 1864.

He left Faribault in 1867 to take charge of St. Paul's Church, Owatonna, and to become Superintendent of Schools in Steele County. After a fruitful ministry of twenty years there, he left Minnesota in 1887 for a few months in Kansas as Chaplain of Bethany College. Returning to Minnesota in that same year, he became director of the study hall at Shattuck, from 1887 to 1909. Since that time until 1917 he has been Professor of Liturgics and of the Classical Languages at Seabury Divinity School, and now is Professor Emeritus.

Dr. Tanner has been Dean of the Middle Convocation and Examining Chaplain in the Diocese. Since 1878, he has continuously served as Registrar, and is the author of the "History of the Diocese of Minnesota." In 1886, he was delegate to the General Convention.

The writer has been privileged to travel over the state somewhat and has marvelled many times at the influence of Minnesota's scholar-saint. From Owatonna to Sauk Centre, and from Minneapolis to Granite Falls, people inquire concerning him. By their own lives eloquent testimony is borne concerning his influence over them. Nor is it confined to the state of Minnesota, but many graduates of Seabury and Shattuck throughout the country can witness to the sanctifying influence of his life on their lives. Whether salvation be by faith or by works, or by both, there is no doubt in the minds of the men and women who have known Dr. Tanner as to his title to salvation.

They Imitate the Carpenter at Nazareth

According to a writer in the Alaskan Churchman Clergymen in Alaska do not seem to lack ability as carpenters. Bishop Rowe heads the list, for many is the stroke of work that he has put in on Mission buildings. If all were known of Dr. Chapman's work in this direction, it would take many a page of The Alaskan Churchman to properly unfold the story. The Archdeacon is also to be included, for he tells of much of such work that he has done. Then along come the workers at Ketchikan and Valdez, Reverend Messrs. Kelley and Zinn, and tell of being really first class carpenters. The writer knows that Mr. Drane, of Chena, has recently helped to erect the Chapel at Chena Native Village, and also cherishes the belief that he himself can saw along a line, and drive a nail without mashing both hands. Won't somebody organize a branch of the Carpenter's Union for the Clergy of the Church in Alaska?

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

The Presentation of Christ in the Temple, Commonly Called the Purification of St. Mary the Virgin

FEBRUARY 2

THE COLLECT

Almighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

Mother and Son! This is the picture that makes its own appeal to every nation and every tribe under the shining skies. It affords a good background for all kinds of Missionary effort. Go where you will on this earth, and you will find one universal language understanded by all—the mother love and the mother sacrifice. Take these two wonderful facts and put them in a temple, and you establish a connection between the religion of the Altar and the religion of the hearth. Make the temple, where mother love and mother sacrifice are shrined, a Christian temple, and you have formed the basis of modern Christian civilization. If the Missionary preceded only or chiefly the advent of the commercial traveler, the progress of any nation in the civilized arts would be worse than slow and backward. The Missionary's claim to enduring fame and praise is that he has the secret of a happy home in his keeping; and where happy homes shrine an awakened intelligence and a high ambition, there will find the firm basis of a true national life. To make a community worth living in, there must be in it a Christian temple, and the Christian home must precede the Christian temple. This is another reason why in Missionary work it is not good for man to live alone. He must show in his home life the virtues he nourishes in the temple. Sanctified homes through sanctified parentage is the burden of this holy day's message.

In this picture and prayer is embodied the design God had in His purpose for the sons of men, namely, every faculty of body, mind, heart and will brought in perfect harmony with His law. "Lo! I am come to do Thy will, O God."

All parents who thoughtfully present their children in the Christian temple for Baptism must see in this day's action the scope of the Missionary's purpose, which is to baptize all nations. All children properly educated in the meaning and purpose of their Baptism will grow to see the necessity of turning the universal instincts of mother love and sacrifice into Christian channels.

"Unless ye become as little children ye cannot enter the Kingdom of Heaven", says Jesus. In the Christian temple, Christ's oblation is continually being enacted. If men are to be presented to God with pure and clean hearts, it is necessary that they be presented along with Him as members of His mystical body. The mission of the Church is a sacramental mission. First, we present, then we receive. "As we shew forth Christ's death, and continually present His oblation to the Father, we must likewise offer and present ourselves, our souls and bodies to be a reasonable, holy and living sacrifice to God." It is only through and by the presence of Jesus in the Temple of His Body that we can have confidence for the present and hope for the future; and it is only by coming to Him in penitence and prayer that our sinful bodies can be made clean by His Body, and our souls washed through His most precious Blood.

"This day presented in the temple." The Church appoints a certain time for us to present our children to God. Do we heed it? If you are not yet yourself presented, or if you have children not yet presented in the Temple,, will you not take that step this day? And wlil you not realize that what you find is good to ask for yourself in this day's Collect is equally necessary for all men everywhere to ask for themselves?

THE EPISTLE

Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. Mal. iii:1.

"The Lord, whom ye seek, shall suddenly come to His temple." Is that where you are seeking to find Christ? In His Temple? "Seek ye the Lord while He may be found", says the old prophet. It is the pure in heart who shall see God, says Jesus. Here again is the incentive for Missionary effort—to prepare a way for the Lord to enter in, and to help people be pure in heart, so that they can see the Lord when He does come; to make Christian temples where little children can come and bring the brute and the beast in men, and let the Christ tame them and change them. And, in parentheses, can you imagine the feeling of the child and of the Lord when they come to a temple and find it locked and barred, except for a few hours once or twice a week?

"He shall purge and refine the sons of Levi, that they may offer an offering in righteousness." All of us must approach God by the purgative way of penitence. Even the sons of Levi must do this, for otherwise they can not honestly withstand in their congregations the sorcerers and adulterers, and false swearers, and the men who make money unjustly, and who oppress, in one way and another, the women and children. If we have no penitent thoughts in our lives we can not know much joy in our religion. What makes for true penitence? The Christ. The clearer we see Him, the better we see ourselves. The more fully He comes into our lives, the more are we refined.

Ah, who may abide the day of His coming? Can you and I hope to stand before Him when He appears? Yes, we can, if we will closely and perfectly follow Him in the mysteries of His earthly life—keep cleansed by penitence and trained by His disciplines. And unless we do keep Jesus in front of us, and unless we do seek Him in His Temple, is it not quite likely that we shall lose the ability to recognize Him whenever He does come? Why do so few of us get any joy out of Church services? Because Christ is not seen by us, touched by us. Church-going is a formal, empty ceremony, or the fascination or admiration of a human life that draws us within the courts of the Lord's house, and if these things are true, is it not quite certain that we shall not be able to bear any kind of witness by refined and purified lives? It seems so to me. Church-going must include a two-fold oblation to bring any real help—the oblation of Jesus and the oblation of ourselves; and to make it impossible for false witnesses and sorcerers, and adulterers, and all the oppressors of the earth to flourish, men must see to it that the temples in their lands, and in all lands, are Christian temples. And to make temples Christian, we must carry Christ there in our hearts, on our lips, and we must also expect to find Him waiting for us there to bless and help us. Into such assemblies, if the sorcerers and evil doers come, will they find help, health, and final salvation, provided they heed the witness offered them in us and through us by the blessed Jesus Himself.

THE GOSPEL

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. St. Luke ii:22.

Notice in all this picture how reticent the whole story is concerning the blessed mother of Jesus. "He must increase, I must decrease." The Baptist said this, the blessed Virgin lived it. She fades out of the Gospel with a sweet and gentle dignity, and in the sorrows of her love she becomes blessed among women. Her purification came very early into her life. Think of this very often when the purgings of life take hold of your soul and pierce your heart. God grant that when the startling messages of God come to your soul you may be in the presence of Christ, and in His Temple. Wonderful revelations were made to the little congregation that morning. Look for the coming of the Lord in your services, and you will find the results of that coming will not depend on the size of the congregation, nor the number of women present God appears to souls, not sexes. God uses both men and women to voice His messages, provided that both men and women are looking for the coming of the Lord, and serve their God with fastings and prayers. Our religious services will never become much to us unless we give our very best to their observances. Church-going can not be a by-product—it must be the natural fruition of a deep and sincere desire to look for the Lord, and to present to the Father

"That only offering perfect in Thine eyes,
The one true, pure, immortal, sacrifice."

Here again we catch the necessity for Missionary effort—to place everywhere on God's earth meeting places where the sons of Levi may present for the sons of men offerings of righteousness, and also give them messages from God which are for their souls' good.

Think of Church-going as presentation occasions, rather than receiving occasions.

Think of Missionary work as opportunities for making it easy for all men everywhere to seek after God. Think of the blessed Virgin Mary as a glorious evidence to the world of what modest humility can do in bringing about, under God, the salvation of the world.

Think how necessary it is for us to be purified before we can see visions that mean health, and hope, and salvation.

Think how, in fulfilling the requirements of religion, we will be sure to find a true and lasting relationship to Almighty God.

And, thinking on these things, strive to put them into immediate practice.

F. S. W.

A Service Flag, containing 38 stars, was unfurled at St. George's Church, Kansas City, Mo., on Sunday morning, Jan. 20. The Rev. Ernest J. Craft, Rector, gave an address.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Sexagesima	II Kings 19:20-end	Rev. 12	Isa. 30:8-21	John 4:1-42
M.	Jer. 18:1-17			
Tu.	II Kings 20	Mark 5:21; 6:6	Micah 1:1-9	I Cor. 14:1-19
W.	II Chron. 33	6:7-44	2	14:20-end
Th.	Jer. 1	6:45; 7:23	4:11-5-end	15:1-22
F.	2	7:24; 8:13	6	15:35-end
S.	3:12; 4:2	8:14; 9:1	7:1-7	II Cor. 1
	5	9:2-32	7:8-end	3:2-end
Quinquagesima	II Kings 22	John 5	Isa. 52:13—52-end	I Peter 4:12; 5:11
	Ecclus. 17:25; 18:14			

not always come this way. Oftener, faith means being co-workers together with God; and this is brought out in the second lesson. That the Church itself must go through the experiences

The report of the Canterbury Commission on Revision of the English Lectionary contains a suggestion that has been for some time in the minds of the American Commission, viz: to introduce each lesson by a few explanatory words. How would it do, for instance, to start the first lesson this Sunday morning in some such way as this: "Here beginneth the 20th verse of the 19th chapter of the Second Book of Kings, being God's answer, through His Prophet Isaiah, to the prayer of Hezekiah the king for deliverance from the army of the king of Assyria"? And perhaps the second lesson might be prefaced with the words: "Here beginneth the 12th chapter of the Book of Revelation, being the prophecy of final deliverance from evil"?

The Old Testament selection comes in the regular sequence of the historic-topical course, and the New Testament lesson was taken according to the principle of correlating the two lessons with each other, and at the same time carrying forward and upward to the Christian stage the principal point of the Divine Revelation on a lower plane. The deliverance of Jerusalem from the army of Sennacherib is not only an historical instance of God's Church defended by the power of God against adversity (Collect), but even fits the basis of the petition, "Who seest that we put not our trust in anything that we do". It is in the same class with the capture of Jericho. But deliverance does of the Christ would seem to be plain amidst much that is mysterious in Rev. xii.

The same topic of deliverance is carried over into the evening by the Isaiahan selection, being part of a discourse by the prophet against reliance upon Egypt (flesh). If in our efforts at self-deliverance we refuse the strength that comes from "quietness and confidence", then must God "wait that He may be gracious" unto us.

The second lesson (rather long, it must be confessed) not only tells of the One who alone fully exemplified Isaiah's plea for the use of spiritual weapons, but supplements the prophet's one-sided argument against reliance upon the flesh. Isaiah xxxi:3, for instance (continuation of chapter 30), if it stood alone, might justify that pseudo spirituality which denies the existence or rightful use of matter and secondary causes; but the life of the "Word made flesh" shows that the spirituality consists in the consecration and use of matter and material things, not in their denial.

The week day selections in the morning continue the Old Testament course, and begin Jeremiah, paralleling that with the continuation of St. Mark's Gospel, and in the evening there are selections from Micah (who prophesied deliverance—see close of last chapter), accompanied by selections from I. and II. Corinthians, which have as their theme spiritual power leading up to final victory over both sin and death, and the transformation of Christians at last into the glory of their Lord.

THE SANCTUARY OF PRAYER

WAR TIME PRAYERS

"We have the guns now, and the men, and ammunition, what we need now is a nation on its knees."

—Lord Roberts.

O Saviour of the world, who by Thy Cross and precious Blood has redeemed us; Save us, and help us, we humbly beseech Thee, O Lord.

Remember not, Lord, our offences, nor the offences of our forefathers; etc.

Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us. Our Father, etc. And lead us not into temptation. But deliver us from evil.—Amen.

O Lord, we beseech thee favorably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end.

From leaflet issued by the American Society of Church Literature, Keene, N. H.

Archbishop of York to Visit the United States

The Church in the United States will have the great privilege and pleasure of having as an honored guest during the month of March the Rt. Hon. and Most Rev. Cosmo Gordon Lang, D. D., Archbishop of York, Primate of England and Metropolitan. He is to be the preacher every day for a week in Lent in Trinity Church, New York City, by invitation of the Rev. Dr. Manning, and by invitation of Bishop Tuttle and other Bishops and Rectors, will visit a number of strong Church centres in the country. He will preach in St. Luke's Church, Evanston, Ill., on Sunday morning, March 17. The Rector of St. Luke's, the Rev. Dr. Stewart, has been appointed the official guide to the Archbishop from Cleveland, Ohio, to Chicago, then from Chicago to St. Louis. The Archbishop of Canterbury visited this country at the time of the General Convention in 1904, but an Archbishop of York has never been here. The Archbishop received his education at the Universities of Glasgow and Oxford, and was a student for a number of years at the Inner Temple, London. He is the author of several widely read publications, a man of deep piety, profound learning, and gifted as an orator. A warm welcome awaits him in America. He will spend some time in Canada before returning to England.

POEMS Worth Preserving

Selected by

THE REV. FRANCIS L. PALMER

THE GOOD SHEPHERD WITH THE KID

Matthew Arnold

He saves the sheep, the goats he doth not save.

So rang Tertullian's sentence, on the side
Of that unpitying Phrygian sect which cried:
"Him can no fount of fresh forgiveness lave,
"Who sins, once wash'd by the baptismal wave."
So spake the fierce Tertullian. But she sigh'd,
The infant Church! of love she felt the tide
Stream on her from her Lord's yet recent grave.
And then she smiled; and in the Catacombs,
With eyes suffused but heart inspired true;
On those walls subterranean, where she hid
Her head 'mid ignominy, death, and tombs,
She her Good Shepherd's hasty image drew—
And on his shoulders, not a lamb, a kid.

—The Montanists.

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Confirmation Instructions

by

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

INDEX OF TOPICS

1. What is in a Name?
2. What do you promise?
3. What do you believe?
4. What do you obey?
5. Your Rule of Worship?
6. Your Means of Grace?
7. Your Offering.
8. Morning and Evening Prayer.
9. The Baptismal Office.
10. The Confirmation Office.
11. The Communion Office.
12. The Communion Office.
13. Holy Matrimony.
14. The Church's Ministry to the Sick
15. The Psalms.
16. The Christian Ministry.
17. The Ministry of Absolution.
18. The Ministry of Witnessing.
19. The Ministry of Service.
20. The Church and Rome.
21. The Church and Dissent.

INTRODUCTORY

My late friend and classmate, Bishop Frank Spaulding of Utah, had a quotation of which he was very fond:

"Life is conscious effort transforming itself into unconscious habit.'"

A little reflection will show how this applies to everything in life. Walking, playing the piano, your vices, your virtues come under this head. It applies also to the training of soldiers. An untrained soldier is not an asset, but a nuisance, on the field of battle.

What is needed at the time of Confirmation is not so much academic teaching as painstaking drill in the Prayer Book which is the Manual of Training.

The whole Christian body is sick because it is an untrained body and Confirmation is the opportunity for such training.

If you drill your candidates properly, you will have later on a congregation which can be inspired by preaching.

Never mind if the classes are small. See to it that they are well trained, and require of them certain things, without which they cannot be presented.

1st. A regular attendance at Church services during the period of preperation.

2nd. A regular habit of daily prayer in private.

3rd. Conscious study of the instruction and faithful attendance at the classes.

Unless candidates are willing to do this they should not be confirmed.

The probability is that you will begin your classes soon after the holidays, so this series of instructions is arranged in pamphlet form, and will be issued each week beginning with the new year, and covering a period of twenty lessons. They are so arranged that the first half of the lesson leaf is for the candidate to study, the second half to assist the Rector in the instruction.

Confirmation Instructions

V

YOUR RULE OF WORSHIP

Catechism: The Lord's Prayer.

Prop. 1.

What is worship? The word comes from the Anglo-Saxon, "worth-ship," and it means to give one his worth or due.

To worship God is therefore to give that which is due to Him.

In the Lord's Prayer Christ tells us that God is "Our Father." Therefore we are God's children. What can a child give to his father?

(a) A child can give to his father respect and frequent expressions of his love.

So we can "hallow God's name" by giving Him thanks and praise.

(b) A child can help his father by doing those things which that father asks him to do.

Our Father in Heaven has asked us to preach the Gospel to every creature, and also as Christians "to do this in memory of Him." So we may give God His due by doing the things that He has commanded us to do. In this way we help "God's Kingdom to come."

(c) A child can best help his father by giving himself to his father, for that is really the only thing that belongs to him to give.

So we are to present ourselves, our souls and bodies, to be a living sacrifice unto Him. In this way we cause "His will to be done" in us.

So we worship God in prayer, in service and in self-surrender.

Prop. 2.

But God has provided certain means by which we may worship Him, the chief of which is the Sacrament of the Altar.

(a) In the first place, the Holy Eucharist, as it is called, is a service that Christ instituted and commanded us to observe. The fact that He told us "to do this" should make it imperative that we do it.

(b) In the second place, as we will show in a later lecture, the Holy Eucharist contains in itself all the chief elements of worship, and,

(c) In the third place, it is the one distinctive act as a Christian by which you bear witness to Him, that is, as St. Paul says, "Ye do show forth His death till He come."

Prop. 3

Your worship does not consist in having certain opinions about God, nor in having certain feelings concerning God, nor in doing certain things for God. These are all very well, but worship consists in offering yourself to God in the way that He has provided, and then receiving from God the blessing that He gives to you in return for your sacrifice.

It is the identifying of yourself with Christ, and offering yourself through Christ, and then receiving from Christ the blessings that He has promised.

Christian worship is the sacrifice of yourself joined to the sacrifice of Jesus Christ. How this is done will appear in subsequent lectures.

QUESTIONS

1. Define worship.
2. What does Christ teach us is our relation to God?
3. What three things can we give to God, as children?
4. What three reasons have we for observing Christ's command "to do this" in the service of the Holy Eucharist?
5. What have you that you can give to God?
6. In what way can you give yourself to God?
7. What is the result of you giving yourself to God?

TEXT

"Father, glorify thy name. Then came there a voice from Heaven, saying, I have both glorified it and will glorify it again." St. John xii:28.

READINGS

1. A pattern of worship. St. Luke i:46-55.
2. Our attitude toward God. Gal. iv:1-7.
3. The essence of worship. St. John xvii:1-8.
4. The means of worship. I Cor. xi:20-26.
5. The object of our worship. Rev. i:10-18.

Every-Day Religion

By Dr. James E. Freeman

BROAD OR SUPERFICIAL?

"Be not wise in your own conceits."

There is a term much abused in our common speech today; everyone who holds so-called "liberal views" or who treats with inconsideration the old and well recognized conventions of life, is called "broad." If a man is unorthodox, according to the old standards, he is essentially a "broad" man. If he winks at social practices that hitherto were regarded as dubious or questionable, he is "broad minded." If he looks upon the stage as the purveyor of all sorts and kinds of plays, legitimate and illegitimate, pure and impure, with a sort of naive indifference, regarding these things as in some sense necessary, he is a "broad" man. Again, if he holds no particular religious faith to be necessary to a man's salvation, but hews to the dictum of the poet—

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right,"

why, of course, he is a generously and consistently "broad-minded thinker." If the old, sacred usages and practices that have stood the test of generations; practices and habits of life upon which the fathers builded this nation more wisely than they knew; if these things interfere with the larger liberty of the individual or contravene in any wise the fullest and freest exercise of what he regards as his "personal rights," why, of course, they must be abandoned and relegated to the attic of forgetfulness.

We are disposed to believe the term, "broad," is being overworked, and another word synonymous with it, its true yoke fellow in strenuous service, is "liberal." Everyone who is strongly self-assertive, self-conceited or self-satisfied, is held to be "liberal." It would be a fair question to ask, especially with reference to the younger generation: "Whither are we drifting?"

Miss Reppelier, in a magazine article, writes brilliantly and sanely on "The Repeal of Reticence," presenting another phase of the "broad-minded" endeavor to break down all connections and restrictions and to make the property of common speech in school room, drawing room and Church, those subjects that hitherto were regarded as of such a character as to find their best and truest expression within the narrower circle of the home. If we are all bent on being "broad" and "liberal" in politics, social habits, religion and the rearing of children, let us take heed lest our so-called breadth and liberality become not in due time the evidences of utter superficiality. We are coming to the conviction that, according to the modern use of the terms, "broad," "liberal" and "superficiality," they are practically synonymous.

All organized society, or to put it another way, all civilized society must, of necessity, be controlled by well conceived and well recognized conventions. A religious, social or political system that is unregulated is chaotic, and unworthy of the respect of thinking men and women. Another aspect of this question is suggested by our duty to our reighbor; that is, if the second great Commandment still has binding force; possibly it, too, has ceased to be operative because it is too narrow. Whether I will or not, I am compelled to recognize certain definite and fixed rules or conventions of life that relate me to all those whose lives I touch.

A pretty safe rule to observe is, "None of us liveth to himself." If in our effort for a "liberal" or "broad" interpretation of life we infringe the rights of other people or disturb those well conceived conventions that make for wholesome habits and peace, we are simply violators of law and order, trespassers on the preserves of other folk.

All this that we have said has its application to so many things that it would be difficult to enumerate them. It is refreshing to meet now and again one who has fixed convictions, who has avoided the weather-vane method of judging the standards of life. It is almost a thrilling experience to meet one who is reasonably inflexible upon great fundamental principles. We believe that we are to come presently to a time that is to witness a recrudescence of old gallantries and habits of refinement, the old and decent recognition of what we call the "sanctities of life," the sane and wholesome observance of man's relation to God and his obligations to his fellows. (Courtesy of the Minneapolis Tribune.)

THE STAR IN THE EAST DID NOT MOVE!

A POPULAR SCIENTIFIC CONSIDERATION OF ASTRONOMICAL REFERENCES IN THE BIBLE

The Rev. James Henry Young, D. D.

There are many references in the Bible to astronomical phenomena. It is evident that meteors, meteoric showers, and eclipses of the sun and moon had been observed in Bible times, and the terror which they produced in the popular mind is very evident in the passages which refer to them.

The "star" which the Wise Men saw "in the east" will no doubt occur to the mind of the average reader. Sometimes when Venus is the evening star, one is asked whether it is not the star of Bethlehem. Since the Magi were perfectly familiar with Venus and its motions, there would be nothing in it to portend any great event. Tennyson's reference to "the flying star, which led the grey haired wisdom of the east," implies that the star was a meteor, but in this the poet is undoubtedly wrong, since a meteor, if it meant anything to an astrologer, would mean the death, or dethronement of a king, rather than the birth. If we knew more about ancient astrology, we could say definitely what the phenomenon must have been to be interpreted as it was; but we can only surmise. Edersheim thinks it may have been a conjunction of Jupiter and Saturn in the constellation Pisces, which constellation was set apart to the Jewish people. Such a conjunction occurs only once in 800 years, and would naturally be considered prophetic of some great event. This conjunction actually did occur in the year 7 B. C. We know that our Lord was born at least 3 B. C., since Herod died in March of that year.

Another theory is that the star was an evanescent star, such as occacionally blazes out in the sky. Tycho Brahe left us the record of such a star which appeared in the constellation Cassiopeia in 1572. It became as bright as Venus at her brightest, being visible even in full daylight, and then faded away until it was wholly lost to sight. Many such have been observed in recent years, although the most of them never become bright enough to attract attention, except of those who have telescopes. But in 1901, in the constellation Auriga, a star appeared which rivals Tycho's. It was first observed on Feb. 21, at which time it was as bright as the Pole star, although a photograph of the same region, taken at Cambridge two days before, does not show the star. It increased rapidly in brightness until it fairly rivaled Sirius, the brightest star in the sky, then faded away until it became visible only in the largest telescopes. Such a star would attract the Magi, and such a temporary star may have blazed out at this time. Edersheim says that Chinese records note such an appearance in Feb. 4 B. C. It may be that the Wise Men saw the conjunction, and then on the way to Bethlehem saw this second phenomenon. In that case it would not be "the star which they saw in the East," but if it bore the same message, the description would fit. The star was not "in the East," the Greek means "in its rising." In any case the star would not move, yet as they went from Bethlehem, it would seem to mark, first one hill-top, then the next, until it hung over Bethlehem.

If it be asked, Why seek for some natural interpretation, why not admit that it was a miracle? the answer is that a miracle would have conveyed no meaning to the Magi. They were looking for messages through the motions of the planets. Even a comet had less meaning than the position of the familiar planets. If it be asked why God should use superstition, like astrology, to reveal his Son's Birth, is it not just what He always does. He used astrology to bring men to the fuller knowledge in astronomy, He uses incomplete faith as the means of bringing men to the perfect light. He even uses the sins of the prodigal to turn his thoughts back to the Father's house.

A Well Organized Girls' Choir

Miss Ellen M. Fulton, who is a Licentiate of the Royal Academy of Music, London, and an Associate of the American Guild of Organists, gives a very suggestive and interesting account in The Musician of a successful experiment she has made in organizing a Girls' Choir in St. Luke's Church, Scranton, Pa., as follows:

"The St. Cecelia Choir of St. Luke's (Episcopal) Church, Scranton, Pa., is a volunteer organization composed of about thirty-five girls, from 12 to 22 years of age, who are members of the Church or the Sunday School; of a Director, an Assistant Director, a Chaplain, who confers with the Director about the Choir's work, and of a "Choir Mother", who acts as a chaperon and looks after the upkeep of the vestments and other property of the Choir. The Choir has a special vesting room.

"The Choir originally was intended to lead the singing at Sunday-School services—which office it still fills, but has developed sufficient efficiency to be also considered an assistant Choir of the regular Church Choir of boys and men. During the absence or vacation of the latter, the St. Cecelia Choir sings at the usual Church services in their stead, and frequently during the year the two Choirs sing together, making an augmented Choir of large tonal dimensions.

"Regularly once a month, as well as on Christmas and Easter Days, the St. Cecelia Choir sings at an early Communion service. When the Sunday School holds its 'opening exercises', in the form of an abbreviated Evening Prayer, in the Church itself, the Choir sings the versicles and canticles and leads in the singing of the hymns—occasionally, for special days, such as certain saints' days, singing suitable anthems. During the Lenten Season the music for a certain number of Evensong services each week is assigned to the Choir, the other days being taken care of by special groups of singers.

"Rehearsals are held regularly once a week in the Choir training room, other extra rehearsals being called when occasion demands, and before each service a short rehearsal of ten or fifteen minutes is held in the Choir training room to get a better ensemble and to regulate the tone and pitch of voices. This is especially necessary for the early morning service. Very frequently part of the rehearsal is conducted in the chancel of the Church.

"For purely vocal work, Dr. Madeley Richardson's practical book on Choir training is used. Next comes a thorough drilling on the music to be sung at the next service, attack, enunciation, tone and phrasing. Then new work is taken up, an anthem to be used at a later date, or new chants or hymn tunes. The solo work is carefully rehearsed after the regular work. Some of the anthems used are the following: 'Sweet Is Thy Mercy, Lord', Barnby; 'Lovely Appear', Gounod; 'By Babylon's Waters', Gounod; 'King Arthur's Hymn', Macdougall; 'O Lord, Most Holy', Harker; and services by Simper, J. F. Richardson and others, besides many of the old and new Christmas and Easter carols.

"Careful account is kept of the attendance. There are strict rules about punctuality, cuts from rehearsals, attention during rehearsals and services, all necessary for the discipline of the Choir.

"As an organization, the Choir affords these particular girls a thorough training in their Church music and the Liturgy of the service, and it also, as an organization, is proving of invaluable service to the Rector, the Rev. R. P. Kreitler, being capable and dependable in times of emergency, and assisting the male Choir."

Chicago Mission Makes An Unusual Record

The Church of the Holy Apostles, Chicago, was organized in February, 1917, and is probably the strongest and most vigorous Mission for its age in the American Church. The Rector of St. Simon's Church, Chicago, the Rev. Leslie F. Potter, who has been Priest-in-Charge of the Mission the past year, has resigned, in order that the Mission may have a resident priest. The Finance Committee, with the help of some friends interested in the work, are able to provide a salary of $1,800 for a priest, and the Rev. Edward S. White of Libertyville, Ill., will assume charge of the Mission at an early date. The Diocesan Board of Missions has presented the Mission with a lot, at a cost of $5,500, on which to erect a new building, toward which a Fund of $2,000 has been raised. The list of communicants numbers over 100.

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

St. John's Parochial School, San Juan, Porto Rico, of which Miss Iva M. Woodruff is the Principal, now has fifty- seven pupils and seven more are expected. Ten new pupils have entered the School since Christmas.

A Preaching Mission, which resulted in a general awakening of the Parish, was conducted in St. George's Church, New Orleans, La., by the Rev. P. G. Duffy of New York, beginning on the second Sunday after the Epiphany, Jan. 20.

Young Lady: "How is it you don't come to Sunday School, Minnie?"

Minnie: "Oh, please, Miss, I'm learning French and music now, and my mother doesn't want me to take up religion till later."

"When destruction is rife is the time for the forces of construction to gather and press forward. While we are concentrating our thought and strength in support of our nation in the war, we must also uphold the spiritual forces upon which the nation and the world depend."—Bishop Lawrence.

General Pershing, Commander-in-chief of our forces in France, who is also a Churchman, wrote to an American soldier: "Hardships will be your lot, but trust in God will give you comfort. Temptations will befall you, but faith in our Saviour will give you strength."

Something of the willingness of Alaskans to contribute to any cause which may be deemed worthy, says the Alaskan Churchman, may be realized from the fact that in the early days of the war, when the Literary Digest was endeavoring to raise a fund for flour for the Belgians, Fairbanks, Alaska, contributed more barrels than any other town or city in the United States for that supply.

A religious mass meeting was conducted by the Parishes of San Antonio, Texas, at the Y. M. C. A. Auditorium on a recent Sunday evening for the benefit of the officers and men stationed at Camp Travis. The vested Choirs of the several Churches and the Regimental Band of the 360th Infantry furnished the music. The Rt. Rev. Dr. Capers, Bishop of West Texas, gave the address.

In another column we are beginning a new series of articles, written especially for THE WITNESS, on astronomical references in the Bible, by the Rev. J. H. Young, D. D., Instructor in Divinity at Seabury Divinity School, Faribault, Minn. Dr. Young treats his subject in a way which will attract the attention and hold the interest of the average man in the street as well as the student of science and Biblical lore.

"To few orators, perhaps, is granted equal eloquence of voice and pen, but such proud distinction," says a special contributor to the Chicago Herald, "may be justly be accorded the Rev. Dr. Ernest M. Stires, from 1895 to 1901 Rector of Grace Church, Chicago, now Rector of St. Thomas' Church, New York. The fourteen inspiring, patriotic, humanity-loving sermons included in his new book, under the generic title of 'The High Call', present sufficient proof of this truth."

The year of 1917 was one of splendid accomplishment within St. Peter's Parish, Chicago. Attendance upon the Holy Communion and at the Sunday services has steadily increased, the equipment of the Parish for efficient work has been very largely renewed, and more pledges and pew rents are on the Treasurer's books than at any previous time in the entire histo of the Parish. The income of the Parish the past year amounted to $21,753, and the Rector, the Rev. F. G. Budlong, reports 1,508 communicants on the Parish list.

For the first time in the history of the Virginia Theological Seminary a native of Palestine is studying for Orders. Mr. Tewlik David Hararari is the son of a native Missionary and the grandson of the first Christian convert in Damascus. When the war broke out Mr. Hararari, who was a teacher, was thrown into prison by the Turks. With the help of a friend he escaped and hid himself in the forest, where he was found by some traveling Americans. Through their influence and guidance he came to this country and entered the Seminary. He expects to be ordained next June, a candidate from the Diocese of Virginia.—The Mission Herald.

When the war broke out in Europe, the Rev. Daniel LeBaron Goodwin, who recently became the Rector of St. Peter's Church, Cleveland, Ohio, and Mrs. Goodwin were traveling in Switzerland. Seeking to find the American Consulate in Zurich, Mr. Goodwin made inquiries of a resident, who drew a rough sketch of streets in the vicinity of the Consulate. "With this sketch as a guide," he says, "I set out and was arrested while taking a snap shot and was imprisoned. The police took me for a German spy, and the sketch seemed conclusive evidence, but I was soon released."

An earnest layman in the Church of the Good Shepherd, Raleigh, N. C., speaking in behalf of an every-member canvass of the Parish, forcefully said: "It is of essential importance that at this time we do not neglect the work of the Church, even the work of the local parochial organization, in order to engage in special war activities. The teachings of Christ are the source of our best national and world ideals. If we neglect the Church we cut off inspiration at its source, and before long the world will find itself trying to move and live on secondary forces."

Over forty prominent laymen of the Church have been enrolled in war service as Secretaries under the auspices of the Brotherhood of St. Andrew. Some have enrolled for the duration of the war, others for periods of from three to six months. They will work for the moral and religious uplift of the camps, striving for the elimination of drunkenness, gambling, profanity and immorality. The work is under the direction of Mr. G. Frank Selby. Mr. Franklin S. Edmonds, a prominent Philadelphia lawyer, has gone to France to arrange for the work of the Brotherhood Secretaries among the men there. Among the business and professional men who have enlisted in the work are Mr. Courtney Barber of Chicago, General Agent of the Equitable Life Insurance Co.; Mr. Herbert W. Raymond of Chicago, Assistant Manager of the Marshall Field & Co. clothing department, and Mr. Wm. F. Poole of New York, Transportation Agent of a Hudson boat line.

Personal Mention

The Very Rev. Robert K. Massie. D. D., having fully recovered his health, has resumed his work as Dean of Christ Church Cathedral, Lexington, Ky.

The Rev. Leonard H. Burn, for a short time after his ordination in charge of work at Duluth, Minn., and Topeka, Kansas, has been appointed and has entered upon his duties as Curate at the Church of the Holy Communion, St. Louis, Mo.

The Rev. William J. Willson, formerly in charge of Christ Church, Sackett's Harbor, N. Y., has assumed charge of St. Mark's Church, Clark Mills, and the Mission at Sherrill, N. Y.

The Rev. Sidney E. Sweet, Rector of St. Paul's Church, Columbus, Ohio, has been appointed Chaplain of the Columbus Barracks, without salary, by the War Commission of the Diocese of Southern Ohio.

The Rt. Rev. Dr. Llewellyn Jones, a retired Bishop of Newfoundland and Bermuda, and said to have been the oldest Bishop, in point of service, of the Anglican communion in the British Empire, died at St. John's, N. F., on Jan. 8th, aged 77 years. He resigned last September, after 40 years' service in the Episcopate.

The Rev. Milon Church, Ph. D., Rector of All Saints' Church, Riverside, Cal., for the past twenty-five years, has announced his retirement from the active ministry, to take effect March 1. Dr. Dotten is 68 years old, and has been in the active ministry of the Church over forty years. He will reside with his son, Mr. Jack Dotten, at Passadena, Cal.

The Rev. G. D. Barr, sometime Senior Curate in St. Peter's Parish, Chicago, is now Priest-in-Charge of St. Ambrose's Church, that city. He assumed charge of his new work on Jan. 13th. The Rev. M. J. Van Zandt has succeeded Mr. Barr in St. Peter's Parish.

Mr. Francis A. Lewis, who has been a member of the House of Deputies of the General Convention from Pennsylvania for many years, and is one of the most important personages in that body, is the Fuel Administrator for Philadelphia. Under his direction, over 120 carloads of coal were recently seized and diverted, in part, to the use of local hospitals.

The Rt. Rev. Boyd Vincent, D. D., observed the 25th anniversary of his consecration as Bishop of the Diocese of Southern Ohio on St. Paul's Day, Jan. 25th. There was a celebration of the Holy Communion at the Cathedral House at 11 a. m. The Bishop was the preacher, taking for his topic, "The World's Peace and the Church's Peace". Luncheon was served in the Cathedral House, and in the afternoon a two-hours' service was conducted of prayers, with addresses to the clergy, especially preparatory to Lent.

Silent Sermon Preached by an Army Officer

"A good story comes to us from Camp Lee," says the North Dakota Sheaf. "A 'rookie,' at the end of his first day in the cantonment, knelt down at his bunk to say his prayers before turning in. The act was greeted with laughter and jeers from his thoughtless comrades in the long barracks. At that moment a young officer in the course of his duties stepped in at the door. Taking in the scene at a glance he advanced to the proper position near the kneeling boy and stood rigidly and reverently "at salute" until the prayer was ended. Then (in the quiet that had fallen) he delivered his orders and walked out without a further word.

It was a fine, soldierly act. The moral courage of a subordinate was recognized and likewise that unseen Presence was acknowledged, before Whom the cub recruit and the trained officer alike owed worship and reverence. We doubt that the Chaplain had that day preached a more timely or telling sermon."

No Wonder the Soldier Boys are Interested

A most successful 5 o'clock service is being conducted every Sunday afternoon at Christ Church, Baltimore, Md., for soldiers, sailors and marines, says the Maryland Churchman. At 4 the men of the Parish, with their automobiles, visit the railroad depots, the Y. M. C. A. and the Service Club, and bring men to the Church. The service consists for the most part of national hymns, anthems and prayers and intercessions for our country and our allies. The Rev. Clarence S. McClellan, Jr., gives a ten-minute heart-to-heart talk to soldiers upon such themes as, "Why Worry"? "Carry On", "Reveille", and "Forget It". After the service, the men in uniform meet in the Parish House, where the women of Christ Church serve a supper to them. Then there is a smoker and "sing", and sweaters, helmets and other knitted articles are given the men by the women of the Parish. Students from the Peabody Institute, under the direction of Miss Strickler, Mr. Chas. McCann and Mr. Strickland Gillilan are amongst the entertainers each Sunday. About 175 men attended, and the Church and the gallery of the Parish House are crowded each Sunday with an interested and enthusiastic congregation and audience.

Boys in the Trenches Are Optomistic

We recently read a letter addressed to one of our young women of St. Mark's from her brother (a mere lad hardly out of his teens), who is doing service at the front in France, says the Rev. Dr. Freeman of Minneapolis. The letter is so finely optomistic and so expressive of confidence that we venture to quote a few excerpts from it. He says:

"I do hope this New Year will see us together once more. Of course one never can tell, and least of all out here. Oone can only hang on and wait and hope for the best. One hears all kinds of opinions on the subject, both optomistic and otherwise. However, you have heard about 'every dark cloud having a silver lining'—well, this cloud is no exception, and when it does show its lining I think it will be more golden than silver."

This is but a straw to indicate the fine spirit that dominates the lads who serve. If we at home are pessimistic, the boys in the trenches are not.

Death of a Well Known California Priest

The Rev. Douglas Ottinger Kelley, one of the best known clergymen of the Church in the Diocese of California, died at St. Luke's Hospital, San Francisco, of which institution he was the Chaplain, on Thursday, Jan. 10, in the 74th year of his age. His home was in Berkeley. He was born at Kelley's Island, Ohio, Jan. 27, 1841, was a graduate of Hobart College and was admitted to the bar in his native State, going from there to California in 1867, where he practiced law three or four years, and then entered on a course of training for the ministry. He was ordained Deacon March 17th, 1872, and Priest May 31, 1874, by Bishop Kip. He was Rector of St. James' Church, Fresno, Cal., from 1879 to 1910, and besides labors in Missions in different parts of California, he served long and faithfully at the City and County Hospital and the Relief Home, San Francisco, and as Chaplain at St. Luke's Hospital. He represented his Diocese as a Clerical Deputy to the General Convention in 1880, and was the author of a "History of the Diocese of California". In 1874 he was married to Miss Annie A. Fletcher of San Francisco, and was the father of seven sons, six of whom are living. The burial services took place from Grace Church Cathedral, San Francisco, on Saturday, January 12.

Boys at the Front Ask for Communion

Chaplain Lyman Rollins, with the 101st Infantry, at the front in France, in a letter to Bishop Lawrence of Massachusetts, give the following account of a service he conducted:

"I know you would have enjoyed the service. How they sang! It was in a leaky Y. M. C. A. hut, floor covered with slpipery mud; benches from the two mess shacks, so they were seated; could therefore prolong the services over the customary time. There was a pelting rain without, so the men could not drill or work, and they were glad to remain. Had the service prescribed, with an address on 'Our Duty to Caesar, or Playing the Game'. Then some asked for Communion, so I delayed going on to the next station for half an hour. About thirty received. It was mighty impressive to see them come forward, three or four at a time, kneel on the muddy floor, bow their heads and reach out their hands, and all the time the wind howling outside and the rain dripping in. I am certain this is the biggest ministry I'll ever perform."

Bishop Parker Among the Orientals in New York

The Rt. Rev. Dr. Parker, Bishop of New Hampshire, is keenly alive to the importance of establishing sympathetic relations with the growing representatives of the Eastern Communions in our midst. Arriving in New York on January 19th, the Armenian Christmas, he accepted an invitation to be present at the liturgy in the Armenian Church. Robed in his purple cassock he was received by the Armenian prelate, Archbishop Papken Gulesserian, and given a seat of honor in the sanctuary. Bishop Parker spoke a few words of greeting to the congregation, which was translated to them in their own tongue.

In the Orthodox Eastern Churches, January 19th is observed as the Epiphany. Bishop Parker was received by the Greek Church of St. Constantine, Brooklyn, where Archbishop Germanos was officiating, and delivered a message of greeting to the Greeks appropriate to their Epiphany season.

Bishop McCormick Confers With General Pershing

The Rt. Rev. John N. McCormick, D. D., of Western Michigan, Bishop in Charge of American Chaplaincies and Army Work in France, writes that he recently "had the honor of an interview with General Pershing (who is a member of our own Church), and was received by him most graciously and kindly. He thinks it extremely wise in us to have a Bishop to direct our work abroad, and he will do what he can to help me carry out the work along in the way of such permissions as he may feel able to give. No one can talk with or even see the Commanding General without being proud of him, of the Army which he represents, and of the country which he so admirably serves."

Probably the Oldest Communicant in the American Church

Sister Vera Margaret of St. Monica's Home for Sick Colored People, Boston, Mass., contributes the following interesting item to the January number of The Church Militant:

"Our oldest communicant is Aunt Fanny Banks, who is 111 years old, and has been a member of St. Monica's household for the past eight years. She was born in Green County, Virginia, on Gen. Early's plantation, and came North immediately after the Emancipation Proclamation, and is probably the oldest communicant in the Diocese, if not in the whole Church. She was confirmed by Bishop Babcock in the Summer of 1916, at her own special request, because she desired the gift of the Holy Ghost, and that she might receive the Holy Communion, because she had seen the comfort and help it gave to so many when their time of suffering and death came. She, too, desired like help and comfort.

"Her birthday was observed this year on Nov. 22, as she says that she was five weeks old at Christmas time the year she was born. She still retains her faculties of sight, hearing and speech, and on her birthday was able to cut her birthday cake. There were many friends to greet her with flowers, birthday cards, sweets, tea, etc. She told a friend quite confidentially that she had never had a birthday party before, but her usual self-possession and self-forgetfulness carried her through and made her an attraction to every one."

Orphan Children Have Happy Home

The Mobile, Ala., Register states that one of the prettiest and most modern institutions in that city is the Church Home, which was organized and first opened at Tuscaloosa, Ala., during the latter part of the war between the States to care for the orphans of the soldiers of the lost cause, and it was Alabama's noted "War Bishop", Richard H. Wilmer, to whom so many other humanitarian movements in the State trace their origin, who was the father of the institution. The Home, which is owned and controlled by the Episcopal Diocese of Alabama, was moved to Mobile from Tuscaloosa in 1867, three years after its founding, and the Home occupied a building in the city on South Warren Street until March, 1916, when the handsome Home, consisting of three cottages and outbuildings in the half-timber English style of the Middle Ages, was completed and moved into at Spring Hill.

Besides being architecturally perfect, the Home is also one of the best arranged and outfitted institutions for the care of orphaned and destitute children that one may see in many a day's travel, and this, together with the homelike atmosphere, go to make it what it unquestionably is—a model Orphans' Home. The Bishop of the Alabama Diocese, as head of the Churches of the State, is also head of the institution, and it is in the belief that the child must, above all things, have a loving , homelike influence thrown around it, that he has given instructions that all institutional features be sacrificed for home methods of management, as far as possible, in the administration of the Home. Miss Katie L. Campbell is chief director, and associated with her are four Deaconesses of the Church and one helper. These, with the assistance of a cook and an all-around handy man, are the caretakers of 46 children. The children are from all parts of the State, and the doors of the Home are open to those of parents of every creed.

An interesting feature of the Home is the presence there of Sister Belle Saxon, Deaconess, who was one of the first orphans to be cared for at the Home when it was founded at Tuscaloosa during the war. Sister Belle was called back into the service at the institution as Deaconess after it was moved to Mobile only a short while after she left its walls as one of the orphans it had sheltered until she had reached the age where she could earn her own livelihood. Sister Belle said she considered the calling of her into the service as a deaconess a great compliment, and she has remained at the home here ever since, helping those unfortunate children who came to it, just as she herself was assisted when left an orphan, with many thousand others in the South, during the Civil War.

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EDITORIAL

WORSHIP AND HOSPITALITY

Yes, we give millions of money for relief. We build great institutions for the aged and the sick and the poor, but we do not give ourselves to God and we do not open our homes to the poor.

We have acquired the pagan virtue of respect for God but not worship of God; of Alms for the poor but not contact with the poor.

We go to Church that our preachers may pray for us while we sit upright or squat most ungracefully. We do not bend the knee, because we do not want to do so.

We give alms of that which we possess, and organize charitable societies that they may efficiently bestow them, but we do not come in touch with the poor that they may find friendship in our touch.

We are cold toward God and formal in our dealings with the poor.

Our Ministers do not associate with publicans and sinners and we do not want them to do so.

In short, our religion is a cold, calculating Kultur rather than a warm human touch.

Our homes are snug but our enjoyment of them is smug. How many strangers ever find hospitality there? How often do they open to him that comes in the name of the Lord? Yet the Master tells us that it shall be more tolerable for Sodom and Gomorrha than for him who refuses hospitality to him that comes in the name of the Lord.

As a Bishop I have little to complain of in the matter of hospitality, but then I am becoming profoundly conscious of the fact that I am a Bishop, for I find that Missionaries who go just as much in the name of the Lord, frequently cannot find where to lay their head, and are forced to seek shelter in the inn.

An inn, as Whitwell Wilson points out in that most fascinating book, "The Christ We Forget," which I most sincerely advise you to get and read,—an inn is a place that neither Jesus nor St. Paul, so far as we know, ever visited. "Where the perfect city is built, there will be no tavern, but many mansions, where every traveler may freely find a place that he can call his own." "The very existence of the modern hotel is a symptom that the home has failed."

It used to be in this Western country that there were no inns, and then every home was open to the traveller.

From this circumstance rose the legend of Western hospitality. Now we have more hotels, finer homes, less hospitality, and we have all grown less human. Today the West is hospitable in a wholesale way, but the retail business of hospitality has fallen off.

It is such a trouble; no longer a pleasure to serve a guest. The guest himself is uncomfortable unless he is a close friend, because he is conscious that somebody is being put out. And so the guest is put out and the host more self-contained.

I sometimes wonder if this war hasn't come to make us more human, so that we will be forced to worship God with all our faculties, and to serve our neighbor by other than absent treatment. It certainly has worked out that way in the entertainment of soldiers and sailors.

In short, I am inclined to think the more we have been prospered that the meaner we have grown. For example: I would rather take my chances of being cared for, if I were a babe, suddenly bereft of both parents and without relatives or money, if I were so bereft in a tenement than if I were so bereft in the best circles of society. My lady and her friends would see to it that a fund was raised to take care of me somewhere, but Bridget would be more apt to take me to her heart.

One wonders sometimes whether poodles are more interesting than babies, or whether the heart that loves a poodle is less human than the one who cares for babes. But poodles are so cunning! Yes, and so inexpressibly stupid! And worse than that, they grow more stupid instead of less, just in proportion as one wastes affection on them. One wonders if there isn't a reflection of our own selfishness in their glassy eyes.

What is worship? It certainly isn't patronizing God with a blaze interest that can be set aside for every kind of business or amusement. It is abandoning yourself to God, that is, offering your souls and bodies as a willing sacrifice. It is all that you have that is yours to give.

What is hospitality? It isn't entertaining one's intimate friends. That is social intercourse. Hospitality is spending one's heart and home to the one who needs it. It may be to the Lazarus at our gate. it may be to the prophet in our midst. For sometimes you may entertain angels unawares, or some time you may compel Christ to go to an inn where there may not be room.

Worship and hospitality are the acceptance of Christ, not as a work of art, nor a product of higher thought, but as a human force, making the world better at much cost and sacrifice to oneself. It is forgetting to be smug in an endeavor to be human. Christ doesn't ask us to serve Him, without any trouble to ourselves, does He? Well, Dives woke up in a place of torment because he had no human interest in a certain beggar.

Yes, it is perfectly absurd, impractical and Christian. And there are lots of Samaritans that are doing it.

The Great Opportunity

A BROTHERHOOD EXPERIENCE

Is it worth while?

Do the workers in the camps get results?

What is the verdict of the men themselves?

Percy J. Knapp, Camp Secretary of the Army and Navy Department of the Brotherhood of St. Andrew, at Petersburg, Va., gives an interesting reply to the above questions.

"Ir our Brotherhood men throughout the country could only know what a glorious opportunity awaited them, it would not be necessary to do much talking to get the right kind of men," he writes. "I would sacrifice everything rather than give up the work now and I cannot express to you how grateful, how sincerely thankful, I am that I have been given this glorious opportunity."

A Clergyman, in an outburst of enthusiasm, informed a brother Minister, a few days ago, that he never expected to return to parochial work.

"I have found my sphere," he said. "The war has given me a lesson. Henceforth, I shall give all my attention to personal work among men. The Army is the greatest field for a Clergyman that the country affords."

Now a word as to the kind of men that are being selected for Camp Secretaries. Young men,—men in their twenties,—are not being taken. This would create a suspicion that "slackers" were using the Brotherhood of St. Andrew to escape military duty, and it would create an unfavorable impression among the men.

The Camp Secretaries are, for the most part, men in the late thirties or early forties. This places them beyond all suspicion of being in the slacker class.

Moreover, it has a salutary effect upon the enlisted men.

The boys are rough and ready; they call the Camp Secretary "Pop," "Dad," "Cap" or "Colonel," according to their fancy; but if the Brotherhood man adopted, adopts the proper method of approach, these titles soon acquire a spirit of good fellowship which makes the recipient rather proud of them.

Those fellows in the ranks are so approachable. They are so lonesome, so eager to obtain real fellowship. Away from home, with an unknown future before them, they do a great deal of thinking as they lay awake in their bunks at night. Home, parents, friends, sweethearts are far away. They are part of a great military machine, and at times they are apt to become bitter.

When a man is in this condition of mind, he is apt to grasp at true friendship as a drowning man grasps at straws.

Here is the Camp Secretary's opportunity. He approaches the enlisted man in the spirit of Christ, not with any mawkish sentiment or piety, but with a wholesome Christian fellowship that warms the soul.

Only a few words are needed to establish an acquaintance, and the rest is easy. The enlisted man readily talks of the section of the country he comes from, of home, and, after a little tactful approach, of his religious life.

What experiences the Camp Secretaries have!

Think of the soldier, lying in the hospital with several ribs fractured from the kick of a horse, who confessed to a Camp Secretary that he had not opened a Bible for 15 years.

How gladly he accepted one, and, during the days which followed, how eagerly he scanned the pages.

And he shed tears,—by his own confession,—when he read of Jesus' farewell to His disciples.

A little man went up to the camp at ——— to distribute Bibles. They sought to turn him away, believing he was a salesman.

"Bless you, I'm not selling them; I'm giving them away," he told the Adjutant.

Whereupon he gave the officer a handsomely-bound copy.

"Do you mean to say this is a gift?" asked the officer, rubbing his fingers across the handsome leather cover.

The "Bible salesman" explained that the copy the officer was holding was given only to officers. He had copies bound in plainer style for the privates.

"My friend," said the Adjutant, "you can distribute your Bibles in any and every part of this camp. And if anyone tries to prevent, just say that I gave you permission."

And that man distributed 1156 Testaments in that camp.

Southern Ohio Notes

The Clergy of the Diocese were invited by Bishop Vincent to spend a "Quiet Day" with him at the Cathedral on Jan. 25th. The occasion was the 29th anniversary of the Bishop's consecration. The program consisted of Holy Communion at 11 a. m., luncheon at noon in the Cathedral House, and a two hour's service of prayer in the afternoon. The Bishop's theme at the morning service was, "The World's Peace and the Church's Peace."

—

The Lenten noon-day speakers at the Lyric Theatre in Cincinnati will this year be entertained at luncheon each Monday by the Cincinnati clericus. This will give an opportunity to the speakers and local Clergy to meet in a social way. These luncheons will be given at the Cathedral House.

The Lenten speakers are as follows:

Feb. 13-15—Bishop Reese.
Feb. 18-22—Rev. J. A. Schaad.
Feb. 25-Mch. 1—Bishop Tuttle.
Mch. 4-8—Rev. Frederick Edwards.
Mch. 11-15—Rev. F. R. Godolphin.
Mch. 18-22—Rev. Karl Reiland.
Mch. 25-29—Rev. Harvey Officer, O. H. C.

—

The Rev. Dr. W. A. McClenthen of Mt. Calvary Church, Baltimore, has been secured by the Executive Committee of the Diocesan Women's Auxiliary to conduct a series of Quiet Days,—one in each convocation,—for the Auxiliary women. In Dayton the Quiet Day will be held at Christ Church on Wednesday, January 30th; in Cincinnati at the Cathedral on January 31st; and in Columbus at St. Paul's Church on February 1st. Luncheon will be served at the Church in each case in order that those attending way avail themselves of the opportunity to remain to the afternoon as well as the morning session.

—

An Honor Roll of war service has been made up for insertion in the next catalog of Kenyon College. The record shows that 201 Kenyon men have enlisted, which is 170 per cent of the average annual student attendance for the past 20 years. Few American Colleges, if any, have reported a proportionate enlistment which approaches this record. A Kenyon Service Flag will shortly be hung in the College Chapel.

B. S. A. Secretary at Camp Cody Expresses Thanks

The following is an excerpt from a letter written to the News Editor of THE WITNESS by Mr. Doyle E. Hinton, Brotherhood of St. Andrew Secretary in war service at Camp Cody, N. M.: "In your Christmas number you made an appeal for me in behalf of sick and homeless boys at Camp Cody. I wish to thank you for this. The response was prompt and generous from all over the country, and nothing brought so much joy to these sick boys as did the packages which came to me as a result of your article. Please run a card or note of thanks for me in your next issue. I have written to thank all the senders who gave me their names and addresses, but in some cases they did not do this, and I am very anxious that all should be thanked."

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THE PARISH

Articles by

ATWATER

Saviour, Akron, Ohio

What can we do about it? And some of the ladies want strawberry ice cream and some want vanilla, and Mrs. Evans says that if we have vanilla she won't come nor help because vanilla disagrees with her husband. Mrs. Evans is the only one who can tell fortunes. What can we do about it? The Printing Co. has refused to furnish both posters and handbills. It is real mean of them. They printed my sister's wedding invitations five years ago, too. Would you be willing to put the notices in the papers? They will do it for you free, I think, if you go directly to the manager. Could you see to it this afternoon? And, by the way, Mr. X——— promised us a dollar if someone would call for it. I am sure he would be flattered to have you call. I forgot to ask if your wife would bake two cakes and sell a few tickets? I shall send over twenty-five and if she needs more I have them here and you could drop in. I want to talk over a few things with you, anyway. Would your wife attend to the candy booth? Please tell her that we start to decorate at 10 in the morning. If you could drop around at that time it would please the people and you could help the hired man put up the tents. And would you mind asking Jimmy Ranney to make candy? He would do it for you. He has no telephone but he works in the ——— factory and he can be seen at 11:30 as he comes out to lunch. Well, I must stop. If the weather is fine it will be a big success. Don't worry about it at all, and don't think you must take any responsibility for it. Our Aid Society is anxious to do all the work and relieve you of the details of these things. Good-bye."

(The Minister heaves three sighs and thinks of having a sudden call to leave town. He recalls, however, the things of real moment and readjusts his week's work in his mind.)

—

11:15 a. m.—Brrrrrr.

Telephone.—"Is this the minister? This is Sam Hibbard. I have lost my job and my rent is due and I can't pay it, and I want you to help me get another job. Could you come down town this afternoon and meet me?"

(Minister recalls his promise to the afflicted family, and replies that he is sorry, but he cannot meet Sam until later.)

Telephone.—"Well, tomorrow will have to do, then, but in the meantime the grocer will not give me credit. I wish you could come this afternoon. It is only Tuesday and you have all the rest of the week to write your sermon."

Minister.—"Then I'll meet you at 4 o'clock at the hotel. How did you come to lose your job?"

Telephone.—"Another fellow called me a quitter because I was not working as fast as he was, so I hit him. No man as is a man will stand being called a quitter. The boss fired me. A fellow has got to live and I must find a job. My wife and children must eat."

Minister.—"Why didn't you think of that before you hit your man?"

Telephone.—"Stand being guyed by that fellow? I guess not. Well, I'll expect you at 4 o'clock."

—

11:25 a. m.—Brrrrrr.

Telephone.—"At what hour are your Sunday services?"

(This question comes at stated intervals during the week.)

11:35 a. m.—Brrrrrr.

Telephone.—"Is this Mr. Blank? Do you know that Mrs. Watson's mother-in-law is ill?"

(Mrs. Watson is an irregular attendant, and her mother-in-law an out-and-out member of another Church.)

Minister.—"No, I did not know it."

Telephone.—"Well, she is. She took cold coming home from a card party and is quite sick. I know that she is not a member of your Church, but she is very lonely, as she has so few neighbors. I am sure that she would like you to call. She lives at 993 Vine Street. Look out for the dog. It bit two strangers yesterday."

—

11:40 a. m.—Brrrrrr.

Telephone.—"This is Attorney Cadman. I sent you a document yesterday asking you to read it and call me up by telephone at 10 o'clock. I waited ten minutes and you did not call up. Now, sir, what do you propose to do with that document?"

Minister.—"I am sorry, Mr. Cadman, but I have not yet opened my mail. I shall do so at once and call you up."

Telephone (sotto voce).—"Hang a man who works one day a week and does not open his mail until noon. That is the trouble with the ministry. Too many men in it who know nothing of business and have not enough to do to keep their minds active."

—

11:43 a. m.—Brrrrrr.

Telephone.—"Mr. Blank, I have wished to tell you how much I appreciate the words of encouragement you spoke to me on Sunday. They have helped me very much indeed."

(These are the rewards of the work and the Minister receives them humbly and gratefully.)

(To be continued.)

—

Should this report prompt you to hesitate to bring any real trouble or need or inquiry to the parson, even over the telephone, you do injustice to his devotion to his work and his desire to help you.)

—

(This is a slightly modified form of an article by Mr. Atwater, which appeared in "The Living Church" in

PART FOUR

(Continued from last week.)

—

10:15 a. m.—Brrrrrr.

Telephone.—"Is this the Reverend Mr. Blank?"

It was. This fact seemed not unexpected to the speaker, who immediately began.)

"Ah, Doctor (base flattery), I had occasion to pass through your delightful town on my way to New York and I gave myself the pleasure of stopping off in hopes of having a short interview with you, if I may take the liberty of intruding upon your valuable time. I am a member of your denomination and if you could spare me a minute I shall be very glad to see you at your residence."

Minister (with intuition).—"I have but a few minutes to spare, but if you will come right up I shall see you."

Telephone.—"Thank you, my dear sir. I appreciate the cordiality of your invitation and I shall repair at once to your home."

Minister (briefly).—"All right. Come along."

(Bull's-eye for the Minister. For the next half-hour he entertains a book agent.)

—

10:30 a. m.—Brrrrrr (this interrupts the book agent and helps to that extent).

Telephone.—"Is this Dr. Blank? (More flattery.) This is Miss Strong, secretary of the New Thought Society. Will you please announce from your pulpit next Sunday that Dr. S—— will give a lecture on Monday evening on the 'Passing of the Churches.' We want your congregation to attend. I shall send some circulars which your ushers can pass around during a hymn. How many will you need?"

Minister (who is able to see a joke). —"You might send me two hundred." (Handy for shaving papers.)

Telephone.—"You will announce the meeting, will you not?"

Minister (who hates to tell a lie even to a total stranger).—"Perhaps you might better send me three hundred. It may be a pleasant Sunday and a large congregation. Good-bye."

—

10:40 a. m.—Brrrrrr (Agent gets restless and misses his best paragraph).

Telephone.—"Can you tell me the address of John Jones?"

(Information given. Minister expects soon to be asked to call and deliver postage stamps.)

—

10:50 a. m.—Brrrrrr.

Telephone.—"Mr. Blank, would you mind stepping over to your neighbor, Mrs. M———, and asking her if she said she used one or two cups of milk in the candy she wants me to make for the lawn fete?"

(This puts the agent to rout, as the Minister says he must leave the house.)

11:00 a. m.—Brrrrrr.

Telephone.—"Mr. Blank, this is Mrs. R———."

(Mrs. R——— is the president of the Ladies' Aid Society. The Minister lights a pipe with one hand, and settles back for a session.)

Telephone.—"Preparations for our lawn fete are going nicely, but there are several things undone. I do not believe Mrs. D——— will send a cake.

Advertising the Church

The Rev. John Boden, Rector of the Church of the Holy Communion, St. Louis, Mo., gave a notable address before the Convention of Advertising Men of the State of Minnesota, held in St. Paul, Jan. 22-23, on "Advertising the Church". He said in part:

"Is there any reason why the Church should not advertise? I know of none, unless it be found in the words of Jesus, 'The children of this world are in their generation wiser than the children of light'. The business world has much to teach the Church along the lines of doing business in a businesslike way.

"There are various reasons why the Church should advertise. The first is found in its relation to 'big business'. It is the oldest business corporation doing business in the world today. It alone is entitled to the distinction of being an 'old line company'. The Missionaries of the Church, to whom many business men refuse support, have opened up more markets for marketable goods than the 'drummers' of any other business concern.

"As the Missionary taught men and women the gospel of right living, he created a demand, among other things, for proper clothing. He taught them to build houses and furnish them, hence the demand for furniture of various kinds. He taught them to till the soil, and in due time agricultural implements of all kinds were in demand.

"Presbyterinas tell us, and with more truth than the business world appreciates, that the graduates of McCormick Theological Seminary precede the McCormick reaper. Trades were taught and markets for machinery and tools of various descriptions were opened.

"Another reason for advertising the Church is to be found in the business interests of the Church. It has property interests greater than those of any other business corporation. To place a valuation on all Church properties, such as Church buildings, Hospitals, Schools, Orphanages, Asylums and Homes of various kinds, and multiplied other buildings and grounds, will convince one of the fact that he is dealing with a really big business enterprise.

"Also, the funds handled by the Church are larger than those handled by any other business concern. This may sound like a misstatement of the facts, but you will appreciate the force of it when you realize that the Church handles no funds for personal profit."

As an example of this, the speaker called attention to funds handled by the Board of Missions, and the $8,000,000 Pension Fund for the clergy, and stated that when we consider the great investment of public funds in the work of the Church, we begin to realize the importance of this matter of advertising. The public has a right to expect returns from its investment.

"Advertisement not only means publicity, but it also means dollars and cents. The public furnishing the working capital should be assured that we are doing everything in our power legitimately to increase the capital. Legitimate advertising will furnish a further guarantee.

"The chief reason why the Church should advertise is found in the fact that the Church is in the world for business. If it is not, then it has no business in the world.

"The Church has a definite mission and message affecting the whole of life, collectively and individually. We have certain goods to deliver, and, like the business men, we must believe in their merits. The preacher who does not believe in his business had better give place to one who does. The Church has no reason to be ashamed of giving publicity to either its mission or work. Both should be extensively advertised."

—

Under the leadership of Mrs. Thos. Riggs, Jr., and Mrs. Ryus, niece of Bishop Rowe, over $2,000 were secured at Nenana, Alaska, for one particular item of Red Cross work.

Bishop McCormick Writes Dean White

Paris, Jan. 3rd, 1918.

Very Rev. Francis S. White,
Waco, Texas.

My dear Dean:

As I wrote you, I spent part of the Christmas Season with our troops in a certain historic French city, near which several of our camps are stationed. In case the letter may have miscarried, I may repeat that I held three services for them, made an address at the Christmas entertainment provided for the troops by the French residents of the city and visited our men who were sick in the French Military Hospitals. It was a joy to see the men make their Christmas Communion, and to hear them sing the familiar Christmas hymns.

Bishop Israel spent his Christmas with the troops in another section, and both of us are expecting to be out again next Sunday. Bishop Brent, who is on a special tour for the Y. M. C. A., will be in Paris next Saturday and Sunday, and will take part in a meeting arranged by the French, English and Americans in connection with a Sunday of Intercession for the allied cause. My journey next Sunday is to be to an aviation camp of many thousands of men who have no Chaplain, and in which it is very desirable for us to hold services.

Our Church people will be interested in knowing that my office here, as representing the War Commission and thus representing the Church itself, has already given material aid to our soldiers and sailors in the shape of 3,000 pairs of socks, many sweaters, helmets, gloves, shirts, etc., several hundred first rate books, magazines and papers, and has also supplied the Chaplains with portable Altars, Communion linen, wafers, etc. We could use thousands of Prayer Books and Hymnals, (especially those with tunes), and Bibles. We are hoping to receive a large consignment at an early date. There are now about fifty of our Clergy overseas, as Army Chaplains, Base Hospital Chaplains, Y. M. C. A. or Red Cross workers, etc. I have either seen or conferred with all of them.

Today I was able to send to a mother and father, through the Rector of their Parish, the details as to the death and burial of their son, who died from an accident on one of the aviation fields, and was buried in the neighboring city.

You may be interested in the report, just rendered to me, by Dr. Maxon of Christ Church, Detroit, Chaplain of Base Hospital No. 36, as to a recent funeral service held by him.

"I had my first burial service yesterday, a private from Alabama. His body was laid in the local cemetery in a plot the Government has received from the French. The Mayor of the town, several French officers, four Roman Catholic Sisters, with some more civilians, were in the procession with our officers and enlisted men. The American flag was about the plain wooden coffin and a French flag, at the suggestion of the Mayor, was also draped about it. At the head of the grave was placed a wooden cross with the name and company of the dead soldier. I made a brief address at the grave and read the Committal Service of the Church, and the bugler sounded "Taps." I have another burial tomorrow of a private from Louisiana. These sad things will increase as our Hospital will be equipped for 3,000 patients. There are not enough hours in the day for me to fulfill my work, but it is a most impressive and an endlessly interesting work."

Thus the Church is doing at least something to meet the needs of the men, both as to temporal and spiritual requirements, and the enterprise of the War Commission in sending representatives abroad seems to be justified a thousand-fold. I am now organizing for the Red Cross a Corps of Auxiliary Chaplains for emergency and relief work, which will co-operate with the Base Hospital Chaplains, and also supply services in hospitals and camps where there are no Commission Chaplains, and be available for general duty as circumstances may require. The Reverend Sherrard Billings is already on the way to act as Chaplain at one of the hospitals in Paris and other men have been cabled for.

On Christmas Day I preached in the American Church in Paris, and on the Sunday following Christmas in the British Embassy Church. New Year's Day, after the morning service, I had luncheon with ten sailors and soldiers at a luncheon arranged by two of our Churchwomen, and on Christmas Day we were able to place sixty men for dinner with American hostesses. In the afternoon of New Year's Day I visited American Red Cross Military Hospital No. 3, which has been established and is to be maintained by Mrs. Whitelaw Rei[illegible] for American officers, and yesterday I visited American Red Cross Hospital No. 2, in both of which we shall arrange for services.

So the work goes on. There will of necessity be a great deal of sickness this Winter, and every one is trying to keep the men in good spirits, and to help them to be fine and fit for their great task. May God help us!

Yours sincerely,

JNO. W. McCORMICK.

With Bishop Lloyd to Liberia

Since Bishop Lloyd sailed for Africa many Church folk must have been studying their Atlases and Gazetteers, and so feel better acquainted with Liberia than ever before. Some may have read the book on the little Republic, "Liberia," by Francis Starr, Professor in the University of Chicago, published in that city in 1915; some have sent to the Library at the Church Missions House and borrowed from its shelves one of the quaint old volumes, "History of the African Missions of the Protestant Episcopal Church," by Mrs. E. F. Hening, (1849), "Day Dawn in Africa," by Mrs. Anna M. Scott, (1858); others have looked through files of Missionary Reports and The Spirit of Missions; and all with the same intent, that when Bishop Lloyd comes home with his story they shall be the better able to appreciate what he will have to tell. And we cannot doubt that as their knowledge of Liberia, of its past, its present, its future, has increased, their prayers have been more constant for Bishop Lloyd, for Archdeacon Schofield, his companion, and for the Mission to which they have gone.

The latest review of the field appeared in an article by Miss M. S. Ridgely of Cape Mount, which was printed in two sections in The Spirit of Missions for July, 1917, pp. 501-503, and October, pp. 716, 717, and which sketched the Mission from her twelve years' acquaintance.

Before Bishop Lloyd sailed another woman conversant with the West Coast was consulted, and Miss Woodruff's calm, matter of fact statements were reassuring to friends to whom the words "West Coast" represent certain illness and much risk. A woman who has ten times crossed the Atlantic and spent five terms in Liberia should know something of what she speaks. "Africa is not at all terrible as Africa," was Miss Woodruff's verdict. "Under present conditions Bishop Lloyd may not be able to do all he would like and could do at other times, but there is no reason why he should not be comfortable." "Everyone does not have the fever; after five years Miss Conway has just had her first at all serious attack." "People imagine a great deal." "Provide for both warm and cool weather." "Be careful, and use common sense." What good advice for visitors to new places, even Africa!

A warm welcome, kind care, friendly suggestions for health and comfort, all these might be expected; but rides by canoe, oxcart or hammock must be depended on for the interior, the uncertain, infrequent steamer for the coast, unless—and the chance seemed most uncertain—the Mission launch, "John Payne" were not out of commission.

Our latest letter from Mrs. Moort at Bromley, twelve miles up the St. Paul's River, gives a cheering glimpse of what our Commission to Liberia may find.

"The eighth year of our School life opens with a large enrolment of girls. The farm clearing has been extended, and there is prospect of a good yield of breadstuffs. The kitchen garden, too, promises good results, for the girls, with the matron, have spent much time in planting and caring for cucumbers, tomatoes, string beans, egg plants, collards and okra. The store rooms, cooking, bread making, laundry, dormitories, in fact the entire building are under the care of the matron and her young assistant, who are indefatigible in training the girls in useful ways. We have a Guild and Chancel Society, and the girls are being taught to care for the Chapel at Bromley. The Bible and Prayer Book lessons are carefully kept up. The girls are improving in singing and are learning to give more expression to the beautiful words they sing. I am hoping that a class will be ready for Confirmation when we are again privileged to have a Bishop with us."

When Mrs. Moort thus wrote she did not dream that Bishop might be Bishop Lloyd, and among the happiest experiences of his visit must be a Confirmation such as this.

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A CAMP SECRETARY'S LETTER

A Brotherhood of St. Andrew Man Describes Conditions in One of the Western Cantonments

Dear Friend F———:

During the last ten days we have had dreadful weather—sand storms and rain. In the midst of it, one of my boys was critically ill in the hospital, and this took me out a great deal at night in the bad weather. I caught a severe cold, and the hospital corps insisted that I come "over there" and go to bed. They treated me splendidly—it seemed as if they could not do enough for me. I am better now, and hope to be hard at work in the near future.

Chaplain F———, with my assistance, is about to get authority from Divisional Headquarters to establish a Chapel at X———. This will be a splendid thing, if we can manage it. We will convert a mess hall into a Chapel, build chancel and Altar, rent chairs and buy stoves and fuel. The Division will use it as a school on week days, and we are to have it for services in the evenings and on Sundays. The Churchmen are enthusiastic over the plan, but none more so than the Chaplain and I. Heretofore, the celebration and the Church service have been very indefinite. The men will not go to the little Church in M——— in any great numbers, nor with any regularity. Several of the boys have told me that they will not go again to the service in town.. We have some of the finest Churchmen in X——— that I have ever known, but the situation is peculiar, and I have difficulty in getting the men banded together for Church work. I feel that if we can get the Chapel through it will fill a long-felt need.

Bishop Q——— was in M——— last Saturday, and came to camp to see me. He has authorized the Rector of the local Church to spend $300 fitting up two vacant rooms at the Rectory as recreation rooms for the Churchmen.

It is a difficult task to find Churchmen, as the Chaplains will not give out the names of the men belonging to the various denominations. There is no denominational census, and the rules are very strict about such things. The Chaplain and I, with the assistance of two or three devoted Churchmen, have come into touch with more than 300 men, and we are constantly discovering others.

One of our boys—by the way, he is a Brotherhood boy—was in town with me a few days ago, and I told him we hoped to have a regular Communion celebration in camp. He was so happy that he gave three yells at the top of his voice, right there in the street. People must have thought he was crazy. He is a very High Churchman, and misses his service very much.

It is almost impossible to get the men together, even by pre-arranged plans, for there are a thousand things they have to do—drills, lectures, detail and school nearly every evening, and when they have an evening off they like to get away from camp. I seem to obtain my best results by getting them to Church occasionally and getting them to read and think holy things. I urge them to adhere to the teachings of the Church, and never forget to pray.

Most of the men I have encountered are living the right kind of life, and and are willing to build up the Prayer, Personal Work and Communion service. I made a canvass of 100 men last week, and found only two non-confessing Christians among them.

My hospital work is a pleasure to me. Some of my best personal work has been done there.

With best wishes and warmest personal regards, I am ever,

Faithfully yours,

X. Y. Z.

OUR CHILDREN'S CORNER

THE ADVENT OF SPRING

When sweet Lady Spring was all ready to make her appearance upon the earth once more, she wondered who she could find to go out and announce her approach, for Spring is Queen of all this wide world and must have her heralds and her train.

She called together all who loved her and asked of them who would go and tell the boys and girls, and men and women, that the cold and the snow, and the ice and cutting winds, had gone far, far away and that they would see them no more, for this year at least. And when she called, the Robin came, and the Bluebird, the Butterfly and the Bee. There came also the Green Grass and the Leaves on the Trees, the Crocus and the Spring Beauties, the Violet and the Dandelion, and out of the deep woods came the Arbutus and the Anemone. The warm, bright Sun came also and the gently falling Raindrop and a soft murmuring Wind. And each one said in a most pleading voice, "Dear Lady Spring, I want to go. Please let me go and be your herald."

The gracious and lovely Queen smiled sweetly upon them and her heart throbbed warmly as she thus learned of their generous loyalty. But how could she choose? How could she say to one, stay, and to another, go, when all were so earnest and desirous? So it all ended by her saying to them, "Dear children, I cannot choose between you. You shall all be my heralds. Let the Birds sing their merriest songs, the Butterflies flash their brilliant colors and the Bees hum. Let the Grass send forth its green shoots to gladden the eyes of men. And you, Dandelion and Violet and Crocus, blossom out and dot the green with many a bright color, and fill ye all the air with odors sweet. and as for you, Arbutus and Anemone, send forth your fragrance through forests. Raindrop and Wind and Sunbeam shall help you, and all this great world shall know that Lady Spring is here."

Thus the Heralds went forth upon their ways and then comes Spring, and in her train come Rose and Sweet Pea and Marigold and Mignonette. The trees blossomed, the crickets chirped, the air hummed with joy, and life touched everything around.

Spokane Notes

An increasing interest is being shown all over the District in the work of the Sunday Schools, and in some cases the Christian Nurture Series adopted. Two successful meetings of the Spokane clergy and their Sunday School Teachers have been held this year already at All Saints' Chapter House, the first being addressed by the Rt. Rev. Dr. Page, Bishop of the District, and the second by the Rev. Gilbert W. Laidlaw, Rector at Pullman, and in each case much interesting discussion resulted.

The District is now divided into five Deaneries, the latest of which is the Spokane Deanery, which has taken the place of the former Clericus, and of which the Very Rev. W. C. Hicks, D. D., is Dean.

Holy Trinity Church, Spokane, of which the Rev. J. A. Palmer is Rector, has undergone some extensive improvements and it is now one of the most Churchly edifices in the District of Spokane. Considering the limited space, it would be very hard to conceive a better arrangement than has been made, and much credit is due to all who had a share in the work of reconstruction.

St. Thomas' Church, for the Colored people of Spokane, has as its new Vicar the Rev. M. J. Stevens of Epiphany, Hillyard. The congregations are steadily increasing and the outlook is brighter now than for many years past.

St. Matthew's Church, Spokane, has a Service Flag with nineteen stars, and at every service the lads are remembered by name in the closing prayers and the Ladies' Guild is doing what it can to make the parents of the boys interested in the work of the Church.

A Parish That Knows How to Advertise

On Septuagesima Sunday at St. Luke's Church, Evanston, Ill., the afternoon service was one of thanksgiving at the close of a week's campaign for weekly pledges to Parish, Missions and the Building Fund. This drive, from Jan. 20 to 27 was preceded by a rally of men at the Parish House on the evening of January 19th. The canvass was made in zones, with a Vestryman in charge of each and assisted by Vestry associates. A unique feature of the campaign was the issueance of a daily paper which went to all parishioners. The first issue was just in the press when the coal order shut the printers down and it was necessary to secure a page in the local newspaper instead. This page was rented for six days, and each day brought to each parishioner seven colunms of live messages on the Church and its work.

Meeting of the Anglican Eastern Association

The Anglican Eastern Association met in New York and held its annual service in old Trinity Church, Sunday afternoon, Jan. 20th. Both Anglican and Orthodox Clergy were in the procession and the sermon was delivered by the Rt. Rev. Edward M. Parker, D. D., Bishop of New Hampshire, who is Anglican President of the Association. At midnight a service of thanksgiving for the deliverance of Jerusalem was held, under the auspices of the Association, in the Church of the Redeemer, Brooklyn. Greek, Syrian, Serbian and Armenian ecclesiastics were in the procession in their robes. Bishop Parker delivered an appropriate sermon, taking for the text, Gal. 4:26, "Jerusalem which is above is free." After the sermon the Armenian Archbishop delivered a message of greeting in his own tongue, which was interpreted to the congregation. The benediction was pronounced by the Syrian Orthodox Archbishop Germanos. The order of service was especially authorized for the occasion by the Bishop of Long Island, and the music embraced Gregorian and Russian selections.

The Conference opened on Monday morning in the Church of the Redeemer with a choral celebration of the Holy Communion, at which Bishop Courtney officiated. The music was rendered by a choir of students from the General Theological Seminary, with Dr. Clement R. Gale at the organ.

At the close of this service Bishop Parker called the Association to order for a consideration of the "Mutual Relations of the Anglican and Orthodox Churches." The discussion was introduced by Bishop Courtney. Its various phases were presented in apt addresses by Rev. G. W. Hodge, D. D., Rev. Arcady Piotrowsky and Miss Isabel Hapgood. Luncheon was served to the delegates and guests in the Redeemer Parish Hall. The Annual Meeting followed, at which reports were presented and routine business transacted. The same officers were elected for another year, as follows:

Presidents: The Rt. Rev. Edward M. Parker, D. D., Bishop of New Hampshire; the Very Rev. Leonid J. Turkevich. Vice-Presidents: The Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg; the Rev. Nicholas Lazaris. Secretary: The Rev. William Chauncey Emhardt. Treasurer: Charles G. Saunders, Esq.

At 3 p. m. a public mass meeting was held. Long before the hour the body of the Church was well filled with an interested congregation. Bishop Parker presided and the Rev. Prof. Jenks of the General Theological Seminary was the first speaker. Other speakers were Dr. V. R. Savics, author of "South Eastern Europe"; Archimandrite Sebastian of the Serbian Church in America; the Very Rev. Michael Tlinsky, Dean of the Russian Theological Seminary; the Very Rev. Dean Fosbrooke of the G. T. S., and the Rev. Michael Dziama. At 5 o'clock the recently appointed Syrian Orthodox Bishop of Brooklyn, his Grace, Aftimius, arrived, attended by his Chaplain, and was escorted to the chancel by a committee consisting of Bishop Courtney, Dean Fosbrooke and Dr. Lacey. Bishop Parker received him and presented him to the conference. Aftimius delivered a message of greeting in Arabic, which was translated by his Chaplain, the Very Rev. Basil Kerbawy, Dean of St. Nicholis Syrian Cathedral.

The session was prolonged far beyond the scheduled hour and adjourned to the Greek Church of the Annunciation in New York, where the closing service was held. The Greek Church Choir and the Vested Choir of the Church of the Redeemer rendered the music. An address was delivered in Greek by the Pastor, Rev. Nicholas Lazaris, Vice-President of the Association. The Greek exarch, Dr. Solon Vlastos, spoke in English for the Greek community, after which Bishop Parker made the closing address, summing up in a masterly way the whole situation as regards the relation of the Churches. There was a congregation of some 700 or 800 people, both Greek and American, and the service made a profound impression. The next Annual Meeting will probably be held in Detroit.

Notes from the Missions House

Japanese young women are beginning to make the acquaintance of the typewriter. Not a machine that writes the weird Chinese characters that constitute Japan's written language, but a real American machine that writes perfectly good English. This is one of the recent developments of St. Agnes' School, Kyoto.

Miss Etta McGrath, who went from St. Luke's Church, Montclair, N. J., last Summer to be Bishop Tucker's Secretary and to help in a number of other ways, writes that on April 1st she is to become instructor of typewriting at St. Agnes'. The trouble is she has not a single machine other than the one she uses for Bishop Tucker's work. She needs three machines of standard make. Rebuilt machines, costing approximately $50 each, will serve the need.

Would any young woman who is familiar with writing machines like to form a Typewriter Guild to supply at least one machine?

Would any business man, who knows the necessity and mechanical assistance of a typewriter in modern business, like to give another?

If the first two are given, there will be no difficulty in getting the third.

Mr. John W. Wood, 281 Fourth Avenue, New York City, will be glad to supply further particulars.

The many friends of Bishop Roots of Hankow, who were not a little concerned about his health last Summer, will be glad to know that in a recent letter the Bishop says:

"I never felt better in my life and I am sure that the visit to Shihan, has been not only a good thing from the point of view of our Mission work in general, but also of my personal health in particular. I have travelled a distance of about 300 miles over the hills and walked about two-thirds of the distance, possibly more than that, and the whole trip has been a delightful one in almost every way. I am quite sure, however, that there is no place in the Diocese where conditions are more primitive or the darkness and ignorance of heathenism more oppressive than they are in this Shihnan region, all of which, of course, makes this work all the more important."

COUNTRY MISSIONS IN HAITI

On Saturday, January 19th, the Rev. A. R. Lloyd, late Rector of St. Luke's Church, Hot Springs, Arkansas, and now appointed, as Bishop Colmore's commissary, Archbishop for Haiti, sailed from New York for Port au Prince. Archdeacon Lloyd goes to a field which to many of our Church people is practically unknown. The following letter, received three days after the Archdeacon sailed, presents an interesting account of the conditions that may welcome him, outside the city.. It is written by Mrs. Battiste, who as a girl was with the Sisters in Baltimore. She is now Secretary of the Haiti Branch of the Woman's Auxiliary, and wife of the Rev. A. Battiste, in charge of the District of Leogane. The date is January 11.

"Just now everything seems to have come to a standstill in the life of the Church. The war has paralyzed nearly every branch of operation. Being entirely out of the way of contact, the people feel the effects of the war but not the stimulating motive making it necessary to act.

"We began our round of Christmas visits on Christmas Eve, arriving in Leogone in time for the midnight celebration; and really we had such a cold wave, we could have believed ourselves up North! The Church was so packed that there was no kneeling room.

Christmas morning we were at Bigonie; St. Stephen's at Dufort; St. John's at Deslandes; on Sunday it was Milton Citronnier; Monday the farthest point, Aelie Citronnier, where it began to rain, making the roads slippery and nearly impassible, and some places so dangerous that we had to get down and be dragged up the mountains by our guides, putting our feet in the footsteps of the horses that had preceded us, and all that in the bitterest of cold weather. We were so cold we had no heart to admire the beautiful scenery laid out before us and to give more than a passing glance at the orange and shadduck trees laden with their golden fruit, wasted for means of transportation on the crest of those mountains. New Year's Day we were at the real Oranger, still wet and cold. But weather makes no difference to those sturdy mountaineers; they simply drink a cup of coffee and go on their way rejoicing. This being the coffee season, every house is well provided with this wholesome beverage, and the Chapels were full to over-flowing with grown people and children. The day after New Year's we were at Petit Moucan, and still it rained; but the next day saw us, still in the rain, on our way to the city of Leogane, and on the Epiphany our little congregation at Thor kept their Christmas, for which they had been preparing for weeks and weeks. The place was crowded, and we will soon have to build a Chapel for them, but there is no help—everybody has their hands full as it is."

Death of the Rev. J. E. Curzon

A meager report comes to our desk announcing the sudden death of the Rev. John Edward Curzon, Rector for the past year of St. John's Church, Ft. Smith, Ark., on Saturday, January 19th, while travelling on a troop train into Ft. Smith. Mr. Smith was born at Darien, Conn., December 26th, 1863, was a graduate of St. Stephen's College and of the Nashotah Theological Seminary. Bishop J. H. H. Brown, ordained him to the Diaconate in 1888, and the following year he was advanced to the Priesthood by Bishop Pierce. He spent his Ministry in Arkansas, Pennsylvania and Michigan, serving faithfully and well in a number of Parishes and Missions. He was Secretary of the Fifth Missionary Department from 1911 to 1914, Archdeacon of the Diocese of Marquette from 1914 to 1917, alternate Deputy to the General Convention from Arkansas in 1889, a member of the Standing Committee of the Diocese of Pittsburgh, and Deputy to the General Convention from Marquettee from 1898 to 1913.

Dr. Birckhead of Baltimore Addresses Audiences in Illinois

The Rev. Dr. Hugh Birckhead, Rector of Emmanuel Church, Baltimore, Md., spoke at St. Mary's Hall, Evanston, Ill., on Saturday evening, January 26th, under the auspices of the Evanston War Council. On the following Sunday morning he preached in St. Luke's Church, and in the evening gave an address before the Sunday Evening Club of the First Methodist Church, Evanston.

Dr. Birckhead has just returned from the Front, where he went last June as an inspector of the American Red Cross. In this position he had unexampled opportunity for visiting the various battle lines, hospitals, munition plants, etc. He was present during the violent attack and counter-attack on the line in Belgium; under the guidance of a Rear Admiral of the British fleet he visited the North Sea fleet; he went up 5,000 feet in a hydroplane; took a trip in a submarine; visited Switzerland and interviewed distinguished German officers there; preached in York Cathedral, Manchester Cathedral, St. Margaret's, Westminster, St. Martin's, London, and other important places, and always to huge congregations. At his Church in Baltimore where he has been giving a series of Sunday evening addresses on the war, hundreds have been turned away every night.

Dr. Birckhead is a remarkable man,—a young man still in the forties who is recognized in Baltimore as one of the leaders in every religious and civic movement. At the age of 26 he succeeded Dr. Rainsford as Rector at St. George's Church, New York City, a Church of more than 5,000 communicants, the largest single congregation in the American Episcopal Church. His Senior Warden was Mr. J. Pierpont Morgan. After a very successful ministry there of six or seven years he resigned in order to exercise his ministry as a Priest and Pastor in a smaller congregation where he could know his people more intimately. He is a man of magnetic personality, of powerful physical, intellectual, and spiritual affairs.

An Altar rail of Convent Sienna marble has been placed in the Cathedral at Garden City, being given by Mrs. J. H. Aldrich. It is hand carved and designed to conform to the Gothic architecture of the Church. The gate is of perforated cast bronze, finished in dull gold. The whole is said to be exquisitely beautiful. Other recent gifts to the Cathedral have been morocco-bound books for the Bishop's, Dean's and Clergy stalls; two cruets, especially designed. The Cathedral congregation, on the appeal of the Dean, provide six hundred New Testaments for soldiers in the Rainbow Division, then at Camp Mills, now in France. These bocks bore the arms of the Diocese on their front cover. They were highly appreciated by the men who received them.

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POVERTY AND THE CHURCH

With a Few Words About Mr. Sunday

By Dean Walter S. Pond, Chicago

I am absolutely convinced that Christ said, "The poor ye have with you always", because the curse of poverty is providentially ordained for our good. I know no better way to keep people from poverty than first to permit them to suffer poverty. Those who have had comfortable circumstances, or much more than comfortable circumstances, who fall down into poverty, are seldom able to recover their senses again. That is my belief, after seven years' experience in one of the most poverty-stricken districts in Chicago. But the poor who begin with poverty suffer so terribly under that system that if they can once see a ray of hope (that they may follow to get out of their sufferings), they will never take any chances again at being poor.

And in the Episcopal Church, when we are wiser, we will pay more attention towards remedying the awful conditions of poverty-stricken humanity. Amongst my personal friends, of valuable Church members, with two exceptions, the very generously minded rich Senior Wardens that I know (and I know them by the dozens) are men who won their riches after having first tasted poverty. Therefore, we will get more money when we educate our wealthy Church members in the matter of Church support, even as far back as the days when they had most direful want. And if we are going to train up these rich Church members in that way we may have to use our poor boxes for the poor, and some of our Missionary barrels of old clothes, not only for the heathen districts in Western fields and foreign countries, but also for the heathen and foreign precincts in wards of some of our more fortunate American cities. It may be necessary to have Church Employment Bureaus, too, and Church offices may have to connect up with legal Aid Societies and Hospital Superintendents also. In other words, the poor suffer too much to be able to think at times. And the clergy need to remember that the poor woman who has had no breakfast that morning, and who has no car fare in her pocket, is physically unable to walk the two miles to the nearest organization that can remedy her difficulty, even if we do fill her with advice. All these are ways of fighting poverty that may cost much or little, but they should not be unwelcome ways, if we really want our buildings filled.

According to the 31st verse of the 21st chapter of the Gospel of St. Matthew, Christ said that "Harlots went into the Kingdom of Heaven before some of the Church members of His day". As some of us are aware of the dreadful price for the apathy of many of our Church members of today, we could speak almost as frankly, if we dared to. Only in those Churches where men's sins are being frankly mentioned is there any fear that the seats won't be sufficient. We need to speak in the common language understanded of the common people. If we cannot call a spade a spade, we had better not call it anything at all. Today the sins of the poor are well advertised, whether in Church or out of Church. Well, when the rich go to Church, they don't hear very much about their sins. And we ministers of today are not as wise as was our Lord. We need to learn that the best way to serve God is to fight the devil in an open fashion. When the rich know where we stand they are going to want to come to us, because they know in their own conscience (whether they show their guilty state or not) that they are guilty in so far as the rich man is a thief, or a drunkard, or licentious, or untruthful, etc. The drunkard needs to hear something on the subject of temperance; the immoral, on the subject of purity; and the dishonest, on the subject of honesty. When men, conscious of their sins, are hungering for ways out of these troubles, they do not want to hear too often about the authorship of the Gospels or the technicalities of the founding of the Church. The scholarly sides of our religion are important for the clergy to know and advertise once in a while. Food prices is an important issue—but our experts must not stay so long on that question that the public is actually starved!

It is shameful that 100 of our leading Chicago ministers should have to get together and decide that a deputation must be sent East to wait on Billy Sunday and beg him, some day in the next few years, to find time to come to Chicago and preach the Gospel with power. Think how ridiculous it would seem if 100 of our leading Chicago dentists would have to go South and borrow a noted pianist and ask her how to take care of teeth? What would you think of 100 tailors who are obliged to send East for a blacksmith and beg him to give his expert advice as to how clothes had best be made? Please do not misunderstand me on the Billy Sunday issue. Although Mr. Sunday is not an ordained minister, he has evidences of more power of God's Holy Spirit than does almost any noted clergyman. When Mr. Sunday was in an Eastern city for one of his latest campaigns, something like 20,000 people heard him every night. Literally dozens of policemen were necessary to stand about the Tabernacle and beat back the thousands who made the effort to get in, but were unable to get in. The people who came, came most of all to hear an ordinary man who was formerly a sinner, but who is now empowered with God's Holy Ghost, preach Christ to the multitudes. Mr. Sunday has been very successful so far, largely because he has refused to be a one-eyed Christian. He has fought wickedness in high places just as sincerely as he has fought wickedness in low places. He is making it financially profitable to work the Christian religion on the Christian basis. He is paying his expenses wherever he is going, and the purse that he carries away for himself is no small sum. In the last place of which I have any memory of the results of his work, 54,000 converts were made for God. Whether Billy Sunday's converts do come up to the average convert (made in the denominational Christian Churches) I cannot say.

I have already mentioned earlier in these articles that two-thirds of the membership in the Christian Churches of America is practically a worthless asset. If Mr. Sunday's results are no worse than that, we had better stop talking, after a Pharisaical fashion, regarding the "lasting work" that he is doing.

Mr. Sunday is leading men to read their Bibles. He is turning the gamblers against gambling, the drunkards against drink, and the immoral against immorality. He is turning the hearts of the fathers to the children, and of the wives to their husbands, and of children to their parents. He is doing all this sort of thing by the thousands. He is bringing men into the Kingdom with all the fervor that was known to the Church in Apostolic days. I have already said that he is making it financially profitable to save men for the Kingdom. All over the United States there are Churches in abundance. Where Churches have large endowments they are doing more work than where they have not. But in many places, even with free suppers and soliciting committees, and multitudinous invitations sent through the mails, and the most attractive doctrine beautifully preached, and wonderful music and pretentious Churches—even with all these helps, most of our Churches, except for the Romanists, are only partially filled from Sunday to Sunday.

Mr. Sunday is reported to have used words to the effect that whenever the Episcopal Church sincerely sets herself to Christian evangelism, she can sweep the American continent. Well, we are not doing it as yet. If Mr. Sunday can make that statement regarding the superior merits of our system, possibly we shall do our work with greater effect when we use that system with something of his power of God's Holy Spirit as we meet in the daily fight with the devil. I believe that we have got to preach the Christian religion with a little more of Apostolic frankness if we are ever going to win out in the fight in this day.

(To be continued)

The Rev. George Hefflon, a Missionary of the Church to the deaf and dumb, describes an interesting wedding which took place recently in Grace Church, Mt. Airy, Philadelphia: "Miss Dorothy Sanders, a bright and intelligent deaf girl, daughter of Mr. and Mrs. G. T. Sanders, and a niece of Mrs. Persis, founder and first President of the Ladies' Auxiliary that works so successfully for the Everett Home, was married to a young army officer. It was a military wedding, and the young couple passed under an arch of swords held by the four ushers, themselves army officers."

Annual Convention of the Woman's Auxiliary of South Carolina

The Woman's Auxiliary of the Diocese of South Carolina held its 33rd Annual Convention at Union, S. C., Jan. 15-18, and throughout the proceedings sustained a record of high purpose and achievement.

The opening service was conducted in the Church of the Nativity, with the Rt. Rev. W. A. Guerry and Dr. Wm. S. Sturgis of the Board of Missions, New York, speakers of the evening. The Bishop commended in glowing terms the work of the Auxiliary, and stressed with forceful words the supreme necessity of putting first and foremost the Church and its activities, as representing that power to which alone we may look for permanent and righteous peace, and held as a mistaken sense of proportion the neglect and sacrifice of spiritual things to the advancement of other interests, however vital and compelling.

The Convention heard with pleasure the Bishop's announcement of the creation of a War Commission by the Church and the campaign to be inaugurated for its support.

Dr. Sturgis spoke, by request, on the subject of "Prayer", and in an eloquent, earnest appeal brought home to the large congregation present a realization of the power of prayer and the futility of the prayerless life.

At the celebration of the Holy Communion Wednesday morning the United Offering was presented—the voluntary thank offering, over and above all pledges, amounting to $916 for the six months since the change of the fiscal year from May to January.

The business session of the Convention was called to order by the President, Miss Katie Lee, and the invocation was pronounced by Bishop Guerry. Addresses of welcome were delivered by the Rev. L. W. Blackwelder, Rector of the Parish, and by Mrs. J. W. Mixson, President of the local Branch. Letters of greeting were read from Miss Lindley, General Secretary, from Miss Alice Gregg, China, and Miss Uta Saito, Japan, Missionaries who have recently gone from South Carolina. The Convention sent messages of cordial appreciation and love to them, and to Miss Emery, former General Secretary.

Reports from all officers received close attention, a marked feature of the Convention being the sustained interest of the delegates throughout the sessions. Especial interest was manifested in the noonday prayer for our country, our soldiers and sailors recommended for observance throughout the Diocese.

The Mission Study Classes conducted by Miss Ford were attended with much interest.

Mrs. C. T. Lundgren presided over the Junior sessions. She emphasized the new "Junior Plan", and expressed the determination of the Junior officers to make this a banner year. A Junior demonstration given by the local Branch was enjoyed by the Convention.

Thursday evening the Convention heard talks on "The Catawba Indians", by Mrs. Alexander Long; "The Mill Operatives", Graniteville, Miss Ford; "Columbia", Miss Singleton; "The Rural Districts", Archdeacon Mitchell; "Work Among the Negroes", Mrs. W. P. Cornell; "The Red Cross", Mrs. Mixson. The cordial hospitality of the people of Union was manifested in every way compatible with the crowded programs, the reception at the home of Mrs. F. H. Garner proving a delightful occasion.

The month of January having been found undesirable for a Convention experiment, it was determined to revert to May as the Convention month, closing the fiscal year, however, in January, as recommended by the Board of Missions.

Resolutions of warm appreciation of the faithful administration of the retiring President, Miss Lee, and other officers, were voted. The officers elected for 1918 are as follows:

President, Mrs. W. P. Cornell.

Vice Presidents—Mrs. A. P. Gaillard, Mrs. D. D. Taber, Mrs. J. J. Miles.

Secretary—Mrs. T. B. McCarroll.

Treasurer—Miss I. B. Heyward.

Educational Secretary—Miss M. P. Ford.

United Offering Custodian—Miss Virginia T. Singleton.

Box Secretary—Mrs. F. P. Henderson.

Secretary of Junior Department—Mrs. C. T. Lundgren.

NOTICE TO SUBSCRIBERS

If in these war times we are to furnish a weekly Church Paper for only One Dollar a Year, we must avoid every possible expense.

As an illustration, there are now due several thousand subscriptions. Those who rallied about us when we began this paper a year ago have had their 52 numbers and their Renewals are now due.

To avoid the cost of labor and postage to send out notices, please consult your address on the paper, and if that number is less than 58 please send us your dollar without further notice, or hand it to the person who first took your subscription.

And thank you many times for supporting the paper during its most critical period—the first year.

NOTICE TO CLUB RAISERS

Without further word from this office will you please call and get the renewals of all whose subscriptions you secured early in 1917, and report them to this office?

Retain the same commission as before—and get us a lot of new subscribers.

A GREAT TASK

THE WITNESS has undertaken a tremendous task. We aim to reach every Church family in every Parish and Mission in the United States, and be a welcome guest every week. This aim must be accomplished. If it cannot be done in one way, some other way must be devised. But accomplish it we must.

We claim a million Church families in the land—less than 10,000 of them subscribe for a weekly Church paper. Among other Christian bodies nearly every family subscribes for one. Why do we lag behind?

You subscribe for your home town paper, of course. You would be ashamed not to show your interest in local affairs. You keep in touch with national affairs by taking some great daily paper. You could not live without it. You meet your literary tastes by subscribing for one or more of the popular magazines. Your housekeeping and your dressmaking are aided by family journals. A trade journal is in the hands of every ambitious workman. You would not hire a man who was content to be ignorant of "the best" in his craft.

In Church matters, you subscribe for your Parish paper (or the Rector gives it to you) to keep in touch with Parish work. The same is true of your Bishop's paper, and the life of the Church near at home.

Your intelligence is marked by the periodicals you read.

Why should you be ignorant of the Church's great life and work and thought? Why should you be out of touch with the great throbbing heart of the Church at large?

It is not the cost. You will cheerfully give $1.00 a year for such a paper.

It is not a desire to be ignorant of Church affairs.

There is only one reason. You never have subscribed. You lack the habit.

THE WITNESS comes to break that habit. Send us your dollar—become interested—and we will be long-time friends.

Help us accomplish our aim NOW, and influence your friends and fellow workers.

"Long Time We No See" John W. Wood

The Alaskan Churchman comments editorially as follows upon Mr. John W. Wood's visit to the Missionary District under the supervision of Bishop Rowe:

"The Jurisdiction of Alaska often has the pleasure of welcoming distinguished visitors other than those of our own Bishop and Mission Staff. But it is safe to say that no other was more welcome or meant more to the Jurisdiction of Alaska and the work here, than did the coming of Mr. John W. Wood, Foreign Secretary of the Board of Missions. Mr. Wood left New York in June last, and after the usual incidents and accidents common to an Alaskan journey, met Archdeacon Stuck and the Pelican at Eagle. Bishop Rowe on his annual visitation of the Missions went up with the party and together they journeyed down the great Yukon. That was the beginning of a trip which led Mr. Wood into some of the furthest cracks and crannies of Interior Alaska, and which ended with taking a boat in St. Michael for all the towns and Missions on the coast. What it meant to Mr. Wood, he will have to tell; what it meant to each one of us, we find it hard to tell. Certain it is, that however little we may have known Mr. Wood when he came, whether we had ever seen him or not, at his departure it was as the going of a personal friend. We hated to give him up. If his memories of the trip in any way approximate our consciousness of his friendliness, his real interest in all our problems, great or small, his unending patience in all that we had to tell him, then it will indeed be a trip that will be remembered. Already with our Indian brethren we feel "Long time we no see," and we shall hope that not too many years will elapse before we see him again treading the soil of the great Northland."

False Notion of Patriotism

It is a false and superficial notion that patriotism requires the sacrifice of work and institutions of the Church. The many calls of patriotism demand sacrifice of us all, but it must be self-sacrifice, and not the "robbing of Peter to Pay Paul". There is no patriotism in cutting off the labor or gifts you have been giving to the Church and giving them to the Red Cross. This is not a sacrifice of self, but of the Church and her institutions. "These things ought ye to have done, and not leave the other undone." One is the State, which we must support. The other is the Kingdom of God. Our Lord says, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's".—Carolina Churchman.

On Visitation of the Sick

"When any person is sick, notice shall be given thereof to the Minister of the Parish." (Rubric in Book of Common Prayer.)

St. Luke's Church, Scranton, Pa., is planning to send THE WITNESS to the young men in war service on the Honor Roll of the Parish.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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DIOCESAN COUNCILS— MISSISSIPPI AND NEW HAMPSHIRE

Ninety First Annual Council of the Diocese of Mississippi

The 91st Annual Council of the Diocese of Mississippi met in St. Andrew's Church, Jackson, on Tuesday night at 7 o'clock.

Hitherto the Council has always met in May. This year it was just at the end of the longest continued cold spell the South has known for forty years. In every town in the state the plumbing succumbed and the whole state was on short rations of coal. The Rector of St. Andrew's could secure only a ton to keep the Council warm and he was compelled to pay $2.00 for the hauling of that ton. In spite of all the difficulties the attendance at the Council was good, though many a familiar face was missed because of enlistments in the army and navy.

Although the present year was only eight months in length a great many of the Parishes and Missions paid assessments and apportionments on a twelve month basis, and the reports of the various financial committees showed substantial balances on hand. It may be of interest to other editors to know that the official organ of the Diocese, THE CHURCH NEWS, paid every obligation and started the new year with a cash balance of considerably over $100.00. **The Council gave a rising vote of thanks to the editor, Rev. Albert Martin, for the way in which he was conducting the paper.**

The principle elections were as follows:

Standing Committee—Clerical, Rev. William Mercer Green, Jackson, President; Rev. J. Lundy Sykes, Laurel, Secretary; Rev. Albert Martin; Rev. L. W. Rose. Lay, Judge L. Brame; Marcellus Green, Dr. Dubar Rowland, Mr. P. S. Gardiner.

Secretary of the Diocese—Rev. Albert Martin, Yazoo City, Miss.

Treasurer of the Diocese—Mr. I. W. Richardson, Meridian.

Registrar of the Diocese—Rev. Nowell Logan, D. D., Pass Christian.

Chancellor—A. M. Pepper, Lexington.

Trustees of the Episcopal Fund and Church Property—Rt. Rev. T. D. Bratton, Jackson; Judge L. Brame, Jackson; Wiley P. Harris, Jackson.

Deans—Of Jackson, Rev. Robt. E. Grubb; of Natchez, Rev. Joseph Keuhnle; of Oxford, Rev. F. N. Atkin; of Pass Christian, Rev. Nowell Logan, D. D.; of Columbus, Rev. J. H. Boosey; of the Delta, P. G. Davidson.

The Council found Mississippi in the midst of an experiment which is being watched with great interest. A Diocesan-Wide Campaign for an Every-Member Canvass in the interest of Missions was being started when the Council convened. Three Secretaries of the Board of Missions of New York, Rev. Robt. W. Patton, D. D., Rev. Louis Wood and Rev. R. L. Clarke were, at the request of Bishop Bratton, in the Diocese for one week before the Council, visiting every point that they could reach in the interest of Education for Missions. These Secretaries were present at the Council, where they conducted, each day and night, a meeting of inspiration and information for both the Council and the members of St. Andrew's Parish, which Parish will at once begin its every member canvass. It was the Bishop's idea to have each delegate to the Council take the knowledge and inspiration back to his Parish and to prepare it for what is at once to follow—a Diocesan Wide Every Member Canvass for Missions. At a conference after the Council a committee of Clergymen was appointed to prosecute this work. This committee is known as the Diocesan Missioners for Missions and is composed of Rev. Messrs. H .H. Sneed, Byron Holly, E. A. De Miller, J. Lundy Sykes, William Mercer Green, Holly W. Wells, Joseph Keuhnle, J W. Fulford, J. H. Boosey, P. G. Davidson, Albert Martin, and G. Gordon Smeade. This committee will cover the entire Diocese in the interest of Missions before Mid-Lent.

This movement brought forth the definite action of the Council concerning a Coadjutor. Purposing to let nothing interfere with the canvass, the Bishop wished to withdraw his request for a Coadjutor, which was definitely made at the last Council. When this became known, the clergy, in a conference, appointed the Rev. Albert Martin to go before the Council with the resolutions, as follows:

That a Bishop Coadjutor should be elected as soon as possible, and to this end the assessments of every Parish and Mission be increased 75 per cent until such time as an Endowment of $50,000 could be raised, and to place a man in the Diocese to raise the said Endowment, the increased assessment to take care of the salary of the proposed Coadjutor until the Endowment should be raised.

The Council passed these resolutions unanimously, and added another —that the Secretary of the Standing Committee should write the various Bishops and Standing Committees of the Church, asking consent, and stating reasons. This brings the long-delayed matter of the Coadjutor to a definite head. It is hoped that he will be chosen by the end of the year, as Bishop Bratton, although recovered from his recent operation, is far from well, and the Diocese is a widely scattered one, with large territory, and railroad facilities not of the best.

New Hampshire Diocesan Convention

The Convention of the Diocese of New Hampshire met Jan. 15 and 16 in the Parish House of Grace Church, Manchester, the Rev. George R. Hazard, Rector. After a conference on the Church and Prohibition and the Church and Socialism, which was held under the auspices of the Social Service Commission, Rev. Samuel S. Drury, D. D., presiding, the Convention opened its session, the Bishop in the chair, and proceeded with routine business. In the evening a public service was held in the Church to present the Church's responsibilities created by the war, the speakers being the Rev. Arthur W. Stone, U. S. N. Chaplain at the Navy Yard, Charlestown, Mass., and the Rev. Howard K. Bartow, Chaplain at Camp Devens, Ayer, Mass. Chaplain Stone told of the many and varied demands made on a Chaplain's time, and Mr. Bartow's story amply justified the War Commission's system of Voluntary Chaplains.

The second day's session began with a Corporate Celebration of the Holy Communion, Bishop Parker being the celebrant.

The morning session proceeded with elections, the only changes being in the Board of Managers of Diocesan Missions and the list of deputies to the Provincial Synod, the Board of Managers elected being the Rev. Messrs. W. P. Niles, A. M. Dunstan and J. C. Flanders, and Hon. R. J. Peaslee, Messrs. J. A. Williams and H. H. Dudley. The deputies to the Synod are Rev. Messrs. Geo. R. Hazard, C. leV. Brine, J. S. Littel, D. D., and W. P. Niles, and Hon. R. J. Peaslee, Messrs. E. K. Woodworth, Geo. Cook, M. Doud and W. A. Whitney.

An amendment to the Constitution, limiting membership in the Convention to men, was defeated, and an amendment admitting women, limited in number, was given its first passage, and will come up for ratification next year.

A committee was appointed to devise an equitable system of making apportionments.

The date of the next Convention was put in May, 1919, the weather in January not being conducive to a large attendance.

The question of prohibition having been brought up, after a spirited debate, the following resolutions were adopted:

That the Convention endorses the prohibitory law enacted by the last Legislature, and expresses belief that, in view of our present state of war, all individual opinions should be subordinated to the policy of prohibition, whereby we may strengthen the physical, moral and spiritual power of the State and Nation, and conserve their resources; and that the Convention memorialize the President of the United States to use his discretionary powers to this end.

Will They Hold Out?

In one of the magazines I noticed a picture of two soldiers in a trench in France. They were talking and the following is their conversation: "I wonder if they will hold out," said the first. "Who hold out?" questioned the second. "Why, the folks at home, of course," was the immediate reply. That picture and that conversation has come to my mind many times as I have watched the folks at home and their attitude toward the war and toward their soldier boys away in France or training in America.

Will they hold out? Is there any question about their holding out and being brave and strong through any sorrow and any sacrifice? As I look at American men and women, especially those in my own Parish, I confess that I wonder with the boy in the trench, sometimes. For I see that the courage of so many is based on material things, on cheery letters and false hopes and selfish desires. Those cheery letters may become downcast and discouraging, those false hopes may be dashed to pieces, those selfish desires may fade away. Then what will be left to support the anxious one? Only that which should have been the stay and support from the very beginning—a firm faith and trust in God.

"A tower of strength our God doth stand, a shield and sure defender" is as true today as it was centuries ago when the words were written by the sturdy old Christian, Martin Luther. God is our tower of strength, our shield and our defender, for we are fighting a war of righteousness, a war of God against advocates and supporters of selfishness and sin and lust and crime. Then why not turn to God and put our whole trust in Him in this time of worry and anxiety?

Parents and friends often express to me their anxiety about their boys, and I comfort them and help them as much as I can. But the best help I can give them is to try to turn them toward God who is anxious to help and is but waiting to be asked. Are you anxious about one of your dear ones who will go or has gone? Then turn to the Lord, your God, in constant intercession for the ones far away, and He will help far more than any earthly power.

There is one service in our Church at which comfort and help and strength can be gained more than at any other. I have told my people about it many times and yet they will not realize the truth of what I tell them. It is the Early Celebration of the Holy Communion, when in the quiet of the morning hour one may come closest to God through the Blessed Sacrament ordained and instituted by the Saviour himself.

American men and women, you must be strong in this year that is to come. You must hold out as the fathers and mothers of Canada and England and France and Italy have held out, with strength and courage and self-sacrifice. Then come constantly to the source of strength and courage: to God in His House, the Church, where you may join with other Christians in worship and prayer and intercession.

THE PROVINCIAL SYNOD OF THE SOUTHWEST

The Provincial Synod of the Southwest held its fifth Annual Meeting at St. Paul's Cathedral, Oklahoma City, Jan. 22-24. In connection with this was also held the twenty-fifth anniversary of the Rt. Rev. Francis Keye Brooke's consecration to the Episcopate. The Woman's Auxiliary to the Board of Missions also held three days of meetings and study classes, at which were present Miss Grace Lindley, General Secretary; Miss Withers, in charge of the Junior work, and Miss Biller, Traveling Representative.

The business sessions of the Synod were presided over by the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D. D., who, in his usual delightfully unique and interesting way, added much zest to the proceedings. The attendance was very good, especially so in view of the unpleasant weather, making travel unpleasant and in some cases impossible. After the first day, however, the weather moderated considerably.

The first day's conference was on the subject of Religious Education. Leader, the Rev. B. T. Kemmerer of St. Louis, whose topic was "A Diocesan Board of Religious Education in Action". Mr. Kemmerer was very interesting. As his topic brought out, the entire program of the Synod was designed, to-wit: Religious Education, and growing out from this, Social Service and Missions. The Rev. John S. Bunting of St. Louis led on the subject: "Religious Education, the Foundation of Parish Organization". He was followed by the Rt. Rev. James Wise, D. D., Bishop of Kansas, who presented a very illuminative account and report of the General Board of Religious Education to the Province.

The following Provincial Board of Religious Education was later elected: Rt. Rev. James Wise, Chairman; Rev. W. P. Witzell, Rev. John D. Bunting, Rev. Charles Hely-Maloney, Prof. A. E. Crawford, C. B. Howard and J. B. Campbell.

The special service in the evening was the commemoration of Bishop Brooke's twentyfifth anniversary as Bishop of the Missionary District of Oklahoma, and the Rev. Edward H. Eckel, former Provincial Secretary, now resident at Fort Worth, Texas.

At luncheon the following day the commemoration event was continued, at which the following addressed the gathering on the long and faithful years of service of Bishop Brooke: The Presiding Bishop, Mayor Overholser of Oklahoma City, Judge C. B. Ames, representing the city Chamber of Commerce; Rev. Phil C. Baird, Ph. D., representing the ministers of the city; Hon. W. H. M. B. Trudgeon, Junior Warden of the Cathedral. Many and earnest were the tributes paid to Bishop Brooke. Dean Bate of the Cathedral presided in his usual easy and pleasing manner. He presented to the Bishop, on behalf of the ladies of the Cathedral, a beautiful silver centre basket and two silver candlesticks. On one of the latter was inscribed "1893" and on the other "1918". On the centre basket was inscribed: "Bishop and Mrs. F. K. Brooke, twenty-five years of work together, 1893-1918". The Dean also presented, on behalf of the Cathedral Men's Club, a handsome study standard lamp. Bishop Brooke, in a very few words, responded feelingly to these many tributes of affection.

In addition to the above tributes and gifts, it was announced that several of the Parishes and Missions within Bishop Brooke's jurisdiction had made contributions to what will be known as the "Bishop Brooke Room" at All Saints' Hospital, McAlester, Okla. It was also announced that Enid, Guthrie and Shawnee had removed all existing Parish debts in commemoration of the Bishop's anniversary. The Presiding Bishop, as in other instances, added the climax to this occasion. After a few words of tribute to the Bishop of Oklahoma, he announced that the sum of $5 had been given by friends in Missouri to help equip the Bishop Brooke Room at the Hospital. Then, in his inimitable and quaint way, "telescoped" with his hands and exclaimed: "Wait! Wait! I overlooked another five in front of that first five. It should read '$55'." Yet this was not right—he found another five; then he found another five, till finally he announced that friends in Missouri had given $5,555 towards the Bishop Brooke's Room at the Hospital.

The second day's program was Social Service. In view of the absence of Miss Maude Miner of New York, who was selected to speak on "Protective Work for Girls in Camp Cities", the program was considerably changed from that scheduled. The Rev. J. H. Lever of St. Louis spoke on the vice problem in St. Louis, and told of local efforts to meet the problem. The Rev. R. D. Putney of St. Louis spoke of probation work among boys.

The Rt. Rev. Frederick B. Howden, Bishop of New Mexico, reported on the training camp situation in this Province. He pointed out that within the Southwest Province there were 500,000 men being trained for army work. This, he said, was 50 per cent of the total men under training throughout the country. For these men there are only ninety-seven regular Army Chaplains, and of these only sixteen are of the Episcopal Church, adding that we also had seven voluntary Chaplains and three Brotherhood workers. He said the need for quick action was imperative, and in this argument he was well and ably supported by the Rt. Rev. W. T. Capers, Bishop of West Texas, who spoke eloquently of the need for immediate relief of the situation. Bearing on this subject, the following resolution was adopted: "That a committee be appointed to take under advisement the steps necessary to provide immediate and efficient equipment for the Army work in this Province, in connection with the War Commission." The substance of the resolution and report were sent to the War Commission by wire, carrying the signatures of Bishops Kinsolving, Howden and Capers.

The following is the newly elected Social Service Commission: Rt. Rev. S. C. Partridge, D. D., Bishop of West Missouri; Rt. Rev. J. C. Sage, D. D., Bishop of Salina; Rev. J. H. Lever, Rev. R. N. Spencer, Dr. J. C. Johnson, H. C. Williams, Mrs. H. T. Nicholls, Mrs. Joseph January.

On the third day the order of the day was the subject of Missions. Among the speakers were Miss Lindley, the Rt. Rev. E. W. Sapphore, Suffragan Bishop of Arkansas, the Rev. E. H. Eckel, Archdeacon Denby, Suffragan Bishop-elect of Arkansas. Miss Lindley suggested a house plan for a national house to house canvass in order to co-operate with the plans for the reconstruction of the country following the world crisis. Her plan was adopted by unanimous vote. The following are the newly elected officers of the Provincial Synod: Rt. Rev. D. S. Tuttle, D. D., President; Rt. Rev. G. H. Kinsolving, D. D., Vice President; the Rev. Henry N. Hyde of Joplin, Mo., Secretary; Charles L. Johnson of Waco, Texas, Treasurer; Rev. A. W. S. Garden, Archdeacon of West Texas, was nominated for the office of Provincial Secretary. Waco, Texas, was selected as the next place of meeting, and the time set for October 22-24 of this year.

Resolutions were adopted thanking the Cathedral Parish for their generous and splendid entertainment of the guests, and for the daily luncheon given in the Cathedral Parish House.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

The First Day of Lent, Commonly Called Ash Wednesday

(To My Readers: During Lent, it is my purpose to write a series of comments, as follows: Today, a comment on the Collect, Epistle and Gospel for Ash Wednesday. Then, on the following weeks will appear in order, God willing, comments on the Epistle and Gospel for Monday, Tuesday, Wednesday and Thursday before Easter, Good Friday and Easter Even. If these comments in any way help at least one soul to a better appreciation of the Passion of our Blessed Lord, they will not have been written in vain. And to Him will be the glory forever. Amen.—F. S. W.)

THE COLLECT

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after the Collect appointed for the day.

"Hatest nothing that Thou hast made." The great object of the Gospel message is this: To make men realize that "God is love". When the whole world begins to absorb the contents of that message, the dawn of a new order will appear. Most of us Christians have better hearing than we have vision. The god of this world has power to dazzle us and blind us. It is necessary for men to enter into the experience of Job if we are to have what the Prayer Book bids us pray for, namely, "true repentance". You remember Job says, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefor I abhor myself and repent in dust and ashes". How many of us have heard again and again that God is love—that He hateth nothing that He has made—and yet year after year have we not continued to live on without any real self-loathing? The reason for this is that we have heard with our ears, but we have not seen with our eyes that God is love. The Missionary's business is to prove to men anywhere and everywhere that nothing human is hated by God. Your work and mine is to get people to look for God's goodness and mercy—to see His worthiness in Jesus—to look into our past history and see His forbearance and patience with us. The more a man can see God, the greater penitent he becomes. Try this Lent to gain a consciousness of sin—not for the purpose of making yourself miserable, but for the opportunity such consciousness will give you of realizing how very patient God has been with you, and how miserably you have treated Him, your best friend. It is in such a way God can best create a new heart in us. Let us resolve to make a clean breast of everything to God. Let us get under the skin of ourselves—not by the thought of the anger of God, but by the sense of humiliation and shame, which must come home to us when we realize the nature of the friend we have betrayed, insulted, neglected, turned away from—that one Friend who knows us through and through, and yet is so willing to make us over, if we will only give Him the chance.

How can we "worthily lament our sins"? First, let us be very careful and honest in our self-examinations, desiring to know what there is in our past and present lives that must be displeasing to God. Then let us deliberately put away the sins of which conscience and the Bible convicts. Cultivate a hatred of the sins and the sinful practices of which memories will remind us. And then have a fear lest we fall into them again. Also cultivate a sense of that shame which you would have if your admirers knew what sins you had actually committed, and multiply that sense of shame by the knowledge that you have done in your Best Friend's sight what you would not have your earthly friends know for all the world. Then detail your wretchedness to God, and you have His and the Church's word for it that the whole guilt is absolutely done away. A sense of that forgiveness should keep us grateful, and humble, and earnest Christians all the rest of our lives. And what the Church bids us thus pray for ourselves, surely she wants us to help all men everywhere to learn to pray for, too.

THE EPISTLE

Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, "Where is their God? Joel ii:12.

"Turn to Me with all your heart." Make a clean breast of all that keeps you from looking every one straight in the face without a sense that you are bluffing. "Rend your heart." This true repentance is evidently something that cuts deep. If people live superficial lives, then repentance is going to be so superficial that fasting and weeping are for them merely forms, and have no inner meaning. One can fast to order; but the reaction is not real. Some can weep to order; but the results are merely crocodile tears. The heathen, and pagan, and natural religions have their fastings. Revealed religion has its fastings and weepings, too; but they do not come from a heart that is really and truly rent or torn—the sense of relief which they bring is only skin deep, and after twenty-four hours is forgotten, except by those who count it a virtue to tell of their good works. The Missionary's purpose is to get a man to bare his heart to a God who loves him and wants to help and heal him of his past. When you get some one to grieve because he has offended and insulted his God, you have made a real Christian penitent.

A good way to make Ash Wednesday a real fast day is to think of that sin or those sins in your life which you would rather die than have the world know about, and then think of your impudence and shamelessness in having committed them before the Being who gave you the very strength of mind or body which you used in committing them. If such memories, even of forgiven sins, does not make food turn to ashes in your mouth, then as yet Ash Wednesday has no message for you.

"Who knoweth if he will return and leave a blessing behind him?" Certainly you cannot tell whether you will have another such chance to come back as you are having while you are reading these words. Prepare to meet with your household in God's house and, remembering that it is your true self which God is looking at, you will help make the Ash Wednesday assembly a solemn one in very deed.

And does it not occur to you that if such a course of action means resultant health, and peace, and spiritual power for you, that you are a miserably selfish and cruel soul if you do not do your utmost to put the opportunity for such health, and peace, and power within the reach of every poor, weak child of man and God who lives on this earth? If the heathen conceptions of religion triumph over God's revelation, remember it will be because some one in a Christian community was sorry only for his own sins, and wept only for his own sins, and repented only for his own sins; and at the last it will be seen that such people are really and truly guilty of the soul-murder and the soul-starvation, and the soul-mutilation of God's less fortunate children—from which charges may God preserve us!

"Where is their God?" Look on this question as the cry of those who would like to know the Christian's true God, and yet have been given no real opportunity. Think of this cry as a challenge from the unchurched in our land, and the no Church in alien lands, to us, who say, "The Lord He is God", "The Lord He is God", and yet make or take no pains to send an answer to this question of their less fortunate brethren. Again, think of this cry as rising to the lips of those who have learned to scoff at religion because of our sinful actions, our negligences, our ignorances, our unchristian-like behavior and attitude. And may such thoughts drive us not to despair and remorse, but to true penitence, and sincere weeping, and real fasting, and earnest praying, which will prove to ourselves and others that we have really turned to God with all our heart.

THE GOSPEL

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest,, anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. St. Matt. vi:16.

The Christian religion is a product of the Holy Ghost, and the Holy Ghost is not only the Life Giver of life, but the author of joy—"joy in the Holy Ghost"! The Christian religion is a joyous religion, and joy is no superficial emotion. A man who has not been forgiven of his sins can not help but be of a sad countenance whenever he remembers the past. And a religion which stresses confession rather than absolution is not going to make joyous converts. The man who formally fasts because he has never known the joy of the Father's kiss of peace, is going to play the part of the elder brother in the story of the forgiving father—he is going to solemnly and sourly fast. Every man who plays a part is consciously or unconsciously a hypocrite. And it is not to be denied that such peopl have their reward. They get a reputation, which is what they desire. The Christian Church has a great duty to perform in getting people to desire and strive for character rather than for reputation. This duty is implied in our Lord's command to "anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father". Reputation has man in mind; character keeps the Father in mind. The joyous Christian will have his deep, true source of penitence locked within himself. And as he shows that true penitent heart to the Father in secret, the Father will give him the outward joy which comes to one from interior peace which comes when one whom no one nor anything can take that interior peace which comes when one hears the words, "Go in peace, thy sins are forgiven thee".

"Treasures on earth!" Is not this the object, and aim, and end of all natural religions, where the treasure sought may run the gamut from good health, through good fortune to good reputation? The reason Jesus wanted the Church to go into all the earth lies in the fact that unless people see the value of treasures in heaven, they very naturally lay chief emphasis on treasures on earth, for man is an acquisitive animal, and unless he sees the reason for preferring things spiritual, he will naturally set his heart on acquiring all of the good things of earth on which he can lay his hands. And what a man sets his heart on getting he is going to work for with a zeal which belongs to religion.

The Ash Wednesday message of mother Church is a call to reality in our relations with God and man. As the call sounds out and we measure our past performance with God's requirements, we will be driven to a natural depression, which only a supernatural power can turn into joy. If we care more for reputation than character, we will conform to the outward penitential requirements, only at some turn in the game to be shown up as one who has been playing a part. If we value our sense life more than our spirit life, we will know it by the "pull" our possessions have on us, and also by an analysis of the things on the performance of which or the gaining of which we have "set our hearts".

If we have no Missionary zeal or knowledge, we will not be much moved by the cry, "Where is now their God"? But if the love of God constrains us, we will bring our tears, our lives, our self-denials as individuals and as families to the House of the Lord, and we will ask God to spare us for a while longer, in order that we may do His work, His great work, and do our utmost to show to all men everywhere that our God hates nothing that He has made, and forgives the sins of all those who are truly penitent. F. S. W.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Quinquagesima	II Kings 22 Ecclus. 17:25; 18:14	John 5	Isa. 52:13; 53-end	I Pet. 4:12; 5:11
M.	II Kings 23:1-30	Mark 9:33; 10-16	Obadiah	II Cor. 4
Tu.	II Kings 23:31; 24:4	10:17-45	Joel 1	5
W.	Jer. 7:1-16	Luke 15	Isa. 58	Matt. 9:1-17
Th.	11	Mark 10:46; 11:26	Joel 2:1-14	II Cor. 6
F.	14:1; 15:4	11:27; 12- end	2:15-32	8:8; 9-end
S.	26	13	3	11:18; 12:9
1 S. in Lent.	25:1-14 II Esdras 1:4-end	Rev. 17	Dan. 1	Heb. 2

QUINQUAGESIMA SUNDAY, FEB-10, 1918

The great reformation under Hezekiah, brought about through the influence of the Prophets Micah and Isaiah (see Septuagesima Sunday), led up to the great deliverance of Jerusalem from Sennacherib (Sexagesima), but this was followed, as reformations are wont to be followed, by a reaction under Manasseh, who "did that which displeased Jehovah, according to the abominable practices of the nations whom Jehovah cast out before the Israelites, and shed innocent blood until he had filled Jerusalem". He even put to death many of the prophets (Jer. ii:30). After a short reign of two years of Amon, son of Manasseh, Josiah came to the throne, under whom took place another reformation, begun by repairing the Temple, an account of which forms the Old Testament historico-topical lesson for Sunday morning. Josiah's reign makes an important epoch in Judah's history, and it is interesting to note the several elements that were jointly effective therein—the priests, represented by Hilkiah; the prophets, including Zephaniah, apparently great-grandson of the other reforming king (Hezekiah), Jeremiah and Huldah, the latter a woman. We may note in passing that this "Book of the Law" is one of the storm centres of modern critical study of the Bible. It evidently coincides with the middle portion of the Book of Deuteronomy, which book represents, according to a conservative critical judgment, "the germinal truths enunciated by Moses as they unfolded in the light of the later experiences of his race and under the inspired teaching of his successors in the prophetic office".

In the New Testament correlative lesson (John v) our Lord traces belief or unbelief in Himself back to one's mental attitude toward the older revelation from Moses to John the Herald, and carries into the eternal world the great principle acted on by Josiah of judgment according to the Word of God.

In this there lies an important connection with the Epistle for the day, with its teaching that love is no mere emotion, but sympathy, together with the Truth of God, while Josiah's great reformation, brought about by the union of priest and prophet, is a grim comment upon the Great Tragedy at Jerusalem, towards which our Lord marches (in the Gospel), the cause of which was the antagonism of priest to prophet (cf. Malachi iv:4-5; Matt. xi:7-19). Altogether, Josiah's reformation seems to furnish a more inspiring Quinquagesima lesson than the present Prayer Book one of lamentation over the destruction of Jerusalem, which finds place in the New Lectionary just after the event (third week in Lent).

The Sunday evening lessons—Isaiah's prophecy of our Lord's sacrifice and St. Peter's comments thereon—are obviously connected with the story told in the Gospel of our Lord's journey to the fated city to act out the drama of sacrificial love.

The morning Ash Wednesday lesson, taken from the prophet whose writings come next, is Jeremiah's appeal for true repentance against false use of Church and ritual, along with which is given the story of the true penitent, the prodigal son.

In the evening, Isaiah's description of the true fast, never more apposite than in these days of food conservation, is accompanied by our Lord's exposition of what true fasting is in its inner essence—an expression of genuine sorrow.

THE SANCTUARY OF PRAYER

The following prayer was written for the Christmas editor of the Minneapolis Daily News by Rev. Dr. James E. Freeman.

Almighty God, the Father of all men, we rejoice that Thou hast made of one blood all nations of men to dwell on the face of the whole earth. Even amid the sorrows and distresses of wars we acknowledge the ties that bind us in a universal fellowship. We believe that even the wrath of men shall one day turn to Thy praise, and that out of all the earth's chaos there shall come the larger, finer, truer brotherhood. At this season, which again reminds us of the coming of the Prince of Peace, we pray for the hastening of the day when men shall beat their swords into plough-shares and their spears into pruning-hooks. Teach us more fully the meaning of Thy Fatherhood, and imbue us more completely with the spirit of brotherly kindness. If we have grown proud or arrogant, humble us; if we have looked upon life too narrowly, do Thou enlarge our vision. If any act of ours has injured or burdened another in life's pilgrimage, forgive us and show us the better way. Teach us, even when we bear the sword, to love our enemies. Bind together in our land the peoples of many names and kindreds and make them one in a high and holy purpose, that shall issue in the universal reign of justice, mercy and truth. Silence, O God, the lips of calumny, chasten the tongue of disloyalty, rebuke those who regard not with devotion the high heritage our fathers gave us. Give to our soldiers and sailors the protection of Thy love and favor and make them the sure messengers of a righteous peace. In the days that are as yet unborn, give us all the strength to bear the burdens and disciplines that shall be ours. O God, if we have never trusted Thee before, make us to trust Thee now. If our pride or selfishness has caused us to forget Thee, forgive us our sin and fill us with a holy and humble fear of Thy name. Blessed Saviour of men, come to this sad and war-weary world and touch it with Thy healing love. Comfort all who mourn, relieve those who suffer, sustain and uplift those who are burdened with sin and shame, and hasten we pray Thee the day of peace for all mankind and prepare us for the larger and better day when man to man the world o'er shall brothers be. We ask this, and we seek the forgiveness of all our sins in the name of Him, who for our sakes, became poor and came to earth on this blessed Christmas day, our Saviour and Redeemer, Jesus Christ. Amen.

Washington, D. C., is literally filled with men in uniform and all the Parishes and Missions of the Church are doing everything in their power to give a welcome to these brave lads who are soon to "go over the top." Those Parishes that are fortunate enough to have suitable Parish houses are having weekly, and sometimes daily, entertainments for the men. It is gratifying to note that many of the men are devout communicants of the Church, especially among the officers. The Commandant at Ft. Myer is a Churchman and the nephew of the Bishop of Bethlehem and the Rector of St. Paul's Church, Washington.

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Confirmation Instructions

by

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

VI

YOUR MEANS OF GRACE

Catechism: "How many Sacraments hath Christ ordained in His Church" —to the question "Why was the Sacrament of the Lord's Supper ordained."

Prop. 1. Life.

We say in the Nicene Creed, "I believe in the Holy Ghost, the Lord and the Giver of Life."

Christ said, "I am come that ye might have life and that ye might have it more abundantly."

Now life is the great mystery. Science can tell us about life but it cannot tell us what life is.

The Christian believes that all life is the gift of God, through the agency of the Holy Ghost.

In all life there are three principles or laws:

(a) The law of birth, by which life originates.

(b) The law of nourishment, by which life is fed or sustained.

(c) The law of adaptation, by which life is developed.

This is true in the vegetable kingdom, in the animal kingdom, and in the kingdom of Heaven.

(a) All life must have a beginning, which we call birth. No creature can give life to himself. Birth is God's act.

(b) All life, when begun, must be fed. At first, in the case of the babe, food is supplied without much effort on the part of the one receiving it, but as the babe grows into manhood, procuring food is partly God's act and partly man's effort.

(c) All life either grows into something higher, stronger, better, or else sinks into something lower, weaker, worse. No life stands still.

(If you will think of an elevator in a tall building one might say that bad men going up are constantly passing good men going down.)

Prop. 2. Grace.

If we were asked to tell what Grace means, we might well say that Grace is God's gift of imparting eternal life to the human soul.

"For by grace are ye saved and that not of yourselves, it is the gift of God."

In short, the process by which we receive the gift of eternal life in the kingdom of Heaven is not essentially different from the process by which we receive life in this world.

"That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Marvel not that I say unto you ye must be born again."

And also we are told that flesh and blood cannot inherit the kingdom of Heaven.

In fact, whereas a great many religious people think that Grace is something which they must produce themselves, it is quite otherwise. Grace is God's gift with which we are to co-operate but which we can no more create than we can create life itself.

Grace may be divided, like life, into three principles.

(a) The Principle of Birth. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Heaven. This is the same as saying, "Except a baby be born, he cannot live in this world."

Holy Baptism is Christ's gift to men, and as the Holy Ghost is the giver of life, so in Baptism, the Word of God, who is Christ, sends the Holy Spirit upon the waters of life and we receive the birth unto righteousness. We become "a member of Christ, the child of God and an inheritor of the kingdom of Heaven." We are born again and admitted into the privileges of Christ's kingdom.

(b) But birth does not give us perfected life, merely the beginning of life. A babe has nothing but possibilities. In order to become a man, he must partake of food. So Christ tells us that He is the Bread of life, and that "Except you eat the flesh of the Son of man and drink His blood, you have no life in you."

The Lord's Supper is another gift that Christ gave to men in order that by partaking thereof, men might "so eat the flesh of the Son of man and drink His blood, that He may dwell in

Again, the Word of God acting u
the food that our souls need in ord
and be members of His Body.

But as in birth the child has no
ng the child must put forth his own
a merely mechanical process, but we
food.

Just as a typhoid patient cannot
but death; so unless our souls are in
and drink damnation to ourselves."
him eat of that bread and drink of th

(c) But this is not all. The bab
knows nothing. He is merely given t
cated, but only if the child does his
development. So "except ye become
kingdom of Heaven."

You must be willing to do what
would "grow in grace."

This we may call the principle o
it, "works."

Having been given life and nouri
"seek" if you would find, and seeking

Thus the Christian life is merely
of all life, it is God's gift plus our effo

QUESTIONS

1. Can we tell what life is? Do we know whence life comes?
2. What are the three principles of all life?
3. How much does God do and how much does the child do in these three operations, (a) Birth, (b) Nourishment, (c) Education?
4. Give our Lord's words which tell us that we must be born again: that we must be fed?
5. Define Grace.
6. Can we save ourselves? What part do our efforts or "works" have in our salvation?

TEXT

"For by grace we are saved through faith and that not of ourselves, it is the gift of God." Ephes. ii:8.

READINGS

1. The law of Birth. St. John iii:1-14.
2. The law of Nourishment. St. John vi:28-69.
3. The law of Adaptation. St. Matt. vii:7-29.
4. The Principle of Life. Romans viii:10-17.
5. The Principle of Life. Romans vi:3-15.

Every-Day Religion

By Rev. J. E. Freeman, D. D.

ABDICATED PARENTHOOD

"Take heed that ye offend not one of these little ones."

Some time ago we heard a distinguished Jewish rabbi speak on the subject, "How shall we care for our boys and girls?" Among other things that he said, with which we enthusiastically agreed, was that the teaching of sex hygiene in public places, notably in our schools, was not only undesirable, but to him reprehensible. The large point that he made was that all these modern practices, to relegate to teachers and disinterested parties those clearly defined obligations that are peculiarly parental, were the evidences of the Twentieth Century tendency to parental abdication. He maintained with irresistible power the transcendent place of fatherhood and motherhood in the upbringing and character-making of the child.

There can be little doubt but that one of the cardinal weaknesses of our time is the lowering of the standards of home life through parental neglect and indifference. Probably nothing is disclosing this more completely than the critical war period through which we are now passing. Army life and the exigencies of the war test and tax character as nothing else has done. It is widely accepted that there is nothing more sacred than the obligation laid upon parenthood, nor is there an institution more sacred in its character and purpose than the home itself. Where there is no fine home influence and no sense of parental responsibility, verily, the people perish. Nothing is writ larger upon the page of history than this fact, that only those nations and peoples endure who first, last and always conserve and protect the interests of the home. When we attempt to trace the greatness or strength of the world's leaders back to its source, it ininevitably leads us to the fireside and to the sterling qualities of some consecrated father or mother. In this connection, it is of more than passing interest to note that many, if not most of the world's benefactors have sprung out of a home condition that was utterly simple, homely and in many instances impoverished, so far as worldly goods are concerned. On the other hand, lacking these externals and barren of luxuries, such homes with magnificent qualities of character in the home leaders, have proved training-grounds for men and women of surpassing richness of genius, and the world affectionately turns to them as the very sources of its inspiration and highest development.

The great question that challenges us today is, are we conserving and guarding these sacred influences that underlie and guarantee our national life and secure to us its best and finest gifts. Again and again we have been reminded of late that modern home conditions are not what they once were. The world is too much with us early and late, and the modern business man, struggling to keep pace with the swift movements of his time, has become but a lodger, where once he was the strong head and defender of that which the Englishman calls his "castle."

With fine deference may we also say that all too many women of our day are carried afield by modern conceptions of living and of feminine usefulness, and many, too many homes, witness to a kind of parental abdication that discloses itself in the weakened and frequently wrecked lives of children who, like Topsy, just grow up uncared for and untended. How many boys, like little David Copperfield, have had their early life embittered and overcast with shadow because the functions of character-making were given over to those who, without affection or responsibility, sought to rule and govern with the hard hand and still harder heart of formal discipline. It is our unfailing conviction, born out of many years of close and intimate study of life, that a majority of the boys and girls who go wrong or who make shipwreck of character, do so as the result of an inferior and wholly defective home environment and an irresponsible parenthood, whose selfish pursuits and pleasures deny to childhood its proper meed of devotion and service.

Of course it is unnecessary to say here that the abdication of parental authority to maids and governesses is nothing less than a crime, and the forfeiture of those sacred and inestimable gifts that God confers upon fatherhood and motherhood. If the war does nothing more than to restore **the tone and character** of American homes, to make us more responsible as well as more responsive to life's most sacred obligations, it will not have been waged in vain. We believe America is thinking more solemnly and seriously upon this great question now than it has ever done before. —Courtesy of the Minneapolis Tribune.

On Marriage

Marriage is called in the Book of Common Prayer, Holy Matrimony, an honorable estate, instituted of God,

GS
THE CHURCH

ymbolical of the mystical union be-
vixt Christ and His Church. It is
ot to be entered into unadvisedly or
ghtly, but reverently, discreetly, ad-
isedly, soberly, and in the fear of
od. "The service in the Prayer
ook implies the man and the woman
be blessed are Christians and there-
re baptised.

Since the State has laws in regard
marriage, the Church instructs that
ese be fulfilled before the Church
remony. "The laws respecting Mat-
mony . . . being different in the sev-
al States, every Minister is left to
e direction of those laws, in every
ing that regards the civil contract. ."

The Church by the above rubric and
its address to the parties to be mar-
ied: "For be well assured that if
y persons are joined otherwise than
od's Word doth allow . . ." clearly
akes a distinction between a legal
ivil marriage and a valid religious
arriage. All religious marriages
ust be legal marriages, but all legal
arriages are not valid religious mar-
iages. A legal marriage has to do
ith the secular relations of life,
hile a religious marriage has to do
ith the Church relations and with
hristianity. A valid Christian mar-
iage is one which is not forbidden
y the Word of God as revealed in
oly Scripture. It must be between
wo unmarried persons, of the proper
ge, not too closely related by blood
r affinity.

Christian marriage is indissoluble
s long as both persons live. "I, N,
ake thee M. to be ..... till death
s do part." (Vow in the Solemniza-
ion of Matrimony.) This same vow
mplies a willingness of both to be
arried, hence mutual consent. There-
ore coercion or fraud before mar-
iage may be destructive of this mu-
ual consent and therefore invalidate
arriage and so render the marriage
oidable in the eyes of the Church,
ut since the civil law governs all
arriages, this must be resorted to
o have such marriage annuled.

Remarriage after divorce is per-
missible by the American Church only
nder terms of the following:

"No minister, knowingly, after due
nquiry, shall solemnize the marriage
f any person who has been or is the
usband or wife of any person then
iving, from whom he or she has been
ivorced for any cause arising after
arriage. But this Canon shall not
e held to apply to the innocent person
n a divorce for adultery; **Provided**
hat before the application for such
arriage a period of not less than one
ear shall have elapsed after the
ranting of such divorce; and that
atisfactory evidence touching the
acts in the case, including a copy of
he Court's Decree and Record, if
racticable, with proof that the de-
endant was personally served or ap-
eared in the action, be laid before
he Ecclesiastical Authority, and such
Ecclesiastical Authority, having taken
egal advice thereon, shall have de-
lared, in writing, that in his judg-
nent, the case of the applicant con-
orms to the requirements of this
anon; and **Provided, further,** that it
hall be within the discretion of any
minister to decline to solemnize any
arriage." (Canon 40 § III of the
anons of the General Convention).

On the Burial of the Dead

The Rubrics of the Order for the Burial of the Dead in the Book of Common Prayer require that the funeral shall as a rule be in the Church not in private houses. Note these words from the rubrics in the service: "The Minister, meeting the Corpse at the entrance of the Churchyard. . . "After they are come into the Church shall be said . ."

"Here it is to be noted, that the Office ensuing is not to be used for any unbaptized adult, any who die excommunicated, or who have laid violent hands upon themselves." (Rubric in the Order for the Burial of the Dead.) But there is no rubric or canon which forbids any Minister from burying the unbaptised with some other service.

"The Redemption of a Community" was the topic of a recent Sunday evening-sermon preached at Christ Church, Springfield, Ill., by the Rector, the Rev. L .L. Riley. Stereopticon slides were used to illustrate the sermon showing how welfare work can improve the financial and the moral status of any community.

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NEWS IN A NUTS
EAST, WEST,

A new crop of Oriental begg masquerading as Armenian or Syr Clergymen, are in the country forged credentials, fictitious lett and such endorsements as they able to elicit from well-mean American Pastors.—The Church F leaf.

The Oregon Churchman celebra its tenth anniversary by giving readers a special New Year's numb artistically printed on calanda paper and illustrated. Editorially typographically it does the publish and printers great credit.

We were delighted to receive other flag immediately at the close the service. Mrs. Graham, who w be recognized as the mother of M Scales, gave us a large and beauti army flag. It was blessed at Evensc and now flies from the usual pla

The Church of the Good Shephe Lexington, Ky., was destroyed by f on Sunday evening, January 20 The fire originated from a defect furnace. It was a frame structu covered with stucco. The loss w approximately $25,000.

The Rt. Rev. Dr. Hunting, Missio ary Bishop of Nevada, has been giv a Church building worth $2,000 Rhyolite, Nev., by the Roman Cath lic Bishop of that state. The buildi will be moved to Good Springs a placed on a lot presented by t Yellow Pine Mining Co. to the Missio

A Chaplain in the army writes: Th young manhood is taking its religi in dead earnest. After this war a these men coming home to find th fathers sitting on the same old ba fence of religion; or shall they fi that we have marched beside them spirit, and found God the sure strength and refuge that human sou can claim?

Twenty societies joined in a patr otic service on Sunday afternoon, Ja uary 27th, under the auspices of th Colonial Dames of New York in Gra Church that city. The Church w beautifully decorated with evergree and the American flag, and the fla of the Colonial Dames draped th sides of the pulpit, from which th Rector, the Rev. Dr. Charles L. Sla tery, spoke of loyalty to country an the need of a return to simplicity public life such as was practiced b General Washington. The offerings the morning and afternoon servic for the Church War Commission Fun amounted to $41,973.

The Secretary of War was high praised, says the New York Time for his interest in religious work the army, by the Rt. Rev. Dr. Willia Lawrence, Bishop of Massachuset and head of the Church War Commi sion, in his sermon at St. Thoma Church on Sunday, January 27th. Th Bishop declared that there was ne for more Chaplains; that the Wa Department was co-operating to th fullest possible capacity, and that th Churches themselves were at fault they did not provide the religiou workers who were needed.

Under the heading "The Church fo Prayer and Worship," the Rev. W. MacCartney, Rector, in announcin the services at St. John's Church Mauston, Wis., says: "We have n fancy attractions, no magnificen preaching, nor do we make our musi a drawing card. We aim to teac plain people, and our only attractio is the Gospel of Jesus Christ and Hi crucified."

The Rector of St. Mary's Church Warwick, Pa., is a warm friend o THE WITNESS. In the last number o his Parish paper he makes the fol lowing request: "Let us send you a sample copy of THE WITNESS. It is the best weekly Church newspape published. You will enjoy reading it and it will tell what is being don for the extension of Christ's King dom."

St. Paul's Day was duly observed by St. Paul's Church, Washington, D. C., when the Rt. Rev. Dr. Harding, Bishop of the Diocese, preached the sermon in the Parish where he had been the Rector for over twenty years. After Evensong there was a reception in the Parish House of former and present members. On the following Sunday, the Rt. Rev. Dr. Talbot, Bishop of Bethlehem, was the special preacher of the day. The Rector, the Rev. Dr. Robert Talbot, announced that a

A Supremely Happy Soldier

According to the Rev. George Long, Volunteer Chaplain, there is a soldier at Camp Dodge, Iowa, who is supremely happy over the entrance of the United States into the war, but for reasons not mentioned in President Wilson's state papers. A colored recruit from the South, dressed in his new uniform, strolled into General Headquarters at the Camp recently with a broad grin on his face, saluted an officer whom he mistook for a General, pointed to his new shoes and earnestly inquired: "Gineral, do de soldier boys git shoes like these all thru de wah?" "I am reasonably sure they will," replied the officer. "An, Gineral, do we's git togs like dese all thru de wah?" "No doubt of it," said the officer. "An' Gineral, am you sho' Uncle Sam's gwine to give us de same kind o' eats all thru de wah?" The officer assured him that the government would provide plenty of wholesome food for the men in the service. "You's not foolin' dis po'h niggah, Gineral?" "Of course not," again the officer assured him. "Praise de gud Lo'd, Gineral, w'y didn't He start de wah a long time afore!" exclaimed the soldier.

An Archdeacon Provides Cakes for Auxiliary Teas

In the Diocese of Michigan City, Indiana, it is the custom of Parish branches of the Woman's Auxiliary to hold annual Epiphany teas. A ring is hidden in the cake served by the ladies and the one drawing the ring is expected to provide the cake for the following year. The Ven. R. J. Long, Archdeacon of the Diocese, was required, according to the custom, to provide the cake this year at the Epiphany Tea given by the Woman's Auxiliary of St. John's Church, Elkhart, and he drew the ring hidden in the cake served at the last Epiphany Tea given by the Woman's Auxiliary of Gethsemane Church, Marion.

My Piano, Our Children, Your Bills!

At the luncheon given in St. Paul's Parish House, Minneapolis, following the consecration of Dr. Remmington as Suffragan Bishop of South Dakota, Bishop Burleson, in the course of a response to a toast, placed his arm affectionately around his newly consecrated co-worker, and said: "After this I shall no longer say, 'My District,' but 'Our District'." The Bishop, however, from force of habit, referred two or three times to "My District" before he completed his remarks. He was followed by Bishop Johnson of Colorado, who stated that he had been strongly opposed to the adoption of the Suffragan Bishoprick in the American Church and expressed the hope that the Bishops of South Dakota might prove that he had been wrong in his opposition, "But," he jokingly asserted, "I am not at all encouraged in view of Bishop Burleson's continued reference to 'My District', notwithstanding his fine resolution. This reminds me of the peculiar uses to which the personal pronoun may be put. Mrs. Johnson says, 'My piano our children, your bills'."

Fiftieth Anniversary Philadelphia Parish

The fiftieth anniversary of the Church of the Holy Apostles, Philadelphia, was observed with an elaborate program, says the Ledger of that city, beginning on Monday evening January 21st. "Historical Evening" was celebrated and the music sung was the same as that at the opening of the Church and Sunday School on January 26, 1868. Mr. George W. Jacobs, Accounting Warden, and Professor William A. Casner, a member of the Vestry, delivered brief addresses on the history of the Parish. A souvenir book, containing 200 pages and thirty illustrations depicting the history of the Parish was published for the anniversary services. Services were held in the three Chapels of the Parish on Tuesday, Wednesday and Thursday evenings. These include the Chapel of the Holy Communion, the Chapel of St. Simon the Cyrenian, and the Chapel of the Mediator. On Friday night a reception was given by the Clergy and Vestrymen of the Parish and their wives to the members of the congregation. The crowning service of the anniversary was conducted on Sunday, January 27th, when the Rt. Rev. Wilson Reiff Stearly, D. D., Bishop Coadjutor of Newark, a former Rector of the Parish, preached the anniversary sermon. The Rev. George H. Toop, D. D., is the Rector.

The Rev. Robert Nelson Spencer was installed as Rector of Grace and Holy Trinity Church, Kansas City, Mo., on Sunday, January 20th, by Bishop Partridge. Mr. Spencer was the Rector of Trinity Church previous to its merger with Grace Church last October and assumed the Rectorship of the merged Churches at that time. The Rev. Robert H. Mize of St. Paul's Church said the Morning Prayer and the Rev. Fuller Swift of El Paso, Texas, who was Mr. Spencer's predecessor as Rector of Trinity Church, preached the sermon.

The New Secretary of the Province of the Southwest

The San Antonio Express gives the following sketch of the work of the Ven. Alfred W. S. Garden, Archdeacon of the Diocese of West Texas, who was elected Secretary of the Province of the Southwest at the recent Synod held at Oklahoma City, Okla.:

"Archdeacon Garden came to the Diocese of West Texas from Canada, December, 1896. His first duties were as Missionary in charge of Goliad and Rockport. He subsequently became Rector of Grace Church, Cuero. The position he held for five years. Upon the urgent request of Bishop Johnson he resigned the Rectorship in order to become Chairman of the Commission of the Episcopate Endowment Fund. In this office he was emminently successful, raising $28,000 in a comparatively short time. In order to relieve this endowment, and all other endowments that had for their purpose the support of education and religious work of the State, he went before the Legislature and secured the submission of a constitutional amendment exempting such endowments from taxation.

In support of the action of the Legislature, Archdeacon Garden carried on a campaign of information throughout the State, both by means of letters and various publications. The result was that the amendment carried by a majority of more than twenty-seven thousand. This was the only amendment of the constitution that was successfully carried, three others having failed in the same election. In 1904 the Rev. Mr. Garden was appointed Archdeacon of the Diocese and in 1905 Bishop Johnson assigned him to the West Texas Military Academy as Rector and Business Manager. It was at this time that the school gained its largest enrollment.

In 1908, after discussing with Bishop Johnson the question of organizing a military school under his own leadership, and receiving the Bishop's permission to do so, he organized the Garden Academy, which continued until 1914. At this time Bishop Capers took over the administration of the Diocese and again installed Mr. Garden as General Missionary and Archdeacon. Archdeacon Garden has been a very strong agency in the building up of the Missionary work of the Diocese of West Texas. He has, through Preaching Missions, aroused great interest in the wider work of the Church, and has been most successful in raising Mission points to organized Parishes."

Early Communions

Its value is thus beautifully expressed by the late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this duty is best complied with as early in the day as possible, when the natural powers of mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought and feeling and purpose are still bright and fresh and unembarrassed; then is the time for those who would reap the full harvest of grace to approach the Altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, "They that seek Me early shall find Me."

An Appeal from a Chaplain

For a soldier to mark time in Hawaii, a small group of islands in mid-Pacific, while his fellows are in France or are preparing to go to France, is the most irksome and exacting duty performed by any partisan of our Army. This condition creates a problem that must be solved.

There is a great movement throughout the Nation to assist the work of the Chaplains. The garrison of Oahu, Hawaii, numbering thousands of men is little benefited by these activities. It remains for the Chaplains to do the best they can, handicapped as they are by a lack of funds.

There is a tremendous percentage of men in the army stationed near Honolulu who are from the middle west, from Iowa, Nebraska, Kansas and Colorado, Ohio, Indiana, Illinois, Michigan. They need the generous interest of those inclined to assist in the Chaplain's work, more than anyone else.

Our most urgent need is ten thousand dollars to complete a Post Gymnasium at Schofield Barracks. There are easily ten men in the middle west who could cover this need. How vital it is to have such a place for athletic recreation needs no emphasis.

A smaller but very vital need is that of writing material. I urge that you help me place in the hands of our men easy facilities for writing home. Just twenty-five dollars a month would meet this need. Are there not twelve persons who will pledge the necessary funds for this cause for the next year?

We need Victrola records and popular songs; we need games, chess, checkers, dominoes, parchesi, and even jig-saw puzzles. When you have finished your newspaper or your magazine, mail them to the undersigned and he will see that they are placed in the eager hands of the men in our hospitals, recruit camps, and guard houses.

Chaplain H. L. Winter, First U. S. Infantry, Schofield Barracks, Oahu, Hawaii.

Coal Conservation Embargo on Marriage

Probably the recent drastic order emanating from Mr. Garfield has worked widespread hardships and curtailed many industries and restricted the freedom of many people, but we have an incident to relate that we believe is unique in this connection, writes the Rev. Dr. Freeman, Rector of St. Mark's Church, Minneapolis, in his Parish paper. A young man came to our office with his prospective bride, presented the usual marriage license, and asked us to perform the ceremony. Everything was in order and perfectly proper but there was one embarrassing question which he blushed to relate. He said, "I am a cook in a hotel and can rarely get off and I have been waiting since last Friday (it was Monday when he saw us) to get married, but I can't get to a jewelry store to buy a wedding ring, so what am I to do?" It was a really serious situation to him but its solution was found when, glancing up he saw a seal ring on our finger, and said, "Can I borrow that?" Of course he could, so we proceeded with the service, and at the proper time he took our ring and with the usual words committed himself for life to the lady of his choice. It seemed curious at the close of the ceremony to have the new bride take off her wedding ring and hand it back to the parson. We wonder how many other couples over the country have found like embarrassment. Perhaps Mr. Garfield and the administration did not design to put an embargo on marriage, but they evidently did.

Did He Laugh? He Did

"A few Sundays ago," relates Tom Thompson of Howard, "our Sunday School Superintendent, while reading the announcement for the day, felt the sudden approach of a sneeze. He quickly reached for his handkerchief, and as he shook out its folds he discovered that he had brought about the raggedest rag of a rag he ever saw and it scared his sneeze away entirely. He hastily crowded it back into his pocket, but not until a few had seen it, and one dignified lady teacher almost snickered out loud.

"A few minutes later this same lady had occasion to use her handkerchief, and when she drew it from her handbag and shook it out—lo, it almost fell in two, split from one hem to the other with a frazzled rent. And as a judgment on her for laughing at him, the Superintendent just chanced to be looking her way—and did he laugh? He did."—Kansas City Star.

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EDITORIAL

THE BISHOP OF UTAH

A good deal has been written about the Bishop of Utah, and his present relation to the House of Bishops.

In order to get a clear understanding of the situation a few facts need to be noted.

1st. The incident is not yet closed, as the House of Bishops must act upon the resignation of Bishop Jones before it becomes effective. This will be done at the meeting in New York, April 10th, if a quorum can be gathered.

2nd. The Bishop of Utah has in no sense been on trial. The House of Bishops is not a judicial body for the trial of a Bishop. The canons provide another court for this purpose.

3rd. Bishop Jones cannot be deprived of his office as a Bishop in the Church of God, by the acceptance of his resignation. He is merely deprived of his jurisdiction in Utah.

4th. The House of Bishops did not initiate any action, by requesting the resignation of the Bishop of Utah, although it might have done so in so far as removing him as a Missionary Bishop from that jurisdiction and assigning him to other work.

5th. The initiative in the matter of his resignation sprang from the Bishop of Utah himself, for, declining to accept advice as to his conduct from his Council of Advice, he came to the House of Bishops to ask the advice of his brethren.

6th. In response to the request of the Bishop of Utah, the House of Bishops spent a day in conference with the Bishop of Utah, and then requested that a committee, consisting of Bishops Tuttle, Kinsolving and Langley, should advise him what to do.

7th. Acting upon this authority the committee asked him to resign, because, in their judgment his usefulness in that particular field was over; not because he had committed any ecclesiastical offense or civil crime.

Thus the Bishop of Utah asked the Bishops' advice as to whether he should continue his jurisdiction in Utah, and the committee advised that he should not.

It was still perfectly competent for the Bishop of Utah to decline to act upon their advice, by reconsidering his intention to ask that advice. There was no compulsion, except his own determination, that he should ask their advice or take it when given (except only that he himself had said that he would be governed by it).

The question therefore before the House of Bishops at its next meeting has no other bearing on the Bishop of Utah than whether it shall sustain his good judgment in asking the advice of that body, or in taking that advice when given.

For axample, a Missionary Bishop might lose his influence in a jurisdiction by eating with his knife, or wearing unusual vestments in Church.

The matter might be referred to his brethren by himself, and they might tell him that it would be expedient for him to resign—inasmuch as presumably the office of a Bishop is to exert an influence for good in his jurisdiction.

There is no stricture of the liberty of speech of any Bishop in this action of the committee, other than when one has offended the canon of good taste in his official utterances, his usefulness is over and it will help the work of the Church if he takes the advice of his brethren and resigns.

There has been no restraint of free speech beyond such restraint as is always in force, namely, the restraint of good taste and common sense, which will deprive a man of his usefulness, though not of his sanctity.

Our Captain and His Army

But thanks be to God, we do not fight alone, and we do not, if we are wise, trust to our own skill in warring against him. If we did that, we could not hope to be victorious against so adroit and skillful an antagonist. There is One who is stronger than he, and He it is who has organized His army and revealed to us the way by which we may so fight that we may attain the victory. He made great sacrifices for this army of His. He suffered great hardships and finally death that He might make it possible for victory to result from faithful service. The fight is waged in His sight and it is His hand which bestows on faithful soldiers the crown of life at the end.

And the army which He organized is the Catholic Church. It is that in which we are all enlisted soldiers; it is by means of that alone that we are certain to gain the victory, for it is to that only that His promise is made that "the gates of hell shall not prevail against it."

ORDERS

Now the army of God, the Catholic Church, is not a mob, but an army, organized, intended to be trained, intended to fight not only in hand-to-hand conflict but also as a unit. And so it has its officers of different grades, whose duty it is to oversee the training of the soldiers and to direct the progress of the battles. And these officers must be first trained and then commissioned. It will not do for a man to take the honor to himself and constitute himself the leader of a seperate band of guerilla warriors, for sooner or later such a band must inevitably find itself either surrounded by and at the mercy of the enemy or else fighting for some selfish and perhaps trifling reason against the main branch of the army, and thus weakening the strength of all. The officers must be commissioned. They must receive their powers and their authority from above—from their superior officers, duly constituted for conferring such authority, who in their turn look to those in higher grades, until we come to the source of all authority in the great Commander-in-Chief. And the officers so commissioned are entitled to the respect and obedience of the soldiers, unless indeed it should be shown in some cases that they are unworthy and incompetent. For to gain and keep respect and obedience which is necessary, the officer must do his part. He will himself respect his office; he will strive to do nothing that will disgrace his uniform; he will try to fulfill his duty to the soldiers committed to his charge. He will use to the best of his ability all the helps that have been entrusted to him by his Captain. And they are many.

BAPTISM

Baptism is of course our enlistment. By it we are signed up for service when we shall have come to age; we are accepted for training in the Christian Camp, and are sealed with the sign of our Commander, in token that we shall not be ashamed to fight under His banner against sin, the world, and the devil, and to continue His faithful soldiers and servants unto our life's end. And from that moment, there is not a time when we cannot be sure that all the resources of the army are at our command. To each one of us are assigned older soldiers to act, if they are faithful to their trust, as our instructors, and a heavenly messenger to act as our guide and protector.

CONFIRMATION

And then, when we have attained a sufficient age, we are fitted out with the whole armour of God in holy Confirmation, and given an opportunity of renewing the vows of our enlistment and taking our place in the ranks of actual warfare.

HOLY COMMUNION

Now one of the prime requisites for the well being of soldiers is that they shall be regularly and sufficiently fed, and the good officer will see that the men under his charge are looked after in this regard. There is food provided in our army, food sufficient and satisfying, even the very Body and Blood of Him for whom and with whom we fight. In the strength of the food we are able to go on from strength to strength until we come to the mount of God. Is it not a reproach to us that so many of our young soldiers, soon after they are admitted to the table of the Lord, are by our failure to impress on them their privilege and to keep them up to their duty, allowed to be deprived of the means by which alone they can retain their spiritual strength, and even their bodily health and to fill their belly with the husks that the swine do eat? If we are to fight, we must be fed. There is only one Food for souls.

Not Peace, But a Sword

Christ's statement that He had come to bring strife and a sword on earth did not mean that He wished any such results to accompany His coming and His work, but that results were inevitable. Christ sets up a standard that arouses the antagnoism of evil-minded men. He tells people to be unselfish, helpful, self-sacrificing, and because people are naturally greedy and selfish and self-seeking, they not only refuse to accept His standards, but oppose and attack those who do. Every moral reform is opposed by those who do not wish to be just and right, and whose self-interests will be injured by the triumph of righteousness. Christ has come to bring peace, but before peace can reign wrong must be overthrown, and wrong cannot be overthrown without a struggle.—*Christian Herald*

The Peculiar Psychology of the Camp

How it Has Affected Christian Workers, and Measures by Which the Camp Secretaries of the Army and Navy Department of the Brotherhood of St. Andrew are Overcoming it.

There is a peculiar psychology in camp life which, until the Clergymen and Camp Secretaries realize it, is apt to be puzzling.

Young fellows who were steady in their Church attendance at home, are not inclined to attend religious services.

Christian men,—aye, Brotherhood members, in some cases,—men who were accustomed in their home towns and cities to help the other fellow, and whisper the word which might bring another into the Fellowship of Christ, have become mute.

They hold back; they refrain from engaging in Christian work; they do not even attend religious services.

All of which applies only to some men, mind you.

Clergymen and Camp Secretaries, who have beheld this phenomena, were astonished. They did not know what to make of it.

Could it be possible, they asked, that men underwent a transformation by donning a uniform?

What was the secret of it?

Officials of the Army and Navy Department of the Brotherhood of St. Andrew began an investigation, and this is what they found:

They discovered that men in khaki are serious-minded; that they are impressed by the fact that they are about to embark upon the Great Adventure; that this does bring to their minds serious contemplation of the Things Eternal; moreover, that they were never more anxious in their lives to attend the holy services of the Church and receive its Divine inspiration.

Then why do they refuse to attend? Why do they hold back? Why have Brotherhood men ceased to pass the word of Christian fellowship to their brothers in khaki?

Simply because the whole thing is so new to them. They have been dumped into the Army like a class of freshmen in a University, but, unlike a University, there are no senior classes to show them the way. They comprise the most heterogeneous lot of men, rich and poor, educated and uneducated, mechanic and laborer.

And no fellow among them wishes to take the initiative, for fear of being criticised. This is natural; it prevails among men in all walks of life.

Moreover, in the Army, the spirit of "waiting for orders" is inculcated. Army men are trained to wait for a command. They do not go ahead, like men in civil life, doing things and saying things as the spirit moves them.

And just at this point, the leadership of the Camp Secretary of the Brotherhood of St. Andrew and his "key-men" becomes effective.

The Camp Secretary, or his key man, goes about among the men in uniform and gives them the word of encouragement that is needed. They invite the men to the religious services in the "Y" building, and to the celebrations of the Holy Communion, and how quickly that invitation is accepted!

The fellows were waiting for that invitation.

They were anxious, eager to go, but,—how strange is human nature,—they were waiting for someone to request them to do what their hearts desired.

The Camp Secretary goes to the Brotherhood man who has been an active worker in his Parish back in the home town, and says, "Mr. Blank, you must realize what a wonderful opportunity we have in this camp. We are expecting you to help. The possibilities for personal work are unlimited, and, as you know, the workers are few. Every man is expected to do his duty."

Whereupon, the Brotherhood man replies that he is heart and soul in the cause, and promises to begin work.

And he does.

The work begins quietly and unostentatiously, but gathers in force from week to week. There are continual interruptions. No sooner is a group formed than a shift of troops takes place, and the group is sent away from the cantonment to parts unknown.

The Camp Secretary loses touch with them, temporarily, but who shall say that his work goes for nothing?

Those key-men, those groups, have seen the vision of service. They will continue their efforts wherever they go, in another cantonment, or in a camp in France, across the seas.

But the important thing is to enlist the men in Christian service; to get them to shake off that silly fear that their comrades will misunderstand.

And in this work the Brotherhood of St. Andrew is playing a leading part.

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Evil and Sin

The problem of the origin of Evil and Sin is older than Christianity. There is no form of religion in which this problem does not enter in one shape or another. Man has ever been conscious that, in some way or another, evil is a reality, that there are things in the world which act against man's good, which are harmful to man's nature, and that there are acts which militate against man's best and noblest life. The earliest and crudest form of religion, the fetich worship, has as its basal principle the propitiation of the workers of evil so that this evil might be avoided, and the highest form recognizes that the "flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that we cannot do the things we would." "There have been attempts in the history of man to deny the existence of evil and the reality of pain and sin, but these attempts have failed, and their adherents have ended their lives in despair by suicide. The philosophy of "let us eat and be merry for tomorrow we die" is but the attempt to blind men to the existence of evil and sin.

Men are talking today as if Christianity was responsible for the teaching of evil and sin, but a casual glance backward over the history of mankind will convince any one of the falsehood of this statement. Sin, evil, and pain are older than Christianity, but Christianity has a complete answer to the scoffer of God because of them. The Cross of Christ is the sclution of the problem of sin and evil, and it is only as we study that Sacrifice on Calvary that we can understand to

[redacted]

non-existent save as we yield to our mortal nature or as we are subject to "malignant animal magnetism."

The Christian starts from two fundamental propositions; first, that all things were made by God; and, second, that all things were made by God for some good purpose. In addition to this, Christianity predicates in man freedom of will, and therefore freedom of choice. Consequently evil arises from a perverted will, from a wrong choice, or from an abuse of those things which God made for good. Sin, which is the mother of evil, is discord in the relation of man to the things of God, a lack of harmony on the part of man with the things of the universe as God intended them to be. Consequently there is no evil in the substance itself,—the evil arises when it is used otherwise than its right use. The sin, or evil, is in the will of the person using the substance. We are in danger of losing track of this truth, and we are tempted to attack evils as if they existed apart from man's use of matter. For evil is not positive; it is negative. It is absence of good, the taking away from something the good that is in it; it is the abuse of matter by which the good use is destroyed or perverted. There is no substance in evil, no nature of evil, no positive cause of evil. Evil is always failure and the cause of evil is always failure, failure to do good or to use matter for the good purpose for which God made it. God made His universe a universe of order and law; evil is disorder, the failure of somethings being used according to God's order and law; it is an action contrary to the established law of its being.

When looked at in this way, the teaching of the Sermon on the Mount becomes clear; murder is not the act, but the perverted will which may or may not produce the act; adultery is not the act, but the depraved will which desires the act; drunkenness is not the liquor but the weakened will which abuses the liquor. We are losing sight of this in all our attempts at the prevention of evil. Yet the Scriptures are full of this teaching; it is what our Lord meant by saying: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blashemies."

A perverted will arises from sin. God created man a moral, free being, giving him the choice of good or evil; He created him and endowed him with free will. As a moral being man has the power to do according to God's will or not, to use the things of the world for good or for evil, to use or abuse the fruits of the earth. Man on one side is animal, on the other he is in the image of God. God took an animal and breathed into him the breath of life and man became a living soul. The animal was created for physical purposes but was to be subordinated to the higher spiritual nature, which was destined to be godlike. So man in his life is under the laws of two spheres, one lower, the other higher. By his freedom of will he can govern his life entirely by one or the other of these laws. By God's plan the laws of man's higher nature were to predominate, and the laws of the physical were to be subordinated to the higher. Man's body was to be the instrument of man's soul. But in order that man's moral nature could develop spiritually, it was necessary for him to be able to choose. Sin is the wrong choosing. It is the placing, contrary to God's economy, the lower nature above the higher. It is the yielding of man to the laws and demands of the animal in contradiction to those of the spiritual. So comes evil and sin. Sin in the choice; evil is a result of that choice. Where God intended harmony of all the order, man produces discord. Nature is out of joint; nothing works in agreement; hence evil and its attending companions.

Evil, therefore, can only be overcome by man's doing the will of God, subordinating his will to the will of God. Until that is done, evil will be in the world. So it was that Jesus Christ came into the world to do the perfect will of God, and by so doing redeem the world. It is only by sacramental union with Him, our wills being conformed to His will, that we can ever hope to overcome evil. No law or institution can ever do away with evil as long as man yields his "members as instruments of unrighteousness unto sin," as "servants to uncleanness and to iniquity unto iniquity." It is only by the seeking first the kingdom of God and His righteousness that man can be saved from evil. The will of each and every man must be transformed and conformed to the will of God. We are so impatient of discipline and self-control; we follow after all kinds of panaceas which promise so much and are so destitute of result.

Pain and disease belong to man's physical nature; they may result from the overindulgence of that nature, that is, from sin, or they may not. Pain is the body's method of indicating disarrangement of the harmonious working of its parts; it is nature's signal of distress, to be heeded in order to escape greater pain. Disease is the breaking down of the body through some agency acting upon it. Both pain and disease belong to man's animal nature, and are not necessarily evil. They may result from evil and from sin, and in many cases they do. Much pain and many diseases come from man's selfishness and man's defiance of the laws of God's universe, and so may be removed by the conformity to these laws and to the will of God.

So here is the conclusion of the whole matter. Sin, evil, and pain arise from the failure of man to make his life by his will agree with the will of God as shown in His universe. It is all in man's will. However, since man sinned ages ago as well as he sins today, evil is not overcome in a moment. By the grace of God we can by the Blood of Jesus Christ overcome the sin that is in us, and by so doing help to conquer the evil in the world, and only so. When Christian people really live their religion, then much evil will disappear, but not before they do. No law or institution, no federal enactments, will do this for us. Only by personal repentence, and this is the changed man, can this be done.

H. P. S.

Full Measure

Neither should I give my Lord short measure at this service, by entering late or leaving early. In one of His warnings He orders me to give "good measure, and pressed down, and shaken together, and running over. For, with the same measure that you shall mete withal, it shall be measured to you again." Luke 6:38. Can I expect a full bushel of reward in the next life if I cut off a peck at the beginning and a peck at the end of a divine service? No. The measure I used toward God was a half-bushel; and thus my deserts should be. Therefore I will offer my Lord a complete service, an undivided heart. If I refuse to do this I am mortally stingy with my worship.

The Mystery of Pain

By the Rev. Harry Ransome

How can we account for the mystery of pain and suffering? It cannot be guessed; and to dismiss it as an illusion of the mind is impossible. But it is a grave question whether increased material comforts have not encouraged timidity of pain and suffering and deepened the tendency to look upon them as foes to human happiness. Much of our humanitarianism is based on this idea; and many gladly donate time and money to establish institutions which aim to reduce suffering in order to increase the sum total of human happiness. By yielding to these kindly impulses, stirred without doubt, by a genuine spirit of altruism, the belief is fostered that every form of suffering is abhorrent. Were suffering really the ultimate evil, and were physical comfort and enjoyment really the ultimate good, such an attitude would be the perfection of charity. Much of our philanthropy is simply the "positivist" doctrine of August Comte in modern garb. This "religion of humanity" is frankly agnostic, although it raises the Cross upon its brow in preaching that the self-sacrifice of the few is necessary to secure the greatest amount of enjoyment and comfort for the many, hence love to our neighbor is the fulfilling of the law. The average man freely accepts this religion; he does not concern himself about any theory of life or hereafter, but busies himself "going about and doing good." Let no one fault those who are helping to relieve human suffering in any form, but we venture to raise the question whether they have really grappled with the problem of pain and suffering or truly helped to raise the sum of real joy and real happiness in the world.

One thing we cannot overlook. However undesirable pain may be in itself, it is a necessary condition of life. Pain is the inevitable condition of growth and expansion; no life but at the cost of suffering, seems to be the universal law of evolution. To survive is struggle, and to struggle is to suffer. A world without trouble or suffering is a world without progress; even the fatal mistakes of one generation are the ascending steps by which the next may rise to greater perfection and safety. One man's boat strikes the rock in the harbor, afterwards a buoy is lifted up, and the fleets go forth in safety.

But does this adequately explain why the innocent suffer so much pain and sorrow? Why is it? From how many hearts has this cry gone forth? How often events come into our lives touching them vitally and then pass out again without unveiling their true import; their spiritual effect on ourselves and others we cannot always fathom, but we know and feel they bear some unseen relation to our spiritual selves. Pain and sorrow touch all of us, and the full reason why they have come into our lives is unknown, but the result is felt for good or evil. Perhaps a little light will glimmer through the darkness if we approach the mystery from a Christian standpoint.

The source of our spiritual life is Almighty God; for all activity flows from Him, through Christ, to us. This was made possible through the Mystery of the Incarnation when the Word became Flesh and gathered us into His Incarnate Life and His eternal Priesthood. The sacerdotal character of Christ is stamped upon each of us. As members of His Body we share in His priestly office, and as individuals we must each make our priestly offering, and the sum of the priestly offering of mankind is united to His offering on the Cross. Hence our offering partakes of the nature of sacrifice. Sacrifice becomes the supreme act of our life, and suffering, pain and sorrow are part of its reality.

And the power of sacrifice is love. Truly, God must have loved man, for He reveals himself as a sufferer; as One who bore, what we call, pain and loss. These were His portions. He emptied Himself, and at once His sorrow became visible to the naked eye. How can we explain the mystery of His suffering? How can we account for this exhibition of toil and self-abnegation? In no other way than to believe it was an exhibition of the power of love. Pain is latent in our highest state because we cannot escape from it in this life, but it lies hidden and almost unfelt under the form of devoted sacrifice. Our Lord sacrificed Himself willingly for others' good, and in this sacrifice, despite pain and sorrow, He found His joy. "Who for the joy set before Him, endured the Cross, despising shame."

All sacrifice is the instrument of joy, for devotedness and self-giving are the conditions of that joy which spring from love. Only when the love in the sacrifice grows cold, does pain begin to be felt as pain, intolerable and bitter.

At times we seek deliverance from pain, sorrow and suffering. We seek deliverence by taking away; God gives deliverance by adding, that we may realize that the noblest form of life is found in sacrifice and often for ends unseen. One is stricken down and withdrawn from active service to live a life of pain; another is taken away and the family is deprived of a bread-winner, these or some other form of pain or sorrow come to us all and our faith is tried. But is it possible that Almighty God is teaching us that of all which could be spared from life, our sacrifice in which pain and sorrow are gathered up, can be spared the least? Is it possible that through suffering and sorrow, He is separating us from much which we hold dear, that He may draw us more closely to Himself? Drawing us into the Atoning activity of Christ's Passion and eternal Priesthood? We suffer? Yes! for the way of the Cross is the suffering way; and yet for us, even as it was for our Lord, it is the way of lasting joy and happiness. The reason we are made or seem to be made for pain and sorrow is, because we are made for love; and the privilege of sacrifice is a sign and proof on how good a plan the world is formed. A human life in this world, free from everything that has in it the element of pain and sorrow, is a life not worth living—intolerable and wearisome, for the spring of real joy is taken from it.

What then shall we do with the pain and sorrow which come to us? Let us make it the material of our priestly sacrifice, and share in the fellowship of Christ's sufferings. We cannot, always, see the end of this suffering of ours; we cannot penetrate into the full mystery of the sacrifice, but we know that no true sacrifice was ever made to Almighty God in vain. Moreover, too, even in this world, we can, out of our painful experience bring joy to others. Financial worry, family troubles, a cruel malady, moral loneliness, unrealized love was the record of one man's life. A weak man would have given away in despair, but Beethoven out of the depths of his sorrow and distress undertook to create joy, and he did so in his Ninth Synphony.

The Parson on "Slackers"

There are some very good words which have come into their meanings in the process of gathering the men for the camps. One of these which keeps coming into the Parson's mind is the word "slacker." He thinks it is a good word for the thing it is meant to express. It has a snap to it, like the crack of a whip. Evidently there was a need for such a word, though the Parson thinks it does not belong altogether to the boys. Mr. Hoover has taught us its meaning as applied to our food. War bread is the thing to eat. Water is good enough to drink. Mr. McAdoo has taught us its meaning as applied to our money. There are money slackers. There are, in fact, all sorts of slackers, and it is a difficult thing for any of us not to get caught somewhere—the word fits so many things. The Prayer Book describes the "slacker" well. He is the man who has left undone those things he ought to have done and done those things he ought not to have done, and there is no health in him.

Somehow the Parson's mind will not let him stop with the men in the camps, or in use of food or money, or any other of the ordinary things or people at which the word is flung so freely. His thought keeps running off into broader and somewhat different fields. He wonders, for example, if it would not have been a good thing if we had discovered this thing a long time ago, and applied it to our religion with something of the snap we give to it now.

Does any one, for example, think that if the great multitude of those who profess to call themselves Christians had lived anywhere near to the true spirit of their professions, that there would have been any war? The Parson does not. Does any one suppose that if men had listened to and heeded the clear teaching of the Christian Church for a century there would have been this war? And does any one think for a moment it is going to do us or the world any good to eat war bread, to save sugar, or buy liberty bonds, or subscribe to Red Cross funds and send 2,000,000 of our boys to the frout in France and Italy, if our loyalty to the expressed spirit and mind of the Christian Church is to be thrown into the discard here at home?

The Parson has very positive views about that. Indeed, he suggests perhaps the most urgent need today may be to get ourselves into line with the spirit and teachings of the Church; to wear the **khaki of the Church;** to get into training to apply this spirit among ourselves:—then and then only will our efforts in France or anywhere else get the push behind them which will carry us over the top of our customary neglect of and indifference to these things,—into "no man's land" where we have yet to make the struggle.

In other words, our loyalty today, if it is to be of any permanent value, must be a loyalty to the spirit and purposes of Jesus Christ, not as we as individuals think this spirit and purpose to be, but as they are organically represented in the Church. Without this loyalty to the Christian Church, our talk about our fighting to preserve our free institutions, and country, and flag, reminds the Parson of the man in the good book who undertook to build houses upon the sand.

HENRY HERBERT SMYTHE

Are They Praying for Us at Home?

The following poetry was written by one of the Tommies in France.

TO MY MOTHER

Are they praying for us at home?
Are they meeting together in prayer
Or going on still in the same old way
As they did when I was there?
We thank them for their money,
We thank them for their care,
But, oh, just tell them, Mother dear,
We are needing so much prayer.

Will you ask them to gather together
To meet at our Father's throne
That we may be kept from faltering
When we feel we are standing alone.
There are moments when courage fails us,
When dangers around us stare,
Oh, tell them again, dear Mother,
We are needing so much more prayer

Surely their voices must touch us
As they echo from over the seas,
And call us away from our pleasures
To help them on bended knees.
We are sending them money and comforts
And seeking their burden to share,
But oh, let our meeting be crowned
When kneeling for them in prayer.

Victory

I said, "Let me walk in the fields;"
He said, "Nay, walk in the town;"
I said, "There are no flowers there;"
He said, "No flowers but a crown."

I said, "But the sky is black,
There is nothing but noise and din;"
But He wept as He sent me back—
"There is more," He said, "there is sin."

I said, "But the air is black
And fogs are veiling the sun,"
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say;"
He answered me, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He,
And I walk in a light divine,
The path I had feared to see.

GEORGE MACDONALD.

The members of the faculty of the Episcopal Theological School, Cambridge, states the Rhode Island Record, are in turn serving St. George's Church, Central Falls, during the vacancy in the Rectorship caused by the resignation of the Rev. S. M. Dorrance, who is now a volunteer Chaplain at Jefferson Barracks, St. Louis, Mo. He put the Parish in such a well organized condition and filled it with such loyalty to the Church, that it will run itself for some time.

The Churchwomen of the Diocese of New York are providing the funds for the erection of a Chapel at the cantonment near San Antonio, Texas. The movement is under the leadership of Miss Emily Warren.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XVI

The Day's Work

(Continued from last week.)

11:45 a. m.—Brrrrrr.

Telephone.—"Mr. Blank, this is Ethel. Would you be willing to write me a letter of recommendation? I wish to enter a training school for nurses and I must get such a letter."

(Letter promised.)

—

11:50 a. m.—Brrrrrr.

Telephone.—"Good morning, Mr. Blank. This is Mrs. M———. Of course I do not want to make any fuss about it and I am speaking merely to let you know that your treasurer is not very accurate. I subscribed fifty cents a week to the Church: but this Spring I was eight weeks in Europe and when the treasurer sent my bill he included those eight weeks. I always understood that Sundays spent out of town were to be deducted from the subscription. My repair bills on my automobile have been so great this year," etc.

(The Minister thanks heaven for his uncomplaining poor, and says he will see the treasurer about it.)

—

12 noon.—Brrrrrr.

Telephone.—"Hello, this is Jack. (Jack is an intimate friend.) What have you been doing? Dozing over an old stupid sermon? You ought to get out among the people, my boy, learn human nature, and not go prosing away in your study. Come over to dinner . . . No time for it? Nonsense. Let up once in a while. No use taking things so seriously. Can't come? Well, I'll try you later. So long."

—

12:30 p. m.—Brrrrrr.

Telephone.—"Hello, is this Reverend Blank? This is Mrs. H———. We are organizing a great musical festival for the benefit of the hospital. We want you and your wife to be among the patrons. This will entitle you to a reserved seat. The two tickets will be five dollars. We may count on you, may we not?"

(The Minister sighs and thinks of a new book he had intended to buy and of his wife's suggestion about a pair of new shoes. But he yields. When the night for the concert finally comes he sends his tickets to some one who had nerve enough to refuse, and later, when Mrs. H——— sees the Minister's wife buying a pair of inexpensive shoes, she remarks to a friend that the Minister must be very close with his wife's allowance.)

—

12:50 p. m.—Brrrrrr.

Telephone.—"This is Mrs. K———: We have a guest who is a fine singer and I have asked her to sing a solo Sunday morning."

(The music for the following Sunday has been already carefully arranged and the choir is fairly bursting with a new anthem.)

Minister (gaining time).—"I shall be glad to call upon your friend. When did she come? How long will she stay?"

Telephone.—"I hope you will call. She will sing of course, but she would like to be asked by you. She will want to practise once in the Church. Could you get the janitor to open it on Thursday, and could you get the organist? And would you be willing to stand in the back of the Church to see if her voice carries?"

(The Minister is in a tight box. He reserves to himself the privilege of inviting outsiders to sing. The choir is touchy about unknown and unannounced soloists. So is the Minister.)

Minister.—"It is very kind of you, but I had better call before we make final arrangements."

Telephone.—"Oh, it will be all right. Will you put a special notice in the paper? The solo is entitled 'Thy Tender Mercies Ever Near.' It would be very nice and complimentary if you could have a sermon on 'Mercy.'"

(Here the Minister resolves to preach on "Patience.")

Minister.—"We will see. I shall call. Good-bye."

(The Minister sighs as he thinks of there a meeting tonight? This is Charlie Wiggins. I forgot what you said this morning."

(The Minister answers Charlie and gives up the nap.)

—

1:20 p. m.—Brrrrrr.

Telephone.—"This is Mrs. R———. When are you coming over our way? Ma wants to see you about a brother of hers in the West. You went past our house on Saturday and did not stop in."

(Minister recalls a hurried trip to that neighborhood.)

Minister.—"I did not have time to stop; I was making a sick call."

Telephone.—"It would have taken only five minutes to drop in, and ma had so much to say to you."

(The Minister had passed twenty houses of his people on that trip and he wondered if all the people were at the windows watching him go by. "Drop-ins" are never counted as calls anyway.)

Minister.—"Please tell your mother that I will call soon."

—

1:40 p. m.—Brrrrrr.

Telephone.—"This is Mrs. A———. My aunt has been ill for two weeks and we thought perhaps you did not know it."

(Neither the aunt or the niece was a member of the Minister's congregation, but both were wanderers from fold to fold, and attended every funeral in the town.)

Minister.—"I am very sorry. I hope she will soon be better."

Telephone.—"She wondered why you had not called. The Methodist Minister and the Disciple Minister and the Presbyterian Minister have all called and we are expecting you."

(The Minister promises, and thinks of the scores of people who really need him and upon whom it would be a satisfaction to call. His errands now keep him two hours in the open air.)

—

4:15 p. m.—Brrrrrr.

Telephone.—"I have been trying to get you for two hours. I have heard that Mrs. K———'s guest is to sing a solo in Church Sunday. Is that so?"

Minister (trying to decide whether the speaker is "pro" or "con").—"Mrs. K——— spoke to me about it."

Telephone.—"Well, I think it is too bad when we have so many in the choir who could sing solos, that we must ask some one from outside."

Minister (truth being wiser than fiction)—"She only volunteered. I did not ask her."

Telephone.—"I thought so. I said to several that it was very strange if you wanted her to sing. I will just make it plain that Mrs. K——— is trying to force her guest upon us."

(Here was sufficient cause for an absolutely new denomination of Christian people in that community, so the Minister had to apply sedatives. They were effective.)

Telephone.—"Well, I will say nothing about it. But others think as I do."

(No doubt; and others do not.)

—

4:25 p. m.—Brrrrrr.

Telephone.—"Good afternoon, Mr. Blank. This is Mrs. C———. Has this not been a quiet, peaceful day? Such a restful day. How you must enjoy these calm summer days when your hard winter's work is over. I have been lying in the hammock all day, reading. We want you and your wife to go with us on an all-day picnic on Thursday. We shall get an early start in our automobile, find a cool spot, have lunch, and return to our house for dinner at night. You can go, can you not?"

Minister.—"I am very sorry, but I have a funeral on Thursday."

Telephone.—"Oh, what bad luck. To think that we have selected the one day of the week when you could not go. So sorry. Good-bye."

—

(The Minister's dinner is interrupted four times by the telephone and he hurries off to meet his boys. That night he dreams that he is conducting a funeral, the music being furnished by the book agent, Charlie Wiggins, and the soloist. Each carriage is equipped with a telephone, and Sam Hibbard is passing "New Thought" circulars to the mourners. Toward morning he seems to be aroused by the telephone.)

Brrrrrr.—He starts up.

Telephone.—"Good morning, Mr. Blank This is Mr. F———. My automobile will be at your door at 8 o'clock for your use all day. I shall be glad to send it every Wednesday for you. Don't thank me. I know how much you need it and I can send it just as well as not. Good-bye."

The Minister drops asleep again and awakes at 8:15. Hastily he goes to the window to take a glad look at the automobile. It is not there. Then he realizes that it was all a dream.

8:20 a. m.—Brrrrrr.

So he begins the day again.

The War Camp and Social Customs

Ella C. Hartshorn

In our work as travelers' aid in Battle Creek we have come in touch with certain conditions which have led us to think seriously along some lines we wish to bring to your attention.

It will be no new thought to you that the stationing of an army camp brings perplexing problems to every town and village contiguous to the war zone in which the cantonment is located. We are doing the best we can to solve these problems locally; but there are certain of them which belong to you and which you only can solve, and it is in their solution that we invite your thoughtful co-operation.

The army is made up of men from the farms, the factories, the mines and the offices; such men as you meet in society, in business, on the street, wherever you go, for the selective draft falls on all classes alike. Men of affairs, and men whose names would not be known in the city block in which they live; men of fine intellectual and cultural attainments, and men totally unlettered and unlearned; men of the highest moral and religious standards, and those whose lives have never felt this higher touch, are associated together on a military basis—just men.

When these men are mobilized in an army, their distinctive dress is discarded and they are all subjected to the same regulation routine of life, including requirements of personal cleanliness and rigid discipline. In a few weeks differences in personal appearance are reduced to a minimum; but character is not so mobile a thing, and they are, for the most part, essentially the same men as before they entered the army. They have the same hopes and desires, the same ideals and standards of life, the same social and business possibilities as they had six months ago; nothing more, nothin less.

The great difference lies in the fact that they are now going out to fight the battles of our common country—their battles and ours; and this has brought them into a new relation to society and has made us think of them as many of us had never thought of them before—as our brothers.

We would give all honor to these men who are going out to sacrifice a portion of their life's best years, and life itself, if need be, that our national integrity, our national institutions, and our national standards may be preserved. We would show them every courtesy and kindness, and we would do all in our power to give to those who still need such service a vision and incentives to a higher life and a nobler manhood; to help them to such furnishing of heart and mind that they may live a noble life, even when there is no one near to see or care—fit representatives of the country we so dearly love.

But I fear that, through mistaken notions of our relation to these boys of yesterday, these khaki clad men today, we are not only endangering those who are dearest to us personally, but we are actually lowering the standards of our own social life at the home base, where it ought to be kept pure and sweet and high in order that a wholesome sentiment shall be maintained which shall be a continual challenge and a perpetual incentive to our men in field and camp to maintain high personal and army standards. And by lowering our standards at the home base, we are making it easier for our soldier boys to go wrong, and hence harder for them to keep right and maintain the clean, high standards of living which we covet for them, and which a vast majority of them seek to establish in their own lives, such standards as will make them worthy exponents of a Christian democracy in a world reaching out for democratic standards.

There is just one of these questions which I want to speak about in particular; and I beg all who read this message to give the matter their thoughtful consideration. Some of the soldiers have recognized its importance, and have warned young women against the practice; others have remained silent, and still others, I regret to say, have welcomed the social opportunity it gave them which they could not command in any other way. It is the custom which our young women have inaugurated of placing their names and addresses in the magazines they send to camp, or in packages they send for the soldiers, of which I speak. I can understand that this is not done with any wrong motives; it is just the thoughtless act of girlhood which responds to the heroic in war and yields to this expression of patriotism while it fails to follow out the act to its logical results. While some of the men in khaki have seen this and have spoken against it, others have met the challenge and have written the girls, and out of this correspondence are coming relations which well determine the future of many of our girle for weal or woe.

It is to the mothers that we must look to warn their daughters of the serious danger of this unwholesome practice and secure its correction, and where the mistake has alrady been made, shall we not urge them to take such measures as are possible to prevent further harm coming from it?

Should a stranger from any other where come to your home unrecommended to seek your daughter's acquaintance, you would ask for references and investigate his character and past life before you would accord him the right to your daughter's society. You would want to know whether he was a man of character and integrity, worthy to be your daughter's friend, or whether he was a faithless husband who had deserted his wife and family, a man of criminal tendency, or a social parasite seeking your daughter's society only to lead her astray, and it would be only when you found that he measured up to proper standards that you would admit him to your home.

Why not maintain the same social standards with these men in khaki? If a soldier seeks an introduction to your daughter, why not write the pastor of your church, or some other responsible person in the town from which he has come, and ask him to look up the young man's record and inform you if he is a proper person to be received into your home?

If he is a true man, and seeks your daughter's society for legitimate reasons, he ought to be glad to give you responsible references and welcome such investigation, for it would put him upon an acceptable footing and rid him of embarrassment. If he is not a true man, this would be brought to light, he would be kept in his proper place, and your daughter would be saved from the humiliation and sorrow that attends such unwarranted association.

Would not our worthy young men welcome such investigation which would place them on the accredited list, socially, so to speak; and would it not save much of the sadness and sorrow of heart attendant upon war if our daughters were thus protected in their intercourse with our soldiers?

We do not wish to deprive our young women of any legitimate privileges, nor do we wish to deprive our soldiers of the fullest social enjoyment that can properly be accorded them; but would it not be a real boon to all persons concerned if these suggestions could be carried out and all placed on a safe and secure social basis?

OUR CHILDREN'S CORNER

THE DISSATISFIED LILY

In the Northland, there is a lovely little River between two beautiful lakes. Trees and shrubs and tall Grasses grow along both sides of the River. In the water, all the way down this River are many pretty Flowers, dainty little pink blossoms, the blue Water Hyacinths, Yellow Water Lilies, and White Water Lilies. I think flowers are much like people, for they like some things, and other things they do not like. Many like plenty of water, some do not like it at all. Some love the Sunshine and others love the Shade. Sometimes they who are in the Shade sigh for the Sunshine, and they who are in the Sunshine long for the Shade. Once in a while it happens that some Flower, made for the Shade finds itself out in the open Sun, then it discovers that the Sun it sighed for is not good at all, and it begins to droop and finally fades away. In this River was a charming group of the whitest Lilies you ever saw, with delicate yellow hearts. All the day long the Breezes played over them, and the Sun shone, and there came from them a sweet, eweet odor. The Bees and the Butterflies, and the Insects hovered over them and gathered sugar from their yellow hearts. Everyone who passed by in Canoe or Boat said "How beautiful" and beautiful they were. They seemed so satisfied to be and do what God had planned for them. But here is a sad story. One Lily, and she was the largest and most beautiful of them all, was not a bit satisfied to be where she was, nor to live as she was living. She cried out, "Why am I here in this lonely place? What good is it to be sweet and beautiful when so few pass by to see me and admire me?" It did not satisfy her that a poet came by one day and wrote a sweet song about her, or that an artist painted a picture and she was the center of the picture. No, she was dissatisfied still. Then one day someone came by and saw her, and bent down and plucked her from her roots. The pain was very great and she almost fainted away. The lady who plucked her smiled on her and smelled of her perfume and then dropped her into the bottom of the canoe, and presently forgot all about her. Then she wished she were back on the bosom of the River where the Bees hummed and the Butterflies hovered and the Breezes played all the day.

POEMS Worth Preserving

Selected by

THE REV. FRANCIS L. PALMER

THE GOOD SHEPHERD WITH THE KID

IO VISTIS!

(The author, William Wetmore Story, was a famous sculptor, but well known also, as poet, essayist, and novelist. He was born in Salem, Massachusetts, in 1819, and died at Vallombroso, Italy, in 1895. While living in Rome he was an intimate friend of Landor and the Brownings.

The Latin title may be rendered "Hail to the Vanquished!").

I sing the hymn of the conquered,
who fell in the battle of life—
The hymn of the wounded, the beaten,
who died overwhelmed in the strife;
Not the jubilant song of the victors,
for whom the resounding acclaim
Of nations was lifted in chorus, whose
brows wore the chaplet of fame,
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting
the sun
Whose youth bore no flower of its
branches, whose hopes burned in
ashes away,
From whose hands slipped the prixe
they had grasped at, who stood at
the dying of day
With the wreck of their life all around
them, unpitied, unheeded, alone,
With Death swooping down o'er their
failure, and all but their faith overthrown.

While the voice of the world shouts
its chorus—its paean for those who
have won;
While the trumpet is sounding triumphant, and high to the breeze and
bravely a silent and desperate part;
Gay banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned
victors, I stand on the field of defeat.
In the shadow, with those who are
fallen, and wounded, and dying, and
there
Chant a requiem low, place my hand
on their pain-knotted brows, breathe
a prayer,
Hold the hand that is helpless, and
whisper, "They only the victory win
Who have fought the good fight, and
have vanquished the demon that
tempts us within;
Who have held to their faith, unseduced by the prize that the world
holds on high,
Who have dared for a high cause to
suffer, resist, fight,—if need be, to
die!"

Speak, History! Who are Life's victors? Unroll thy long annals and
say,
Are they those whom the world called
the victors—who won the success
of day
The martyrs, or Nero? The Spartans,
who fell at Thermopolae's tryst?
Or the Persians and Xerxes? His
judges or Socrates? Pilate or
Christ?

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RICH MAN, POOR MAN— WHO SUPPORTS THE CHURCH?

By Dean Walter S. Pond, Chicago

The reason why we cannot preach it better, and the reason why we can not have all the play interests and the Parish House activities that we ought to have, and the reason why our Church cannot afford to do all she would like to do on the subject of Social Service, is because it takes money to run a local Episcopal Church. If we do not have the money we cannot do all that we would like to do. No average Episcopal Clergyman would prefer to fail rather than to succeed. Whether it be East or West, or North or South, there are rich Episcopalians who are supporting the Church generously. There are also rich Episcopalians who are doing but very little to enable the work to go on. There are also poor Episcopalians who are making great sacrifices to enable themselves to have their religious privileges. And there are some poor Episcopalians who could do something for the Church annually and monthly and weekly who are doing nothing whatsoever. In a Church that is not many hundreds of miles from Chicago, there is a splendid Clergyman (just beyond the prime of life) who has been rated, for years, as one of the best preachers in his Diocese. He has splendid Parish buildings but no money to keep them open. There are hundreds of unfortunate men (needing the benefits of that Parish House) lying right at the very doors of the Church, so to speak. The people in that Parish are beginning to feel that they need a new Rector. They do not need a new Rector, but they need a new feeling of consecration amongst the parishioners of that old Rector. I happen to know that one of that Rector's parishioners gave less than $1,000 in one year for the maintenance of the parochial activities. I happen to know that that same rich parishioner in that same year gave $250,000 to one of his pet hobbies, a secular institution. That rich parishioner does not believe in Church social activities. He does believe in secular activities of Social service. He has already written a book in which he extols these secular works and shows up the failure of the Church in this generation. Some day, when I am in a Social Service conference with that parishioner, when that parishioner insults the Church as that Churchman has been known to do, I am going to get up and announce that if that Churchman will give $250,000 to his Church organization, and $1,000 to the secular organization, that, in one year, he will have facts that will give him the material for Volume No. 2 that will be better than the book already finished. We do not need to lose our balance and simply content ourselves by faulting the rich. In a number of our Parishes they are bearing the burden and the heat of the day—financially speaking. In my particular Parish I have hundreds of so-called poor people who have spent more in one year on their newspapers than they have on their religion.

In the Episcopal Church, if we are ever going to do our work efficiently we must have the money to get in on Social Service interests and the questions of the day. It will cost us something if the Parish Houses are made to save the children from hell. I do not mean to blame the Clergy very much because I am absolutely persuaded that an average Clergyman cannot worry all Saturday night about financial matters, and preach optimistically on a Sunday morning. It is going to take a great deal of money if the local Episcopal Church, whether it be in the city or in the country, does something to relieve the human misery that can be found as the work which that Church is obligated to do. When we have enough money the Clergy themselves will have that independent attitude, as ambassadors of an Omnipotent Deity, so that, whether they speak on questions of Church or State, they will speak with that clearness that no one will have to think of them as if they were Delphian Oracles — functioning for ecclesiastical purposes. The Church of God in that day will give no uncertain sounds on the subjects of temperance, or purity, or health, or the labor interests, or the Public Park System, or the tenements that unfortunate people have to live in. That day will be a better day than the present day. It will be so not only for God but for man as well.

What seems to be the matter with the Episcopal Church—is the same ailment from which the other churches of America are suffering. Not only the Episcopal Church, but all the churches of America, are to blame for the 55,000,000 of our citizens who are unchurched. The churches of the United States, all of them are censurable because out of a total membership of 45,000,000—fully 30,000,000 are practically unconverted. Our churches are to blame if they are filled with women and girls while the jails and reformatories are populated mostly by men and boys. If God is able to use a layman, like Mr. Sunday, we (as clergy and laity) may not plead excuses until we will obey God in our methods of working His Salvation. So far we seem to have refused to take the right attitude. And we have failed. Sunday had trusted only in God. Is he succeeding?

Religious Survey Reveals Surprising Facts and Figures

The Rev. Robert Renison, General Missionary, Diocese of Los Angeles, recently made a survey of religious conditions in a section of Orange County, Cal., not under clerical supervision, which reveals some rather surprising facts and figures. He made altogether 1,369 calls and found 119 Episcopalians. 165 persons declared they were of no Church. He made the largest number of calls at Fullerton, 445 in all, where he found 21 denominations, and 28 Episcopalians, including men, women and children, and about 19 communicants of the Church. He found 57 who said they were of no Church. "I called at a house," writes the Missionary, "and when a little girl opened the door to find out what I wanted, a horrible painting presented itself to me on the wall just opposite the door as you look in. It was intended to represent his Satanic Majesty, and underneath was written these words: 'Go to hell, I have troubles of my own.' I said what Church does your family belong to, little girl? And a voice like thunder from within answered, 'We belong to the Big Church'." In his visitations he found, Methodists, Presbyterians, Baptists, Christian Church, Congregationalists, Holiness Church, Eddyism, Roman Catholics, Friends' Church, Spiritualists, Lutherans, Latter Day Saints, the Big Church, Church of God, Church of Christ, Campbellites, German Evangelical, Quakers, Jewish, Seventh Day Adventists, Mennonites, Holy Rollers, The Church of Divine Influence, Pentecostal Nazarines, Pentecostal Pilgrims and Russelites. In order to present his report to a Convocation at Whittier, the Missionary had to travel 530 miles on the Pacific Electric, eighty miles by jitney and 150 miles on foot through the streets and through vineyards, through orange groves, tomato patches and oil fields.

Two-thirds of the Churches Closed in Washington, D. C.

Fuel Administrator, Mr. John L. Weaver, issued an order that on Sunday, January 27th, two-thirds of all Churches of every denomination should be closed at the Nation's Capitol for three weeks in order to conserve coal. A committee of the Church consisting of Dean Bratenahl and Canon DeVries of the Cathedral was appointed to select the sixteen out of the forty-eight Churches and Chapels in the city to be kept open. While all the Parishes obeyed the order there was nevertheless a strong protest made against so many Churches being closed while the theatres and movies were permitted to go on as usual. It is thought at this writing that some modifications of this order will have to be made. The closing order came at a very inopportune time as the 27th was the day set apart for taking the offering towards the $500,000 War Fund. Great interest is being manifested in this fund and it is believed that the full amount will be raised. We are glad to state that the entire cost of a suitable Church building has already been given by a devoted communicant of Washington to be erected for the soldiers at Camp Meade.

Women's War Work for Girls

By Marion Lawrence Peabody

(Mrs. Peabody is a member of the War Work Council of the National Board of the Young Wemen's Christian Association; and is New England Chairman for the campaign for $4,000,000.)

The War Work of the Young Woman's Christian Association may be roughly divided into four parts.

1. Protective work for young girls around cantonments or mobilization centers.

2. Emergency housing for the employed girl.

3. Hostess Houses in cantonments.

4. Work in other countries affected by the war.

1. Girls' Work.

Sixty-five experienced and carefully selected leaders have been sent to forty-six centers, where the girl question had become acute, and by forming clubs of these young girls—most of them from fourteen to sixteen years of age—have rallied them to patriotic service through ways suited to their youth and enthuiasm. Red Cross work, care for orphans of Belgium and France, physical exercise, social activities carefully supervised, and a higher standard of dignity and honors are proving safeguards to the dangers caused by the abnormal conditions due to war time.

The idea of the Patriotic League has appealed strongly to our American girls, and today over 100,000 from ocean to ocean are wearing the button of the blue square, which is the symbol of the Young Woman's Christian Association Patriotic League, and have signed this pledge:

"I pledge to express my patriotism by doing better than ever before whatever work I have to do; by rendering whatever special service I can to my community and country; by living up to the highest standards of character or honour, or helping others to do the same."

2. Emergency Housing.

Every army center employs numbers of girls and women in Telephone or Telegraph offices, in shops and restaurants, and as laundresses. In very few instances has any adequate provision been made for housing these employees. A navy uniform factory in Charleston, S. C., advertised for girls, and 2,000 answered the call. They would have had no place to sleep had not the citizens of Charleston opened their houses to them, and the girls had to sleep four or five in a room. Help was asked of the Young Woman's Christian Association and a hotel to hold 800 girls is well under way there now. We have undertaken to take charge of that but this, however, is only one of many. Practically every industry connected with the furnishing of war supplies employs large numbers of girls, and thousands of girls are filling in the ranks left vacant by the men. The War Council of the Young Woman's Christian Association puts up these hotels as an emergency measure only, and as a demonstration to the employer, and to the otherwise unprepared community that these girls may be cared for simply and efficiently, to the welfare of the employer and the community, as well as to the girls themselves.

3. Hostess Houses.

Forty-five Hostess Houses have been ordered of the Young Woman's Christian Association by generals in command of our large cantonments. These houses are usually the most finished and comfortable looking buildings in the camp. In each one is a hostess, a director, a cafeteria director and an emergency worker; and volunteers, usually some of the younger officers' wives assist also on busy days. The uses of the Hostess House are varied. It stands first for Hospitality center, serving as the meeting place for the families or friends of the soldiers who are getting ready to take their place on the battlefields of France. Already these houses have histories of joy and sorrow, as refugees from distress, and as bureau of information when women come, as some do, with no knowledge of their soldier man except his name. In many Hostess Houses there are interpreters, a boon to the poor foreign woman who has been left with little children to care for, and only the vagrant idea as to the reason why her husband has left her. We have had weddings in the Hostess Houses and we have had one funeral. Imagine what a blessing it must have been for that poor mother, whose son had died in camp, to have a place to stay in, with sympathetic women-friends to look after everything.

Primarily these houses are for women or children, but, even unaccompanied by women relatives the men are welcomed whenever they want to drop in, as the do, to have buttons or chevrons sewed on, or simply for a chat with the Hostess. The recognition seems to have come abont at last that soldiers are still men, and have the same tastes and sensibilities which they have had in civilian life. Therefore women still have a place in their men's lives, bringing with them, as they do, a suggestion of home with the little pleasures and courtesies of **home life.**

We assume, therefore, since the camps are made to make men fit to fight, and since the Generals have ordered these houses for their camps, that the Hostess House is considered a help in making our boys better soldiers.

4. European Work.

An urgent call for help from Russia was answered last April by sending two of our most experienced secretaries there. In three months they had learned the language and got a footing. Since then we have sent five more. Their work consists in making life a little more possible for the women workers—principally in starting cafeterias and rest rooms.

Twenty-one of our secretaries are doing the same sort of work in France, and there, also, a new work has been taken up by them of late—that of building and taking care of social "tents" for the splendid American nurses now "somewhere in France." These tents are being constructed at the hospital base units and will do for the nurses, when off duty, as for as possible under war conditions, what the Nurses' Clubs do in this country.

New calls for war work of different sorts come in continually to the National Headquarters of the Young Woman's Christian Association in New York. To carry on the work until next July we are asking the people of the United States for $4,000,000. Mr. Sherwood Eddy estimates that this sum is spent every twenty minutes in the world as it now is—on destruction—so it seems a small sum to ask as part of the price necessary to make this world safe for women as well as for democracy.

MARION L. PEABODY.

How to Live Well

The one thing men carry in to the next world is character. For the most part men die as they have lived, so that to have a **bona mors** one must have had a **bona vita.** We must, therefore, learn to live well daily in order to die well. Living well is the art of arts, and it can only be learned by diligent practice day by day. It is well, therefore, that we make rules for living well. Here are a few simple ones to begin with.

1. The first thing in the morning, lift up your heart to God in prayer.

2. When you are praying, remember that you are speaking to God.

Prayer is the desire of the soul for God. It is speaking to God through Christ, and telling Him what we wish. We must, therefore, think before we pray and remember to Whom we are speaking.

Rules for prayer:

1. Kneel down and close the eyes.

2. Put out of the mind all earthly things.

3. Forms of prayer are a great help, especially when learned by heart, but do not tie yourself down to these forms entirely; pour out your soul and desires to God. It makes little difference in the sight of God if your prayer is at first halting so long as you greatly desire to pray rightly.

3. Whenever you pray, use the Lord's Prayer as part of your devotion.

4. Say grace before each and every meal.

5. Try to spend the day as if it were to be your last, for any day may be your last.

6. Never be idle.

7. Be moderate and careful as to eating, drinking and amusements.

8. Do not speak evil of any one, nor listen to evil spoken of any one.

9. Try to help some one by word or deed to live better.

10. Add one good deed to the world each day.

11. When tempted to sin, cry out at once to God for help, in the name of Christ.

12. Always try to speak, think and act as if in the presence of God.

13. Go over your day carefully before going to bed to see what you have made of it.

14. Spend a portion of each day studying and meditating on the Word of God.

15. Kneel down the last thing at night and confess your failings of the day, and pray for protection during the night. In this remember all those with whom you are connected.

Work Among Lepers in Porto Rico

We print below a letter written by the Rev. Harvey P. Walter, who has charge of a number of Missions in Porto Rico, is a member of Bishop Colmore's Council of Advice, and has endeared himself to the lepers at Lepers' Island, whom he visits twice a month. Our San Juan correspondent states that a group of Christian people had made a gift of a handkerchief and a bag of candy to each of the lepers, and in making the gift intimated, through the San Juan papers, that the lepers were being neglected. Because so many generous people had made contributions from time to time through the Rev. Mr. Harvey, he was urged to write up the work he has been doing, with others, for the lepers. "We rejoice," says our correspondent, "that our work has been carried on so long and so well, without display, until now. Our Church, in fact, was the first to minister to the lepers, through Miss Jackson, a trained nurse and Churchwoman, who winters in San Juan." The letter, which appeared in the San Juan Times, follows:

"To the Editor of The Times:

"The article, both in Spanish and English, in The Times of Friday, Jan. 5, about a visit to the Leper Colony by certain persons, does a great wrong to many charitable persons and societies, which have remembered our afflicted brethren out on the reef during the entire year. In justice to them, please say that a representative of the Episcopal Church goes to the Leper Colony twice a month. The Church has not failed once during the entire year 1917. It has supplied them with Bibles and Hymn Books and organized them into a Sunday School and supplied the necessary literature.

"Only twice, so far as I can remember, did I go empty handed. During the year I received four boxes, valued at considerably over $100, from different Parishes in the State for the lepers. At Christmas, every patient and every helper (fifty names and fifty packages) were supplied. Each package contained at least four articles. In addition to these individual gifts, there were games, 'rupe de las cabezas', pictures, checker boards, etc. Miss Jackson supplied each one with a 'stocking' of candy. Mr. Linn Bartholomew sent over 500 oranges. With one consent, they said it was the best Christmas they ever had. And it would have been better yet but for the unfortunate drowning of the Jefe. He was coming to San Juan to get the milk and Christmas tree. And while I was to hold the Christmas service, he was to put their parcels on and around it, light it up and then sing a carol or two and call out the names. Everybody was to be there—cook, washerwoman, cleaners, helpers. All were there and their names were called, but we did not have the tree, and we were all distressed on account of the accident, but otherwise we had a 'Merry Christmas' indeed.

"During the year, Mr. T. P. Lippitt furnished several bags of pineapples, Dr. Smoyer gave them five gallons of honey, Gilles & Woodward furnished pipes, the American Tobacco Co. and Temple Lodge of Masons kept them supplied with tobacco the entire year, Hermanos Real and the Boletin Mercantil gave books and magazines forming the nucleus of a library, Swiggett Bros. an umbrella to a man who wanted one badly, Plaza Provision Co. candy. Others have given me candy, cakes, chewing gum, tobacco. In fact, every time I take a visitor with me, I tell them the passage will cost them a treat for the patients; and how cheerfully it is given!

"You will see, Mr. Editor, from this partial list, for I cannot remember all the donations, that our wards on the little island have not been forgotten nor neglected during the past years by the kindly disposed people of San Juan and vicinity, and it is cruel to make the charge, in view of what has been done and given for them.

"However, if some charitable society or societies wish to take up this work and supply them regularly with services, I am ready to hand back my commission to the Sanitary Department. There is nothing in it but the joy of service.

"Sincerely yours,
"HARVEY P. WALTER."

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE UTAH CONVOCATION

Bishop Jones Bids Farewell to the District

The Eleventh Convocation of the Missionary District of Utah met in St. Mark's Cathedral, Salt Lake City, January 30-31. At the opening service the Rt. Rev. G. C. Hunting ordained the Rev. Stephen Cutter Clark, Jr. to the Priesthood. Mr. Clark has been in charge of St. Luke's Mission, Park City, and will continue in charge. The sermon was preached by the Rev. J. H. Dennis, and Archdeacon Reese presented Mr. Clark.

The senior Presbyter, the Rev. M. J. Hersey, called the Convocation to order and was elected permanent Chairman of the Sessions. The Rev. H. E. Henriques was elected Secretary. The Bishop's address was read by the secretary. It showed the work of the past year in detail, and the growth and changes in the District during the three years Bishop Jones was head of the work. Several new fields have been opened, notably the coal towns of Eastern Utah and a Japanese work in the industrial centers. He alluded to his resignation only when he said it would be beside the point to lay plans for the future only hoping that progress seen in the past might be continued in the future. There was no criticism of the action of the Council of Advice in asking his resignation. "I regret the necessity of taking leave of many friends throughout the District whose loyal service has made the work successful; but after all, where I serve the Church is of small importance, so long as I can make my life count in the cause of Christ. I am more concerned at the remarkable conclusions expressed by the Commission of the House of Bishops which I think must call forth vigorous protests from the people who love the Church. no matter what their attitude on the war question may be. Expediency may make necessary the resignation of a Bishop at this time, but no expediency can ever justify the degradation of the ideals of the Episcopate which these conclusions seem to involve. In the earnest hope that the future of the District may be rich in service and achievement, I bid you God-speed."

The business of the Convocation was expedited by the advance printing of all reports by the Secretary, which allowed them to go into the hands of the various committees without being read on the floor, as each delegate had copies.

St. Mark's Hospital had a banner year, treating nearly 3,600 patients, and giving free and charity work valued at $8,900.00. There are fifty pupil nurses and a staff of graduate nurses to oversee the work. The need of a new hospital in better location was clearly shown, and it is hoped that this dream may be realized soon. The equipment is old and inadequate for the number of patients treated. The capacity is less than the actual number of patients in residence.

Under the efficient direction of Miss Eloise Tremain, Rowland Hall has had a splendid term with encouraging prospects for the future.

The Emery House, the Church house at the University, has been filled to its capacity with a large waiting list of men students. For the first time in its history it has been self-supporting. Mr. Richard Budelier is responsible for this and does much to back up the Chaplain in the spiritual side of the house.

The Episcopal Church News is to be revived under a board composed of the Rev. Messers Henriques and Lewis and Mr. Budelier. The paper was stopped during the troublous time preceding the Bishop's resignation, in order to keep printed controversy at a minimum.

Archdeacon Reese and J. B. Scholefield were elected to the Corporation for a three year term. All other other elective boards were re-elected, and all appointments hold over during the interim.

Representatives at the Synod of 1918 for the Eighth Providence;

Rev. W. W. Fleetwood, Dean of Cathedral.
Rev. J. H. Dennis.
Rev. E. T. Lewis.
Rev. W. W. Reese, Archdeacon.
Mr. J. W. Thompson.
Hon. M. L. Ritchie, Chancellor.
Mr. J. A. Reeves.
M. F. A. Shiells.

The Secretary is to compile a District Roll of Honor and print the same in the Journal, delaying the Journal for two weeks to make the list complete.

The great feature of Convocation was the effort made by Parishes and Missions which meet the apportionment every year to get the "slackers" to do their "bit" for missions.

The Woman's Auxiliary met the afternoon of Wednesday and listened to reports and elected officers; Mrs. W. W. Reese, President; Mrs. J. W. Horne of Garfield, Secy; Mrs. Geo. Morrow, Treasurer; Mrs. H. E. Henriques Secretary for the Babies Branch, Mrs. George Rose Secretary for Junior Work; Miss Gertrude McGrath United Offering Treasurer.

Deaconess Phelps, on furlough from Hankow gave a most interesting description of woman's work in the interior of China.

A Bishop's Lenten Pastoral

My Dear Brethren:

The near approach of Ash Wednesday, which falls on February 13th, and which ushers in the most solemn Season of the Christian Year, finds us as a nation facing the most serious and critical period in our history. We are beginning in real earnest to feel the presure of a world-wide war, and to realize in some measure at least its tremendous demands upon our resources, and the part each of us as a loyal citizen must play in contributions of time, strength, and substance, in cheerful sacrifices in behalf of great world needs, and in the unselfish support we must give to those ministering organizations which are doing such a noble work for war and world objects. The civil powers, ordained of GOD, representing the united voice of a free and loyal people, have pledged the honor and credit of the nation for the upholding of those great principles of human freedom, for which our fathers gave their lives, and which are the basis of free governments "for the people, by the people, and of the people," and which, for the world's safety, must be fought out in blood and tears. We are giving some of our boys with chastened cheerfulness to the service of our country. We shall be called upon to give more of them, before the dread issue is finally settled. We are in this war to stay until victory settles upon our banners; until an enduring and world-wide peace shall be obtained by the arbitrament of arms, and until the LORD GOD of Hosts shall usher in the beginning of the universal reign of His Son, the Prince of Peace.

I am thankful indeed that my people, both Clergy and laity, are responding nobly to the call of their country. Approximately five hundred of our Church boys are now in war service; two of our Clergy are in war work, with others of their brethren expecting to be called. Both in giving to the point of sacrifice, and in personal service, my people are in no case behind those belonging to other religious communions in the Diocese. Indeed, it is most fitting that the Church of which over sixty per cent of the signers of the Declaration of Independence were communicants, should maintain the same spirit of loyalty today. I am proud of my people, and thank GOD for such signal proofs of their devotion to the cause of this their country.

In the trying experiences still before us I am confident that you, my beloved brethren, will "continue faithful unto the end," having with you the Divine assurance that "Heaviness may endure for a night, but joy cometh in the morning." Let us then "hold fast our profession" without wavering, for we shall "find grace to help in time of need."

But having said these things, it is my solemn duty by exhortation and warning, to bid you to increased zeal, faithfulness and devotion to the practice of the precepts and sacramental ordinances of our Holy religion; not only during the blessed season of Lent, but all through the days and years that lie before you.

GOD is sounding a warning to nations in these days of "battle, murder and sudden death," because He has been largely forgotten. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Is not this the time of all times, facing as we are the certain readjustment of the world after the war is over; facing as we shall a new order in the social, economic, and industrial spheres of the world's future work; facing as we shall great moral and religious problems, which only historic Christianity can solve—is not this the time of all times when the steadying influence of the Church is needed to "uphold, to comfort in suffering, anxiety and bereavement." to give a new and fresher vision of the suffering Saviour of the world, the meaning of His Sacrifice and Death for the sins of the world, and the power and the glory of a converted life, lived through Him? "When we catch the vision, and make it a workable reality in our lives;" when our lives are multiplied by ten thousand times ten thousand other lives, as they might and must be multiplied before this war is over—then will the "kingdoms of this world become the kingdom of our LORD, and His CHRIST."

It has been said that "on the Clergy rests a tremendous responsibility. By teaching and by example they should at this crisis show themselves real guides. Prayer and worship, sacraments and the preaching of righteousness, justice and sacrifice, were never more needed." My beloved people, think on these things, and may GOD help you to enter in and fulfill them.

And I beg of you not to let the economies of the household, or the abnormal sacrifices you are making in order to give solely of your time, labor and gifts to war relief, be made at the expense of the Church, which is your first duty and obligation. Some of you I fear are doing this and it may be seen at this moment in lessened offerings and pledges for Parish support, in an empty Diocesan mission treasury, in a larger number than usual of "stay at homes" on Sunday, and in "stay aways" from Auxiliary and Guild meetings. Excess of zeal has in many cases run to an extreme. As a consequence, some of us are carrying a double load for the Church, and at the same time "are doing our bit" for our country. The double load for the Church happens because some one else has unloaded on us—thoughtlessly, perhaps, but none-the-less it has been done, and there you are. Moreover, if we should all of us do the same thing, what, may I ask, would become of the Church of GOD in this crisis through which we are passing? "The fires must be kept burning." The Church must be sustained by each communicant according to his or her ability. No excess of zeal in other directions can or will acquit us if we are derelict in this first of all duties. The Church, by her living voice, witnessing to the "Faith once for all delivered," and by the effective force for righteousness of her influence and example, will, when this war is over, be in a commanding position to do her part in helping to determine its results, by making "Democracy safe for the world." "First things first." "Safety first."

And so the Great Forty Days should witness to a more entire self-consecration, and to a right division of time, gifts and service. Repentance and amendment; works of faith and labors of love; self-sacrifice and discipline, should characterize the daily life of Bishop, Clergy, and Laity. Let us labor and pray while it is called today—the day of our testing and probation, and the blessing of the Great Head of the Church will follow and surround us here on earth, even as it will follow and surround us in the world to come.

Faithfully your Bishop,
ARTHUR L. WILLIAMS.

What is Lent?

Lent—a familiar word, a much abused word, often-times a slightingly or jestingly spoken word, and yet a word of marvellous power to every earnest, honest man, woman and child. Its lessons are lessons of devotion; its truths are truths of manhood; its plea is for reality triumphing over the shams of life. Its many-sided truths commend themselves to different people in very different ways; but there is a spirit underlying all its ways that makes men better, nobler, holier in their daily lives—and that is what we want.

Helpful Lenten Suggestions for Shut-Ins

The Rev. J. M. D. Davison, General Missionary of the Diocese of Quincy, has issued a leaflet for the use of Church people who are unable to attend the Lenten services, which contains the following helpful suggestions:

There are many who by the circumstances of life are unable to keep Lent in a normal Church way. Lent is for them, as well as for those who can go to Church and take part in Parish activities. With your Bible and Prayer Book and other good reading, and by following out the directions of the Church, it will be possible to keep a Lent that will bring a great blessing to you and to others. You can have your hours of devotion, you can deny yourself with religious motive as you are now doing from a patriotic motive; you can be enabled through such self-denial to make a worthy Easter offering for the upbuilding of God's Kingdom. And of course you will not fail to avail yourself of any opportunity to come to Holy Communion and other Church services that may be presented. May God's blessing be with you, and help you thus to keep a good Lent.

Annual Meeting of the American Church Building Fund Commission

The Commission held its Annual Meeting on January 17, at the Church Missions House, New York City. The following officers were elected:—President, Rt. Rev. Charles Sumner Burch, D. D.; Vice-President, Rev. Henry Anstice, D. D.; Secretary, Rev. William W. Bellinger, D. D.; Treasures, George Gordon King; Assistant Treasurer, E. Walter Roberts; Corresponding Secretary, Rev. Charles L. Pardee, D. D.

The reports for the year showed seventeen Loans granted, amounting to $56,000; sixty-four Gifts, amounting to $27,320; and twelve Grants, amounting to $8,150. In addition to these payments, that ten Loans, amounting to $33,050; twelve Gifts, amounting to $4,550; and thirteen Grants, amounting to $10,150, had been approved for payment when the necessary papers were ready. Fifty-seven Dioceses and Districts have been aided during the year, and the list of Jurisdictions to which the Commission has been of help at some time in its history now numbers ninety-six.

The Report of the Treasurer showed that the Permanent Fund had been increased during the year by offerings in the sum of $2,210.93 and by Legacies in the sum of $110,587.15, and that the Permanent Fund had reached the sum of $658,908.46.

During the year legislation looking toward the enlargement of the scope of the Commission's work and a wider liberalization in methods, has been enacted and further enlargement is pending final action by the Supreme Court of the State of New York.

As a matter of regular business, Loans amounting to $9,050 were voted to the following Parishes and Missions: Epiphany Church, Atlanta, Ga., St. Luke's Church, San Antonio, Tex.; St. Andrew's Church, Omaha, Neb.; Church of the Heavenly Rest, Abilene, Tex., and St. Matthew's Church, Chester, W. Va. Gifts amounting to $8,450 were voted to the following Parishes and Missions: St. John's Church, Crawfordsville, Ind.; St. Stephen's Church, Petersburg, Va.; St. Paul's Church, Kenbridge, Va.; Church of the Holy Communion, Liberty, N. Y.; St. John's Church, Warrington, Fla.; Chapel of the Holy Cross, Porto Alegre, Brazil; Mission Church, Park Rapids, Minn.; Mission Church, Northome, Minn.; Grace Church, Falfurrias, Tex.; St. Andrew's Church, Aberdeen, Wash.; St. Luke's Church, La Union, New Mex.; St. James' Church, Sanshan, China, and Old Donation Church, Bayside, Va.

When I go down to the grave, I can say, "I have finished my day's work"; but I cannot say, "I have finished my life." My day's work will begin the next morning. My tomb is not a blind alley, it is a thoroughfare; it closes with the twilight to open with the dawn.—Victor Hugo.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

Saint Matthias' Day, February 24

THE COLLECT.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

Three thoughts come out with startling distinctness as we meditate on this Saints' Day Collect. Thoughts which every Priest and Deacon would do well to frequently entertain, and meditate upon. God's choice; man's faithfulness; true pastors.

Our ministers, before they are ordained are required to profess their belief that they are both inwardly moved and outwardly called by God to the Sacred Ministry: "Thou Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen." God chose to save the world through the Church which is the Body of Christ. As therefore the Twelve went out into the world to save the world, so we of the Church must in our day send out the three-fold mintry into all the world in order that those parts of the world which do not yet know God through Jesus Christ, shall learn how to work in connection with God's plan of salvation

Let us never forget that the Apostolic Order is a chosen missionary order, in which no one should hold back from God's call, nor on the other hand presume to outstep the indications of His will. And let us accept that order as speaking to us for God in Christ's stead.

"Man's faithfulness." The Church rests secure in the belief and expressed hope that God's ministers will be trustworthy. The trust that the Church gives them to preserve is the Faith of the Church which concerns itself with the Person and teachings of Jesus. What the Church prays for is that her foes may be outward, and not inward foes. That the family or household life and honor may be preserved intact. For humanly speaking, the Church wherever she is represented is only as strong as her weakest member; therefore, if the Church is to make progress in alien and foreign places anywhere in God's world, she must send out Pastors who are trustworthy, worthy of being trusted, both by God and man. They may not be eloquent, nor write their messages in imperishable words, but if they are trustworthy, God's Church will prosper. And the more faithful a Church is to the trust committed to it, the stronger and healthier does the surrounding community become.

True Pastors. **"Feed my sheep;"** "Feed my lambs." The whole work of the pastorate is bound up in these words expressive of love, tenderness, faithfulness, watchfulness, patience, unquenchable hope. As you look back in your life to the influence of a good Pastor how your heart glows with good resolves. And as you have been blessed with good Pastors, do you realize what it would mean to send just such good Pastors into places where men and women and children, the lonesome sheep and the lost lambs of the world have as yet no one to care for them with Christ's own love in their hearts and with Christ's own words on their lips? To say this Collect with memory at work is to stir up your most thankful spirit, and should make you a very earnest and generous supporter of some faithful and true Pastor working out his life in a community that does not yet know God through Jesus Christ.

"False Apostles." Men who do not "ring true": men who by word or deed have secretly or publicly betrayed their trust. God pity them. If you ever have known such, pray God to save them from their worse selves; pray God to give them true repentance; pray God that they may be able to hear His voice calling them back from the gates of Hell and dishonor. And from them learn and always remember that you are not to be followers of any man however good he may seem to be, but to be followers with such a man of God through Jesus Christ our Lord.

THE EPISTLE

In those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of our ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. Acts 1:15.

A Missionary's life is the working out of the vision of Christ which has been vouchsafed him in his early life. It is a great thing when one can feel that he is doing what the Holy Ghost has spoken before concerning him, provided he sees and hears evidences of increasing life ahead of him in his daily path. But it is torture and hell to realize that there is only death and destruction ahead of one in the path he is walking. Thank God while there is life there is hope even for one who has played the traitor's part. Judas is left in the scripture story to warn us before it is too late, that through our besetting sin, we who have been numbered with the saints may forfeit our place unless we are perpetually true to the vision which was once vouchsafed us.

Temporal possessions never can take the place of spiritual privileges. Judas made the mistake of using his privileges to benefit himself. "He purchased a field." From the moment he set his eye upon that field Judas became untrustworthy. Jesus tells us to go out into all the world and preach the Gospel. Every baptized person has that vision of world conquest for Jesus set before him. If he is captured by the vision, but uses his position and privilege to benefit himself in a material way he is in danger of playing the traitor's part, and of harming the cause to which he was publicly committed: and sooner or later the public will recognize the traitor's act, from which acts may the good Lord and the Holy Ghost ever keep us.

A Missionary's business is to be a witness. Every baptized person is a Missionary. Never forget that fact. Also remember that every one who companies with the baptized is liable to be called on to bear his witness. To be a witness is to be a martyr; that is, to be a witness of the ability of Jesus to raise one from the death of sin: and the call to be a martyr is going to be a call to complete sacrifice. As the phrase goes in these war days, "Heretofore we have done our bit, now we must do our utmost." And who of us has yet done our witnessing for Jesus to the very utmost? Who of us has yet given up all thoughts of "purchasing a field" by reason of our pecular position and privileges, and turning our backs on the sins which will make traitors of us, unless we stamp them out of our witnessing lives? Ask yourselves this question: To what or to whom does my spiritual and material life bear their daily witness?

How many parents and godparents who will read this far, have tried diligently to show their children and god-children the vision of world conquest for Jesus, and helped them sacrifice for the advancement of that Kingdom? How many of us "company with" the great apostolic adventurers for the Lord and His cause? How many of us use our Christian position to advance causes in which we are selfishly interested to the detriment of the Lord's cause? Are any of us training our children to such ways that there is danger of their becoming "guides to them who would take Jesus," or are we so praying and working that they will follow rather the example and life of the witness Matthias?

THE GOSPEL

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The receptive heart of the young child! Let us see to it that as our illusions fade, the ideals which gave them light and beauty do not also pass out of our lives. The danger for many professing Christians lies in losing sight of the ideals which Jesus and his apostles set before men while they were yet bearing their witness in the flesh. The Missionary life is the witnessing life. If the mission story and ideals no longer thrill us it is because we have become worldly wise and worldly prudent, and we are in danger of losing sight of God the Father and of His Son, and of the world in bondage to that God, through the agency of the Holy Ghost who takes its inarticulate longings and makes them understandable to the simplest minded person on earth, provided that person is as receptive and open minded as is the normal child. Only as we are receptive, can we hope to be witnesses, only as we are witnesses can we be said to have found our vocation in life.

And what saves the witnessing life from drudgery and monotony? How can the Missionary in the city settlements; or in the isolated, foreign thinking, foreign speaking land keep bravely to the witnessing life? What will save him to the standard of Jesus, and keep him in the footsteps of the apostolic lowly Matthias? Is it not the Gospel invitation as it is preserved for us in this day's Gospel? "Come to me," "Take my yoke," "Learn of me." This proffered Companionship, this Yokefellow, this Teacher is all that makes the witnessing life endurable and helpful. When one has attained to that Blessed Companionship and intimacy then the witnessing life which is the missionary life for all baptized people becomes the happiest and the most joyful sort of life that one can live on earth—when one is a daily yokefellow with Jesus. Everything else in this world takes its place in the economy of life. Lands, houses, people; one covets them only for the Master's use, and then danger of coveting them for one's own self passes, and with it passes the danger of becoming untrustworthy, traitorous, false, eternally lost.

"Faithful and true!" After all are there any better words for Christians to embody in their lives than these? Of what use is love if he who loves is untrustworthy? Of what use is sacrifice if the sacrificer be not true? Of what use to give to this cause, and that cause even in Christ's name, if we refuse to give to the furtherance of the Great Cause for which Christ died? Nothing done in Christ's name is done in vain, but to do all sorts of humanitarian things in Christ's name, and to refuse to be a helper in sending that Name to the ends of the earth in dangerously near betraying the Name, and the Cause for which the Name stands. "Thou shalt call His Name Jesus for He shall save His people from their sins."

Go to Church on St. Matthias' Day; thank God for His faithful and true Pastors: pray that their numbers may increase: remember not to exalt them to the obliteration of the Lord Jesus: help them up to the requirements of their office. Do all you can to increase their number in every land, and in your own station and place in God's Kingdom. Strive ever to be as faithful and true a worker as was St. Matthias.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. in Lent	Jer. 25:1-14 II Esdras 1:4-end	Rev. 17	Dan. 1	Heb. 2
M.	Jer. 35	Luke 4:1-32	2:1-23	James 1:1-12
Tu.	36	4:33-end	2:24-end	1:13-end
W.	Ezek. 2:1; 3:9	Matt. 13:44-end	Ezek. 3:10-end	I Tim. 3
Th.	Jer. 18	Luke 5:17-end	Dan. 4:1-18	James 3
F.	Ezek. 33:1-20	Matt. 16:6-20	Ezek. 34:1-16	I Tim. 5
S.	34:17-end	17:14-end	Jer. 23:1-4	Titus 1
2 S. in Lent.	II Kings 24:5-17 Ezek. 18	23	Dan. 6	Mark 7:1-23

When the American Revisers of the English Lectionary in 1790 (I believe), discarded the ancient plan of leading up to the redemption from Egyptian bondage on Easter by the preceding history and substituted prophetic passages for use on the Sundays and week days of Lent, they were guided by a true instinct in giving large place to the prophets Jeremiah and Ezekiel. What the New Lectionary aims to accomplish is to combine the two methods of treating Lent, the historical and the prophetic. Thus, in Lent of year I, we have given the experience of Israel in Egypt, leading up naturally to their deliverance on Easter, accompanied by prophetic passages in the evening; and this second year, we give the prophets Jeremiah and Ezekiel in their true historical connection, viz., the experience of Judah in getting first into and then out of exile.

The Sunday morning lesson is the prophet's prediction of the Seventy Year's captivity of God's people for their sins, together with the prediction also that Babylon itself, their conqueror, should be punished for its sins (cf. Isaiah 10). Thus the captivity means discipline and God's righteous wrath is but the punitive aspect of His love. For the second lesson, we have ventured to seize on the spiritual meaning of Babylon as worked out in a chapter of Revelation, viz., a worldly and corrupt Church, in combination with worldly power itself, to be followed by the victory of the Lamb.

(Note: This chapter may be objected to on the grounds of delicacy, but it is extremely important in its teachings and the spiritual meaning of Babylon ought to be brought out.)

Amongst the writings that belong in the historical course for Lent is the book of Daniel; but for lack of space we have allowed it to overflow into the evening topical course, where the first chapter, the story of the three young men who stuck to the "simple life" in diet admirably illustrates the thought of the collect and the experience of the Master fasting in the wilderness (Gospel). The second lesson is keyed to the Gospel story rather than to the first lesson. Having Himself suffered being tempted, our Lord is able to succour them that are tempted. It is, however, not a bad correlative for the Daniel story; and as giving in condensed form the whole story of the Christ from His Birth up to and inclusive of His final triumph, "crowned with glory and honour," it gives the key note of Lent. It is only as we have fellowship with the suffering Christ (cf. Phil. 3:10-11) and look forward to sharing His triumph that we can "keep Lent" to the fullest advantage.

For the week days, we have given in the evening the Epistle of St. James for its practical teachings, especially on temptation; and in the morning we begin St. Luke's life of our Lord, starting just after the Temptation and going straight on, through Lent, to the Resurrection on Easter.

The Wilderness Lessons of Life

Christ in the wilderness, withdrawn from all ordinary surroundings, shut away from life's cares and turmoil and distractions, met the forces of the invisible world, the powers that rule in man's deeper life, the thoughts that concern man's truer interests, the trials that test man's nobler self.

A special request was made of each member of the congregation of St. Andrew's Church, Thompsonville, Conn., recently to bring a hod of coal to the Sunday morning service. Those who felt that they could not contribute that quantity were asked to bring with them to the service at least one lump of coal.

THE SANCTUARY OF PRAYER

FOR LENT

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end.

O Lord, we beseech thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end.

COLLECT

O God, whose most dear Son went not up to glory but first he suffered pain, and entered not into joy before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace. Through the same, thy Son Jesus Christ our Lord. Amen.

DAILY COLLECT

Almighty and everlasting God, who doth govern all things in heaven and earth; Mercifully hear our prayers, and grant to the Parish with which we are connected all things that are needful for its spiritual welfare; strengthen and confirm the faithful; visit and relieve the sick; turn and soften the wicked; arouse the careless; recover the fallen; restore the penitent; remove all hindrances to the advancement of Thy truth; and make all to be of one mind and heart within Thy holy Church; to the honor and glory of Thy Name, through Jesus Christ our Lord. Amen.

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Confirmation Instructions

by

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

VII

YOUR OFFERING

Catechism: Remaining questions on the Sacraments in Church Catechism.

Prop. 1

What is the Christian Religion?

It is not having certain feelings about God. That is emotion.

It is not having certain opinions about God. That is philosophy.

It is not keeping certain rules that God has laid down. That is ethics.

It is not giving your money to feed the poor. That is benevolence.

All these things have a place in religion but they are not religion.

What, then, is the Christian Religion? It is the giving of an offering (or a sacrifice) to God, and it is the receiving that blessing which God gives in exchange for an offering.

It is the uniting of our self-sacrifice with the sacrifice of Jesus Christ.

Your religion as a Christian consists then in giving to God.

(1) The offering that He has commanded us to make, which is obedience.

(2) In the spirit in which He receives all our offering, which is cheerfulness.

(3) With the purpose with which such offering should be made, which is worship.

Prop. 2

What is the offering which He has commanded us to make?

There is just one perfect and complete offering that God ever received, and that is the offering of Jesus Christ, the spotless Lamb.

He offered Himself to God as a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.

To take part in this offering which He made is your duty and your privilege.

For Christ, in the night in which He offered Himself, allowed His apostles to partake of His Body and of His Blood, and commanded them "to do this in memory of Him."

To do what? Manifestly to do what He was doing, to make an offering of themselves to God, but not apart from Christ, but with "Christ dwelling in them and they in Him."

The whole service of the Last Supper was the corporate offering of Christ's Body, (or the Church as it was then constituted), to God in the service which He instituted. We do not need to separate the act of offering from the service, nor do we need to attach to any one part of the service, this idea of offering; it was the consecration of those whom Christ identified with Himself in the great offering that He was about to make.

It is true that theologians have separated the idea of communion from that of offering in this service, but truly if there ever was a consecration service that was one, independent of any theological definition, it was Christ's Church identifying itself with Christ in His great offering.

(We will consider this matter further in XI and XII lessons on the Communion office.)

Wherein, therefore, we participate in this service, which He commands us to do, we are participating in the same act that the Apostles did—we are identifying with His one perfect sacrifice. In addition to this, we are looking forward with joy to the privilege of being joined to Him in our sacrifices, for we know that unless we are, any offering we could make would be incomplete.

And so we will make the service which He commanded the center of our worship, because He commanded it and because by it He identified in some mysterious way those who so participated with Himself.

Thus the Christian Religion essentially is the joining of the sacrifice of ourselves to the sacrifice of Jesus Christ, and to do this as he commanded. In appreciation of this we say at the end of every prayer, "through Jesus Christ our Lord."

It is only through Him that our offerings are acceptable to God.

Prop. 3

A good illustration of this cardinal principle of religion is to be found in the feeding of the five thousand.

Note St. John vi:11:

"And Jesus took the loaves, and when He had given thanks, He distributed to the disciples."

Compare this with St. Matt. xxvi:26 (in the description of the Last Supper):

"And as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body."

In each of these cases there is a religious act.

1st. He took bread, which is a symbol of God's gift and man's effort, and therefore a fitting symbol for man himself.

2nd. He blessed it and gave thanks; that is, He offered this symbol of man to God.

3rd. God received it and in turn sent His blessing. In the first instance He gave to the bread the power to feed the multitude. In the second instance He made the bread offered to be the body and blood of Christ.

Thus in the Eucharist (the word means, to give thanks) we perform this act of worship. We offer ourselves, our souls and bodies, to be an offering to God. We identify ourselves with the bread which Christ has chosen. God receives our offering and returns that bread to us, no longer common bread, but the Bread of Life upon which we feed.

QUESTIONS

1. Define emotion, philosophy, ethics, benevolence, religion.
2. In what does the Christian religion consist?
3. What is the offering which He has commanded us to make?
4. What was the manifest purpose of the Last Supper in connection with Christ's offering of Himself?
5. When we participate in the Lord's Supper what are we doing?
6. Show the relation between St. John vi:11 and St. Matt. xxvi:26.
7. How does bread form a symbol of man's own self? What does he receive in return for the offering of himself?

TEXT

"I am the living bread which came down from Heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh that I will give for the life of the world." St. John vi:51.

READINGS

1. All of St. John vi.
2. St. Matt. xxvi:26-28.
3. I Cor. xi:20-30.

Every-Day Religion

By Dr. James E. Freeman

WASTE

Text: "Gather up the fragments, that nothing be lost."

The Master of men believed in conservation. He not only believed in the conservation of material things but in the conservation of those things in our human nature that are worthy of our greatest concern. With his penetrating eye he saw the saving good in human life. What men sometimes call "the remnant of good," to Him constituted the vital spark that, once fanned into a flame, meant a life illuminated and saved. We as a people are having forced home upon our consciousness today the need of stopping the leakage, or in other words, the need of stopping the waste. Probably we are as prodigal as most people. It is perhaps our generosity in part that prompts us to be so. Again, it may arise from the fact that we have had a superabundant supply of men and things, especially things. Suddenly we were arrested by the statement that manpower on the one hand and food resources on the other constituted the very sinews of war itself. We are being told today that that nation must endure that has the greatest supply of these essentials. The best authorities, notably Mr. Hoover, have been compelled to call a halt upon the prodigality of American extravagance, especially in the use of food stuffs. The Red Cross is now calling a halt upon another form of waste that touches everything with which we have to do.

If these lessons that are so important can be brought home to the consciousness, especially of our growing youth, they will constitute one of the most valuable things that will come out of this war. We have often remarked, in traveling abroad, that the peoples of small countries, especially those who literally have to extract from the rather sterile and rocky soil of mountainous regions their limited products, disclose the greatest economy. Our acres are so broad, our land is so productive, our resources are so unmeasured, that we have fallen into the habit of careless and wasteful living. Let us here remark that almost inevitably, wasteful living leads to intemperate living, and intemperate living leads to moral and physical enervation and ultimately to destruction. Abundant citations from history might be submitted in demonstration of this.

We have never thought perhaps, that religion and conservation of the world's resources and supplies were intimately related, but they are. Indeed, we are learning at last that the great Teacher of men was intensely practical and that His life and its ministry were designed to deal with the most vital and immediate problems of human living, and that His supreme endeavor was to make this world a fit place in which to live, and so to make it, in a very real sense, the vestibule to a larger and more abundant world beyond. It has become now a matter of paramount importance that His point of view concerning waste should be learned by every individual in the land, and indeed in the world. An overfull and overfed nation is doomed, because it witnesses to carelessness, prodigality and an un-Christian theory of living. The Christian Church itself has not always been immune to the charge of wastefulness, but today, throughout the land, it must stand for conservation of men and resources as it has never done before. We have been reminded repeatedly of late, that they who waste anything at this critical time are enemies of the state and of society. Ought there not to be disclosed a practical demonstration of conservation in all the practices of our daily life, and ought there not to result therefrom, not only a more abundant supply of food for those who must sorely need it in the devastated countries overseas, but, a far better manhood and womanhood here in our own land? "Gather up the fragments that remain"—might well be one of the slogans of the hour, and in our gathering up of the fragments of material things, let us take heed that we gather up also those finer fragments that remain, even in lives that have hitherto witnessed to failure and defeat. There is a vast reserve remaining beneath the surface of the soil that only waits the hand of the toiler to uncover it. There are vast resources of good in human nature, covered up by rough and rude exteriors, that only await the sympathetic word of confidence and expectancy of the true conserver of mankind to reveal them in all their splendor and potentiality. (Courtesy of the Minneapolis Tribune.)

ASTRONOMICAL PHENOMENA OF THE BIBLE

Eclipses of the Sun Aroused Terror in the Popular Mind

By the Rev. J. H. Young, D. D.

There are a number of references in the Bible which show that eclipses of the sun and moon had been noticed by the Jewish people. These references, however, are solely to the popular terror caused by the phenomena.

The darkness at the Crucifixion was not caused by an eclipse of the sun. This is absolutely certain, since the Jewish Passover came at full moon, and an eclipse of the sun can come only at the new moon, when the moon is between the earth and the sun. Also the darkness is recorded as having lasted three hours, while during an eclipse it is only from two to seven minutes. Whatever it was, we know that it was not an eclipse. Nor can the going back of the shadow on the sun dial of king Hezekiah 10 degrees be due to an eclipse. (2 Kings 20:10-11, Is. 38:7-8)

An eclipse, even if partial would have no effect upon the shadow, since that part of the sun's surface which would cast the shadow would be moving westward toward the setting just the same as usual. Science can offer no explanation here, nor is it clear that it is to be explained. The Greeks did not have the sun dials until a much later date. At this time they were using the length of the shadow to measure time, a very rough method. The shadow is said to have moved back "10 steps on the step-clock" which seems to refer to some such arrangement. But until we can know definitely what occured it is impossible to attempt an explanation. An eclipse seems out of the question, in any case.

But we have unmistakable references to eclipses in the Old Testament. The Prophet Amos says "I will cause the sun to go down at noon, and I will darken the earth in the clear sky." This seems to imply that he had seen a total eclipse. We know that one did occur in June 763 B. C. which was visible in Babylon, and this same one the Prophet no doubt saw in Palestine, and it furnished him his imagery.

In Joel we have two possible references to eclipses of the sun and moon (2:10 and 3:15) "the sun and the moon shall be dark, and the stars shall withdraw their shining." But here the description is less exact In a total eclipse of the moon the stars are not affected, while in one of the sun they appear, instead of being darkened. It looks as if the Prophet were using stereotyped language, and had not himself seen an eclipse. Total eclipses of the sun occur in any one place only about once in 360 years. But if the Prophet himself had not seen an eclipse, the terror which they aroused in the popular mind had become a stereotyped symbol of the terror of any great "Day of the Lord." It is in this way that Our Lord uses the same symbol. Luke 21:25, "there shall be signs in the sun and in the moon and in the stars." Matt. 24:29, "in those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." This is vague and general language. It is not necessary to suppose that Our Lord meant that there should really be eclipses, etc., but that men would be filled with as great dismay as they caused.

But in Acts 2:20 we have again a vivid description, which seems to imply that a total eclipse had given definiteness to the language of prophecy.

The sun shall be turned into darkness brings out the jet black disc which hangs in the sky during an eclipse of the sun. The moon into blood is descriptive of the coppery red of the moon during a total eclipse. Total eclipses of the moon are more frequent in any one place than of the sun, since the shadow in an eclipse of the sun is only 60 to 120 miles in width, while a total eclipse of the moon is visible to half the world at a time.

In Rev. 8:12, is a reference to a partial eclipse of the sun, "the third part of the sun shall be smitten," while in 6:12 is a very vivid description, which seems to show that the writer had seen a total eclipse of the sun, "the sun became black as sackcloth of hair." Perhaps Astronomy may cast some light on the question of authorship of this book.

POEMS Worth Preserving

Selected by

THE REV. FRANCIS L. PALMER

THE GOOD SHEPHERD WITH THE KID

GRADATIM

(The author was born in Belchertown Massachusetts, 1819, and died in New York City, 1881. He was the first editor of Scribner's Monthly, afterwards the Century Magazine. The title is a Latin word, meaning "step by step.")

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and ere the night,
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
WITNESS—GAL. EIGHT—
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men!
We may borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

—Josiah Gilbert Holland.

Lent presses close upon the Christmas season this year. We have hardly forgotten the spirit of one until we find ourselves plunged into the atmosphere of the other. Yet this is not foreign to the revolutionary changes and conflicting emotions of these days.

But the fact that Lent is the most outstanding opportunity for spiritual rejuvenation that the year offers, makes it imperative that we turn immediately and struggle to harmonize our thoughts and lives with its purpose.

The spirit of penitence should come this year more easily than ever before.

With a consciousness of self-guilt we must come to God's footstool. With a humility hitherto unknown must we seek to learn His will for us.

Lent—an opportunity!
May it not be a regret!

—The Rev. Edward M. Cross.

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

Bishop Tyler of North Dakota has requested all the Clergy of his Missionary District to hold loyalty services and to secure, if possible, laymen to make the addresses.

The will of the late Caleb Cresson provides that $1,000 is to be given at once to St. James' Church, Evansburg, Pa., and $6,000 eventually, in trust.

As the fruit of a house to house canvass conducted by thirty young men of the Church of the Holy Communion, New York, the collection for the Church's War Commission was brought up to $1018.80.

Under the leadership of Mr. Camille Estornelle of Philadelphia Divinity School, the congregation of Good Shepherd Episcopal Mission in Berlin, New Jersey, have secured a lot for the erection of their new building, and expect to have the new building completed by next Spring.

Trinity Church, Albany, N. Y., conducts a coal exchange for the benefit of the poor of the city. The exchange was besieged with throngs of poor people who sought relief from the cold during the recent cold spell. The coal is sold at cost and at a price within the reach of all.

"The Religious Secretary is brought into close personal touch with the soldier," says the Rev. John H. Nolan, Chaplain at Camp Devans, Mass. "He eats with them in their barracks and enjoys all the hardships they enjoy, even to the innoculations for typhoid and paratyphoid and vaccination."

Mr. John W. Shannon, Treasurer of the Philippine Mission, says:

"The Philippines has the largest leper colony in the world at Culion Island. It houses over 4,500 people and is said to be the most modern settlement in the world, which speaks well for this government. A small Protestant Church graces the island and there are about 200 in the congregation."

The twenty-seventh mid-winter conference of the Hartford Branch of the Connecticut Church Sunday School Union was held in Christ Church Parish House, Hartford, on Friday, January 25th. Addresses were given by the Rev. L. N. Caley of Philadelphia, the Rev. G. H. Heyn of New Haven and the Ven. H. S. Harte, Archdeacon of Hartford, who is also Chairman of the Diocesan Board of Religious Education.

The Bishop Coadjutor of Colorado would be glad to hear from a couple of young Priests who want to do pioneer Missionary work in all out doors.

He has two large fields where there is an opportunity to do many small things which in the aggregate would equal one good sized Parish.

It is hard work, out of doors, in a virgin field. Only the patient and persevering need apply.

The Social Service Committee of the Girl's Friendly Society of the Diocese of New York is making an earnest appeal to all men and women interested in the welfare and working conditions of girls and children to protest against three bills presented to the Legislature in Albany. These bills wish to abolish all safe-guards now protecting working women and children. One bill was vetoed by Governor Whitman last Spring and is now introduced and called the Brown War Bill. Two more bills to break down child labor and compulsory education by providing that these laws so far as they apply to children in street trades and mercantile establishments shall be suspended during the summer months.

It is urged that letters of protest be sent to both Senators and Assemblymen in Albany urging them to oppose the passing of these bills which are designated Senate Bill Int. No. 15, Assembly Bill Int. No. 170, and Assembly Bill Int. No. 171.

Personals

The Rev. J. D. Hamlin, Rector of Trinity Church, Bethlehem, Pa., has resigned to enter the army as a Chaplain.

The Rev. Sidney E. Sweet has assumed charge of St. Paul's Church, Columbus, Ohio. He was formerly Rector of St. Stephen's Church, Jersey City, N. J.

The Rev. Charles P. Bispham, Rector of Grace Church, Waverly, N. Y., has accepted a call as Assistant Rector of the Church of the Holy Apostles, Philadelphia, and will go to his new field of labor March 1st.

The Rev. Arthur A. Burton, formerly Rector of St. Alban's Church, Marshfield, Wis., has entered upon his work as Rector of the Church of the Advent, San Francisco, Cal.

The Rev. J. B. Whaling, who was reecntly appointed Archdeacon of the Diocese of Texas has selected Temple as his headquarters. He has been given charge of a district composed of ten counties in the central part of the state.

THE WITNESS was in error when it stated in a late issue that Rev. Mr. Barber had resigned St. Mark's Church, San Antonio, Texas. Rev. W. Bertrand Stevens is the Rector of St. Mark's and has not resigned.

Among the many activities of the ministry of the Rev. William Porkess, Rector of Grace Episcopal Church, Pittsburgh, will be the writing, for the fifth year, of the course of seven sermonettes, to be published in the Pittsburgh Gazette Times on the Sundays of Lent and Easter Day. The title of the course will be, "Modern Studies in Camouflage."

The Philadelphia Divinity School recently notified the Board of Missions that it had taken pleasure in conferring the degree of S. T. D. on the Rev. A. A. Gilman, President of Boone University, Wuchang, China, and the Rev. L. B. Ridgely, Dean of All Saints' Divinity School, Hankow, China.

The Rev. Francis B. Boyer, state secretary of the North Carolina Red Cross Society and secretary of the local chapter at Asheville, and until recently the Rector of All Souls' Church Biltmore, has been commissioned a Captain in the Red Cross Society and was ordered to sail for France the first week in this month. Previous to his Rectorship of All Souls' Church, he had served for eighteen months as an ambulance driver in France. His new commission will cary him right up to the first line trenches and his work will be done virtually under fire.

Leonard Wolcott, a candidate for Holy Orders and son of the Rev. Dr. P. C. Wolcott, Rector of Trinity Church, Highland Park, Ill., is with his College Ambulance Unit at Allentown, and is one of the advanced French instructors in the camp. He also was secretary to the Rev. Harvey Officer while he was acting as Chaplain to Churchmen in the camp, and had charge of his rented house and the entertaining. He is now secretary to the Rev. E. H. Schlueter, of Trinity Parish, New York, who has succeeded Mr. Officer as voluntary Chaplain.

The Rev. W. Russell Bowie, D. D., Rector of St. Paul's Church, Richmond, Va., who was appointed Chaplain of Dr. Stuart McGuire's Hospital Unit, is now with the rest of the members of the Unit ready for a call to active service, says the Leader of that city. The call at any time would not come as a surprise. During Dr. Bowie's absence the work of the Parish will be in charge of the Rev. Valentine Lee, who recently took his Priest's orders. St. Paul's congregation has granted Dr. Bowie a leave of absence, during his service with the colors. He recently declined a flattering call to New York. St. Paul's is the Church which President Davis attended during the lifetime of the Southern Confederacy. General Robert E. Lee also attended worship there, with his family. Their pews are still preserved, and memorial tablets have been erected in the Church to their memory.

Three more of the Clergy of the Diocese of Newark have during the past month taken up religious work in connection with the army. The Rev. Edgar L. Cook, Rector of the old Parishes at Hamburg and Vernon, has been given six months' leave of absence and has gone to Wrightstown as assistant to the Rev. Mr. Block in our great work centered at St. George's Chapel. The Rev. Carl A. H. Stridsberg of Hasbrouck Heights has been granted leave of absence for a year and has received appointment to work in France with the Y. M. C. A. The Rev. Barrett P. Tyler, of the Church of the Redeemer, Morristown, has gone to Camp Merritt to work there as volunteer Chaplain for three months. He will be intimately associated with the Y. M. C. A. but will work as a Christian Pastor and as a representative of our Church. It is no small sacrifice for these congregations to thus release their Rectors for this service, and the War Service Commission is pledged to do all in its power to help in maintaining the services and in looking after the work in the several places during their Clergy's absence.—The Newark Churchman.

New York Notes

"Charity's burden increased by war" is the newspaper heading over an abstract of the annual report of the Association for Improving the Condition of the Poor in New York City. This very useful society co-operates with the Churches and all other benevolent organizations, a number of its directors and officials being loyal members of our own Church. It insists that the war must not be won at the expense of the children of today, and it therefore urges that its local work be continued unabated. The total expense last year was $873,000. It assisted in various material ways 6,423 families, with nearly 30,000 members, and 4,800 other families were under care of its trained nurses. Nearly 7,000 mothers and children were given Summer outings, and 585 widows received monthly allowances the year through. About 100,000 meals of hot food were given to needy work people, and 825,000 children in 34 public schools received hot lunches. Considering the extreme cold of the last two winters, and the extraordinary increase in prices of living necessaries, the appeal of the Association for increased contributions is understandable. If it were not for this and other general organizations the charitable undertakings of the city Churches would be almost beyond ability to carry on. There are Church people who think it would be better for the Church to turn over more of its work of temporary assistance to such associations, with the assurance that deception and extravagance would be greatly reduced thus, while the Church would be freer to do its spiritual work.

The newspapers give some attention to the topics of discussion of our recent Provincial Synod, calling attention to the fact that the positions taken by the leading speakers were well in advance of what used to be the views of conservative Episcopalians. That "the Episcopal Synod may admit women to its councils" was given most prominent notice in the headings. The press does not pretend to have a long memory, and therefore this mention of feminine possibilities was oblivious to occurrences in recent Diocesan Conventions, where women were not only openly held in honor but officially invited to address the Convention in session. Nothing is more impressive in the American Church than to see this dignified body of New York Churchmen in its annual legislative meetings at the handsome Synod Hall rise as one man and stand in manifest respect as each woman went to or departed from the rostrum. The only question would be how long this custom would be kept up if women were admitted to every intimate function of such a legal gathering. The women might find it as embarrassing as the men would possibly find it wearying when in course of time equal delegations of both sexes took part in the deliberations..

Other radical positions maintained in the conferences of the Synod included the contention that "equal pay be granted to women who take men's places," that "women protective officers or policemen" in all towns near training camps were desirable, that the full favor of the Church be exercised in favor of prohibition of the liquor traffic, at least during the war, and that the intrusion of secular affairs on the Sacred Sunday hours be more and more opposed, with special reference to moving pictures, baseball, etc.

Dr. Manning came out in the papers this past week as favoring Sunday parades of our new soldiers, for, he remarked, there was not enough attention being given to the progress of enlisted men, and that Sunday was an excellent time to show our appreciation. This attitude is undoubtedly in line with former feelings of Churchmen not in sympathy with Sabbatarianism and Puritanism, but the distinguished Rector of Trinity shows a strong inclination the other way with respect to the drink question. In the Diocesan Convention and elsewhere he has proved himself a vigorous champion of the present demand for immediate prohibition of liquor wherever the national flag flies. It was curiously interesting to see the quondam "low and broad Church" Rector of St . Bartholomew's so strenuously defend the right of the soldier to drink, or, at least, to hear his eloquent urgency that the Church should not depart from its time honored liberal platform, while against him stood some of the so-called "high and dry" element, once known as kindly affectioned toward "the social glass." The ecclesiastical world certainly is a bit topsy turvy in these war time "questions of the day," though it is to be noted that Cardinal Gibbons stands firmly by the guns of the respectable fathers of nineteenth century Catholicity.

Kenyon, of Gambier, Ohio, is a little College, but, as Daniel Webster said in his defence of Dartmouth, "there are those who love it." Twenty-five of its lovers and friends got together for a banquet in the Delta Kappa Epsilon Club on 44th str et the night of January 31, and the guests of honor were President Peirce and former Secretary of War, the Hon. Lindley M. Garrison. Among the sons of Kenyon present, who have gained metropolitan and even international fame were Earl Babst, who is now head of the more than ever important sugar trust; and John Brooks Leavitt, a leading New York lawyer, as well as Warden of St. Mark's in the Bowery. Mr. Babst, who received his legal training in Michigan University, revealed the fact in an impromptu speech that he is not only something of a graceful orator but that he has also done a thing not very common among great captains of industry, viz. he has thought out the principles of capitalism, and has a reasonable hope of a favorable social outcome of its various anxious movements. Another interesting speech, more personal and reminiscent of college life, was a rollicking one by the Rev. E. M. McGuffey, who has been Rector in Elmhurst, Long Island, for nearly 30 years. He described himself as a product of the McGuffey spellers, his father's famous school work, and wittily defended the right of a graduate to tell tales out of school, especially when far from the time and the place.

Dr. Peirce made a serious and eloquent etatement of college conditions in war times, and claimed that Kenyon had, in proportion to its size, the largest number of enlisted men of any American college. There is no doubt of the fact that Kenyon, which is one of the smallest colleges in America, has had an extraordinary part in the development of American public life. The writer of these notes heard the late President Hayes assert that Kenyon, of which he himself was a graduate, had done more for the nation than any other college during the Civil War, and he cited as proof of his claim that Edwin M. Stanton, Lincoln's great Secretary of War, was a Kenyon boy; that the best debater in the Congress of that time. Henry Winter Davis, was a graduate; that Solon M. Chase, the great Secretary of the Treasury, afterwards Chief Justice, and Justice David Davis, with others almost as eminent, owed their initial college training to "the little Episcopalian College on the hill."

Since that speech was made the names of Mark Hanna, Andrew Carnegie and J. Pierpont Morgan have been enshrined amongst its friends and helpers. There are those who refer to it, as a New Yorker did recently, as "the only college in the Middle West where a gentleman may freely send his son as he would to an Amherst or a Williams "without danger of losing social cast."

This is of course dubious praise, and chimes in a bit with a criticism that the college has run too much after men of wealth and boys of family, but the meaning is probably better than that. It is, at all events, a remarkable thing that a college so small, and so far from any city or town of large size, should have exercised an influence so metropolitan and national—the exact opposite of its rural and quiet environment. It is, in some respects, an almost miraculous record.

A Lenten Occupation—Fasting

In obedience to the universal practice of the Church of God in every age: —"To keep the body under," lest the spirit suffer harm;—To increase spiritual power, remembering the words of Jesus:. "This kind cometh not forth but by prayer and fasting:"—As the natural companion of sorrow for sin—the sad, the afflicted, the anxious, fast from inclination; so let the penitent.

Western Michigan Notes

The United Lenten Services for the Church in the city of Grand Rapids are to be held in Grace Church this year. They are held on Wednesday evenings, and the several Episcopal Churches unite with the Congregation in joining in the services.

The speakers for these Wednesday night meetings will be as follows:

Ash Wednesday, the Rev. Howard R White, of South Bend, Ind.

Feb. 20th, the Rev. Francis R. Godolphin, Oak Park, Ill.

Feb. 27th, the Very Rev. Bernard Iddings Bell, Fond du Lac, Wis.

March 6th, the Rev. R. H. Chalmers, Tiffin, Ohio.

March 13th, the Rev. Dr. George Gunnell, D. D., Toledo, Ohio.

March 20th, the Rev. W. H. Poole, Jackson, Mich.

March 27th, the Rev. Walter F. Tunks, Muskegon, Mich.

The Way to Make Your Parish Prosper

Some Parishes and Missions express the feeling that the various assessments and apportionments laid upon them are very heavy and hard to meet. This feeling is based upon a wrong estimate of the proportion that extra-parochial claims may properly bear to the parochial budget. If it represents one-third the amount raised for all purposes, it is not excessive. There is no reason why a Mission or dependent Parish that pays say $300 toward the maintenance of its own services should not pay $100 to $150 toward the various extra-parochial claims. The ideal should be "fifty-fifty"—we should "love our neighbors as ourselves." To do our share toward the advancement of God's kingdom is a privilege to thank God for, not to be regarded as a burden. No Parish or Mission that repudiates its extra-parochial claims can prosper; and no one ever heard of a Parish that paid these claims promptly that did not prosper. "Seek ye grst the Kingdom of God," and all other things in the way of parochial welfare, both material and spiritual, "Will be added unto you."—Light.

To live in the Spirit is the right condition of man, his normal condition; and to live in the Spirit is to live with God—hearing Him, and knowing Him, and loving Him, and delighting to do His will.—Thomas Erskine.

That was a sensible father, alert to his moral responsibilities as a parent, who declared to his son, in the course of a discussion as to going to church: "As long as my son sits

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uests for the literature of the move-ent have come to the Secretary, obert H. Gardiner, Post Office Box 36, Gardiner, Maine, who is always lad to send, gratis, pamphlets ex-laining the movement. But besides he direct requests for literature, the ublicity which the newspapers have een kind enough to give, has in-pired and strengthened many a soul ho longs for Christian Reunion and promoted many local efforts to d.

y Sunday May Use ent Wisely

important ol life, nday gs-

A woman doesn't have to be a nun to lead a dedicated life.

Our Lord working in the carpenter shop of Nazareth was doing His Heavenly Father's business as well as following St. Joseph's trade. St. Peter went a-fishing even after Christ's resurrection because that was the immediate duty as he saw it.

But the Church is in a unique and lofty sense the Father's business because it has only one reason for existence, and that is to bring the Father and His children close together. When it fails to do that it is out of business.

Now there never was an enterprise in this world that didn't involve money.

True, the best choir that ever sang on earth cost nothing—that was the choir of angels at Bethlehem. But angels are not available to lead our music. Human choirs cost money.

So do clergy,—though not very much,—at least we have never heard odern clergy who had to heir surtax.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XVII

Rejoicing With Those That Rejoice

Among the blessings of the parson's life is that he is so often taken into the family circle. It becomes his privilege not only to weep with those who weep but to rejoice with those who rejoice. He can look back with pleasure upon many a scene the memory of which has clung to him for many years.

Among these occasions are the weddings in whose solemn and sacramental rites he has had his part, and in whose festal brightness he afterward shares. He is treated with rare friendliness and consideration by those who recognize that through his office a blessing has been brought to two happy young people. The wedding and the gathering at the home afterward never become to him a routine duty but one of the bright hours of a burdened life. The joy of it is contagious and he were callous indeed who cannot feel a glow of affectionate regard for those who have sought his services in this most solemn yet joyous moment of their lives.

He may bring his share, too, to the feast. He may put into practice that sermon of fellowship which he preached a short time ago. Here are the people, here the opportunity. It takes but genuine goodwill to mould that group, often reticent because it has gathered from various remote habitations, into a real assembly of those who, united in spirit, desire to do honor to the bride and groom.

And then when the first little baby comes to bless that union the parson as an honored guest may tip-toe in and allow the wee bundle of humanity to be placed in his arms. The anxious mother awaits the verdict. There is but one verdict. The parson understands how to announce it skillfully and with variations. He is wondrously sincere about it, too, for he cannot fail to respond with deep feeling to the atmosphere of love that a mother has cast about that little infant. The air is electric, charged with the radiance of mother love.

Then comes the crucial question, "Whom does it resemble?" You stumbled over that at first as you looked at the little mite of humanity, whose eyes were closed and whose unformed features as yet gave no slightest trace of likeness to either parent. At last the parson learned wisdom and the reply comes easily and honestly. "It seems to me very probable that it will resemble its mother when it grows up." Perfectly true and perfectly satisfactory to the mother.

Then there are the birthday parties and the family reunions and other occasions when friends gather for the pleasure of being together. You are made welcome. No wonder that the parson feels that his Parish is a great family.

At times, too, it is his good fortune to sit at some comfortable fireside and to listen to the hopes and ambitions of those in whom the current of the run of life is running strong and deep. There is nothing so valuable to his relationship to his people as to be a good listener. He becomes the interested listener, too, because here is the reality of which novels are the reflections. Here is life. The boy who must bring the pictures he has taken, the girl who wants him to see her new party cloak, the mother who brings forth the children's school record, and the father who takes him to see some useful and ingenious household contrivance he has fashioned, and the older folks who bring some album or relic of by-gone days, all, all are his children. There is a touching intimacy in the address of "father" which many clergymen are privileged to hear, that expresses the deepest attitude of the parson toward his flock.

It becomes a source of distress to the parson as his work becomes larger and his duties more burdensome, that the opportunity for these fireside renewals of his pastoral watchfulness and concern becomes more infrequent. The organizations demand his time and his energy, outside interests claim his strength, his correspondence grows heavier, a score of anxieties exact their toll. To the material fabric he must give some oversight, and a building project of any sort turns his attention to business affairs. There comes a time when from one end of the week to the other almost every minute is claimed. An unexpected and unplanned-for call which must be heeded is forced into that line of duties and a score of engagements are telescoped in the process.

The parson regrets it more than the people do. They do not realize how his mind wanders over the flock, and with what eagerness he would welcome the chance to go to this home for an evening, or give an hour's cheer to some shut-in, or have a good talk with a friend, or hunt up some neglectful sheep and give him a fresh stimulus to come again within the fold. Try as he may he cannot make more hours in a day, and these are being claimed from day to day by the exingencies of the day's toil.

The people must be lenient in these harrassing days. Perhaps you, who read these words, were mentioned in your parson's prayers last night. He would have God surround you with the care and watchfulness, of which his own ministry is but a pale and feeble reflection.

Jesus and Finality

By Thos. F. Opie

Lord, to whom shall we go? Thou hast the words of eternal life—John 6:68.

Never was the world more in need of certitude as regards the fundamentals than today. Never did the world need finality, assurance or certainty more than now. Where is it to be found? St. Peter and the early disciples might have gone to various sources popular in their day for light bearing on the fundamental problems of life. They might have gone to the Pharisees, the learned class of the day. But they spoke without authority and without conviction, substituting their own traditions for the Word of God. St. Peter might have gone to the Sadducees, but this sect even denied the resurrection and the existence of spirits— they spoke without certitude and without assurance. The inquirers might have gone to Gamaliel, the great teacher at whose feet sat Saul of Tarsus—but he made no claim as to solving the riddles of the unknown, or the problems that haunt the soul and will not down. It was to Christ alone, then, that the disciples could go for words of eternal life—words bearing on the eternal verities and words themselves carrying life and light.

We too may go to sources numerous and varied in our quest for truth. We too may go here and there for solace and comfort—for pronouncement on the fundamentals of life and death. But they do not furnish satisfactory solution nor do they quench this divine curiosity that arises in the soul of every man at one time or another in his sojourn here. We may go, as thousands are today going, to the great scholars and teachers of ages past and present to scientists and philosophers and potentates. We may go to Kant, or Hegel, to Huxley or Tom Paine, to Pastor Russell or Ralph Waldo Trine, to Elbert Hubbard or to Mary Baker Eddy. The bare element of truth about the eternal realities that each of these sets forth, while the whole teaching of each lacks both finality and certitude, as well as satisfaction and assurance, has led thousands into a mystic maze from which they hardly escape, and in which they find that the curiosity of the soul is not gratified. It is to Christ alone that we may go, for it is He alone who has words of eternal life.

The body cries out for rest and surcease from the perplexing problems and the irritating routine of the day. Christ answers—"Come unto Me all ye that labor and are heavy laden and I will give you rest." The mind cries out for truth and for freedom from the shackles of ignorance, doubt and superstition. Christ answers, "I am the truth;" "If the Son make you free ye shall be free indeed." The soul cries out for eternal life. Christ answers, "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent;" "I give unto them eternal life."

Suppose we go to (1) THE GREAT RELIGIONS. If we ask Confucianism, for example, what are the higher powers, we get the answer—"You cannot know the higher powers." This is agnosticism. If we ask the same question of Buddhism or Brahmanism, we get the answer, "The universe is the highest power." This is pantheism. If we ask Mohammedanism, the answer comes, "Law is the highest power." That is fatalism. If we ask Christianity what is the higher power, we get the answer, "The highest power is revealed to man through man—since God made man in His own image and since Jesus appeared in the form of the God-head bodily." This is revelation. So the closer we get to the mind of Christ and His divine teaching the closer we get to eternal truth and to the words of eternal life.

Suppose we go to (2) THE NEW THEOLOGY, or the NEW RELIGION. We find such men as Oliver Lodge, Winston Churchill, W. G. Wells and Dr. Eliot espousing the cause of a so-called new religion. But what the world needs today is not a new religion or a new theology. The world needs new life, a new mode of living and of being and of doing. The new religionists, generally speaking, represent the attempt of the purely intellectual to compass the great facts of the infinite. They would find God with a telescope and weigh the soul with a pair of scales. They would apply chemistry to sin and endeavor to fathom the unknown with a plummet. They would banish from faith and credence all except those things that man thinks he can comprehend and find out by mental process. Sin they say, is a figment of the imagination, a shadow in the picture—simply a mistake. Inspiration and miracles they doubt and even the resurrection is considered by them to be doubtful, as is also the divinity of Christ. Truly it is not to the new religion or the new theology we are to go for words of eternal life. While all the men named do not hold views entirely at variance with the teachings of Christ, nor do they all hold to the above conception of the unknowables—it would be folly to displace the pronouncements of Christ by the emanations of any modern scientist, preacher or novelist. It is to Christ only that we may go for authoritative information on the verities of life.

Suppose we go to (3) SCIENCE. Here, again, many have been led into bypaths and have found themselves lost. Science deals in the very nature of the case with material things—not with the things of the spirit. Science has to do with God's acts, not with His being or with His person, nor yet with the fundamental truths He has seen fit to reveal in Christ. Science leads only to the threshold of the eternfties and the everlasting verities. It seems to take the attitude that mind-evidence or none goes here; whereas, the heart has reasons which the reason cannot know, as Paschal has it. So it is to Christ alone that we may go—indeed it is to Him we must go if we would know the truth as regards the eternal fundamentals.

"Lord Thou hast the words of eternal life." And what are some of these words? What does Christ say for instance about heaven? "I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am there ye may be also." Heaven then ((laying aside all vain speculation) is a place prepared by God for His people—where Christ is; where God is and doubtless those who have died in Christ are to be. What does Christ say as to the method of getting there? Here again we must lay aside all conflicting pronouncements and go to Christ's words. "I am the way:" "No man cometh unto the Father but by me." We get to heaven then by following Christ—by sacrificing for Him, by serving Him, by seeking Him. What does He say as to TRUTH? "Ye shall know the truth and the truth shall make you free;" "I am the Truth." The trouble is, we want to know too much. Christ vouchsafes enough to every humble, inquiring soul to insure satisfaction and assurance, granting he be a faithful follower of the lowly Nazarine.

In order to receive the message sent out over the sea by wireless telegraphy, the receiver must be in perfect accord with the transmitter, they tell us. So it is with the soul. Christ's divine words like a sort of spiritual wireless telegraphy, comes sounding down the ages, carrying all over the world. In order to catch them and to appreciate them, man must be in attune with God Himself—in tune with the infinite. If man is engrossed in the things of this world he cannot catch the words of Christ, and cannot comprehend them either! When man is obsessed with the passion of murder and rapine and war; when he is bent on destruction of his brothers and in conquest and devastation, how can he hear and properly interpret the sweet and gracious words of the Savior of the world! "Come unto me," saith the Christ—" and ye would not."

"And that sweet voice still soundeth on—
Through the centuries that are gone
To the centuries that shall be;
Over the cornfield's waving gold,
By the shores of the beautiful sea."

Lent is an Opportunity

I have read somewhere the legend of one who, day-dreaming in his chair, beheld a vision, which stood before him and beckoned him to follow her to fortune. He waited sluggishly; heeded not her call nor her beckoning, until at last she grew dim and disappeared. Just as the vision faded, he sprang to his feet and cried out, "Tell me who thou art!" and received the answer, "I am Opportunity; once neglected, I never return."—Selected.

OUR CHILDREN'S CORNER

ARBUTUS

In the heart of a great forest in the far northwest, a dainty, timid Arbutus grew. All through the long Winter she slept peacefully under the leaves and the deep, deep snow. Sometimes she would half wake up and wish for the Spring, with its sunshine and its sweetness, its singing birds and its glad, joyous sounds. Then he would fall off to sleep again and dream of the butterflies and bees that wooed her in the days that were past.

As the snow melted away and the warm breeze began to blow,she awoke once more, and as she rubbed her tiny eyes she wondered if she might not venture forth now. She did not wish to appear too soon for she might be thought a forward maid.

While she was pondering and her little heart was beating with anxiety, she heard a bird sound forth his first joyous note of Spring. Surely she must go now, it would never do to be too late. So she pushed aside the moss that made a cover for her winter bed and poked her little head a wee bit out. And there was the great round Sun looking down on her from the sky. She was so startled that she blushed a dainty pink and hid her head beneath the leaves.

One of the Oldest Church Buildings in America

The Rev. James Empringham, D. D., describes in Temperance a visit which he made to one of the oldest and most interesting Parishes in the American Church—the Gloria Dei Church, Philadelphia—the Rev. Percy R. Stockman, Rector.

This most remarkable Church has had a continuous spiritual history since the days of Swedish Colony on the banks of the Delaware River, first established in 1638, and the present substantial edifice has stood for two hundred and seventeen years, a faithful witness to the enduring elements of a Christian civilization.

The Archbishop of Canterbury has written to say how greatly he enjoyed his visit to this ancient sanctuary. The floor and walls are replete with monuments more than two hundred years old—one of the most touching being the quaint tribute of an early pastor to his wife.

The Font bowl is of marble and was brought over in the days of the Swedish Colony.

The walls contain memorial tablets to the Rev. Nicholas Collin and his wife, the Rev. Jehu Curtis Clay and the Rev. Snyder B. Sims. These three Rectors served the Parish for 45 years, 32 years and 47 years, respectively, or for the periods 1786-1831, 1831-1863 and 1868-1915.

In the middle aisle, grave-stones formerly placed with the graves beneath the chancel, commemorate the Rev. Andrew Rudman, Rector, 1700-1702; the Rev. John Dylander, 1737-1741, and the Rev. Olof Parlin, 1750-1757.

The present bell bears the following notes and inscription: "Partly from the old bell dated 1643; cast for the Swedish Church, Philadelphia, stiled Gloria Dei, 1806,

"I to the Church the living call,
And to the grave do summon all."

Great changes have occurred again and again in the surroundings of the Church. Founded in the midst of a wilderness, it soon became the center of a thriving settlement, which in time, was incorporated in the City of Philadelphia, and on its waterfront was built the first navy yard of that city, and a thrifty population inhabited the district, making it one of the most desirable sections of the city. But times have changed, the former inhabitants and their descendants have moved away, and three or four waves of foreign immigration have overrun the neighborhood. Nearly every corner has its saloon, and "speak-easies openly operate on Sunday, bearing all too obvious witness to a loose and regardless city administration. But the Church remains, a silent reminder of better conditions, and an active agency of protest against the corrupting influence at its doors.

On the present site, as a forerunner to the quiet dignified structure built in 1700, stood a block house, built at command of the Swedish King, as a defence against the Indians, and later used as a house of worship in times of peace. In the modern warfare against the more subtle and more dangerous foes of such a locality today, the Church has just opened a new "Block House," the name given to a small Parish House, which it is hoped in time to expand as a center of a strong and steady influence seeking to reclaim the neighborhood.

In 1845, the Swedish Crown and Church having long since failed to send Missionaries to the Church, and the last Swedish Rector having been in charge for forty-five years, during most of which time he was assisted by Clergymen of the Episcopal Church, one of these latter, the Rev. John Curtis-Clay, then Rector, brought the congregation into union with the Diocese of Philadelphia.

An interesting and earnest man who is not long out of sight in Church movements, is Eugene M. Camp, author of "Christ's Economy." The Seabury Society owes its birth and useful work to him, and now he has a new organization launched. It is called the Institute of Applied Christianity. At a recent meeting he described it as a hopeful undertaking to train laymen of every denomination to be Bible Class teachers, Sunday School Superintendents, lay readers, elders, Vestrymen, Wardens, etc. His method he claims is Christ-like in that it begins with making the converted man himself get next to one other man, and so on, without limit—a sort of expansion of the Brotherhood of St. Andrew method of personal work. Towards this good end there are to be classes and courses of educational training, if such work can be taught.

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DIOCESAN COUNCILS— CALIFORNIA AND VERMONT

California

The sixty-eighth annual Convention of the Diocese of California was held in Grace Cathedral, San Francisco, beginning on Tuesday, January 22nd, with a celebration of the Holy Communion. A patriotic atmosphere morked the convention throughout and found expression in the addresses of the speakers. Indicative of the patriotic note of the Convention the Stars and Stripes were borne with the cross in the procession of the Clergy, theological students and the choir. In the course of his annual address, Bishop Nichols said:

The war has jolted us out of that kind of patriotism which entails no sacrifice. It must also inevitably move us out of the direction of easiest resistance in religious matters. There is to be hereafter a notably united strength in the performance of the work of the Church. The work of religion is growing with each successive day. The world is one mass of dishevelment, and it is to be the work of the Church to readjust it. The Church must be prepared for the leadership in a fiercer test than war. Keeping a Christian era Christian is to be the real issue of this conflict.

The Rt. Rev. Dr. Hunting, of Nevada, and the Rt. Rev. Dr. Sanford, of San Joaquin, were honored guests of the Convention. The sessions were taken up largely in the transaction of routine business. The following delegates were elected to represent the Diocese in the provincial Synod: Clerical—The Rev. Alexander Allen, the Ven. John A. Emery, the Very Rev. Dr. William Gresham. Lay delegates —Messrs. W. B. Bakewell, H. R. Fairclough and Vincent Neal. A reception was given by Bishop and Mrs. Nichols in the library of the Divinity School. Professor H. M. Stephens of the University of California addressed the opening session of the House of Church Women on "Christianity and Nationality." The meeting was presided over by the Diocesan President, Mrs. Gaillard Stoney. The Rt. Rev. Dr. Sanford delivered the principal address. He told particularly of the Missionary work of the Church.

Vermont

The 128th annual Convention of the Diocese of Vermont met in Rutland on February 6th under climatic difficulties; the weather was cold and the train service very poor. Many of the Clergy and Lay delegates were hours late, and some from the northern part of the state were not able to attend.

The business done was mainly of a routine nature, although there were many interesting and helpful discussions on the support of the Clergy, the Missionary work of the Diocese, and the work in Social Service. All the old officers were re-elected or appointed, with two or three exceptions. It was decided to have the next Convention in Burlington on February 5th, at which time (D.V.) will be celebrated the 25th anniversary of the consecration of Bishop Hall.

In his address the Bishop gave some interesting figures in regard to Vermont Churchmen in the service of the country. Cards had been sent to every Rector and Missionary in the Diocese asking for full particulars as to the men from their cures in the service. Two hundred and twenty-three cards were received. From these it was learned that 7 men were unbaptized though loosely attached to the Parish; 52 were baptized but unconfirmed; 153 were communicants in good standing; and 11 were confirmed but were not in good standing. It is well to note here that in this Diocese only communicants who have made their communions within three years are classed as communicants in good standing.

Of the 223, 137 are in the army, 40 in the navy, 3 in the marines, 9 in aviation corps, 8 in the quartermaster's department, 22 in the medical and the ambulance corps, and 2 in the Judge Advocate's department. 65 are commissioned officers and 48 are non-commissioned officers. One of the Bishops and some of the Clergy have sons among those serving their country.

It was reported by the Treasurer that every Parish and Mission in the Diocese had paid its premium on the Clergy's pension, and had paid promptly.

Southern Virginia Notes

BEDFORD CITY, ST. JOHN'S CHURCH

This Parish has only 154 communicants, but has sent twenty-seven (27) men for service in the Army and Navy. There is hardly a Parish with a larger percentage of its young men in the service. The Rector, the Rev. T. Carter Page, dedicated a handsome silk flag on Sunday, Jan. 27th, a gift of Mrs. John M. Smith. It has gold fringed cord, mahogany pole, surmounted by a brass eagle. This beautiful design of the National Colors will stand in St. John's Chancel.

CHRIST CHURCH, PULASKI

The Rev. Thomas F. Opie has made most remarkable progress in the work in the pretty and growing town of Pulaski, during the few months he has been in charge. The Bishop Coadjutor of the Diocese visited this Parish on the 27th, Septuagesima Sunday, confirmed a class of ten (10). The Bishop preached a timely sermon for these days of anxiety and unrest from the text "I will lift up mine eyes to the Hills from whence cometh my help."

The Sunday School has taken on new life, grown to such an extent that three new classes had to be formed. Also a Junior Brotherhood if sixteen (16) members has been organized which gives promise for good and valuable service.

A new organ has been bought for this Church to fill a long felt need and is to be installed this month. Mr. Opie is a man of energy and leadership and is so recognized by the people of Pulaski, who have made him chairman of a relief Committee for the town and also elected him member of the Red Cross Home Service Committee, which is to look after the dependents of the men in the service.

This great southwest part of the state is manifesting the need of men in the ministry. There is no resident clergyman between Bristol and Witheville, Rev. Mr. Davidson vacating Bristol, Rev. Mr. Hobson, Abingdon, and Rev. Mr. Opie, Saltville and Marion. The Rev. E. A. Rich ministers alone to forty mission stations along the Clinch valley and out in Tazewall and Ciles Counties. Indeed there are TWENTY COUNTIES with only four resident clergymen, the Rev. F. H. Craighill, Wytheville; the Rev. I. F. Opie, Pulaski; the Rev. C. E. A. Marshall, Radford, and the Rev. E. A. Rich, Archdeacon, and this field is white unto the harvest. May we hope that these great training camps will produce, after the close of this war, many recruits for Holy Orders.

Bishop Tucker stated that he has appointed the Rev. R. B. Nelson, of Blacksburg, as one of the Civilian Chaplains to serve from this Diocese Mr. Nelson left for Hampton and Newport News on Monday the 28th. While he is not certain where he will be definitely located, he will take a survey of that field and confer with the Bishop.

Mr. Nelson leaves one of the most important fields in the Diocese, since he ministers to a large number of students at the Virginia Polytechnic Institute, and has five or six Missions scattered around through the mountains, in which Mission work he has drawn a large number of the young men from the Institute. Also, he ministers to the towns of Blacksburg and Christiansburg, but, he hsa gone to do even a better work to carry the message of the Church and salvation to the men training for the army and navy service. Mr. Nelson is pre-eminently fitted to this service. During his absence the Rev. T. G. Faulkner, of Salem, will give one Sunday a month and the Rev. C. F. Smith of Lynchburg, and the Rev. G. O. Mead, of Roanoke, will give occasional services to help along in this great enterprise.

The Rev. Arthur P. Gray, Jr., who for several years was Rector of the Churches in Brunswick and Lynchburg Counties is the Civilian Chaplain at Camp Les. Mr. Gray is a man of great energy and devotion, and will do fine work in this camp. He leaves a very large field, which no doubt the neighboring Churches will look after.

The war work fund which has been before the Church for the last two or three weeks was responded to liberally in the southwest part of the Diocese, especially in Roanoke, where the full amount asked of the Churches has been paid.

Notes from the Diocese of Lexington

CHANGE IN DIOCESAN SECRETARY

The Rev. J. H. Gibbons, The Burton, Covington, Ky., Rector, Trinity Church, and formerly Assistant Secretary of the Diocese, succeeds the Rev. George H. Harris as Secretary. Rev. Mr. Harris, owing to pressure of duties as Dean of Margaret College, and Rector of St. John's, Versailles, resigned the secretaryship recently, which position he held some years while Rector of St. Peter's, Paris.

GOOD SHEPHERD, LEXINGTON, BURNED

Sunday, Jan. 20, the Chapel of the Good Shepherd, Lexington, was totally destroyed by fire a little before evening service. The fire started in the basement, from woodwork exposed to the heat of the furnace. It is doubtful if the sexton had an unusual fire. Flames had gained such headway when the fire department succeeded in thawing the water plug, that none of the contents of the building were saved. Over the smoldering ashes the stuccoed walls stood, scarcely stained on the outside, while the electric cross, over the front entrance, remained erect, arms outstretched as usual, pointing east and west. The building was valued at $35,000, remodeling and improvements to the extent of $10,000 having just been made last year. Most of the Church appointments were memorials, including altar clothes valued at $500. The handsome memorial window, Good Shepherd design, only recently installed, carrying $300 insurance, was destroyed with other memorial windows. Building and contents, exclusive of the Good Shepherd window, were insured for $7,000.

After the evening service, which was held in the home of a parishioner near the burned Church, the congregation met to lay plans for rebuilding immediately. Bishop Burton, Dean Massie and representatives from the Cathedral were present and pledged the aid of that congregation in replacing the burned Church with a modern and more complete building. $50,000 is to be raised for this purpose and as a step toward organizing forces to accomplish this, a mass meeting of all Church people in Lexington was held Friday night, Jan. 25, in the Cathedral Parish House. Plans are now being drawn for the proposed new building.

NOBLE WORK DONE FOR NEEDY OF LEXINGTON

Through the untiring labors of the Rev. Dr. Richard Wilkinson, Rector of the Good Shepherd, Lexington, and the wise counsel of Dean R. K. Massie, of Christ Church Cathedral, the needy and suffering of Lexington were given seasonable relief during the recent cold spell, when coal was scarce and work stopped. Groceries and provisions were supplied, and "200 tons of coal were distributed in suitable portions to fireless people without one cent of cost to them, and without asking any question whatever, because workers knew these homes 'had need of it' ". In this work Dr. Wilkinson and Dean Massie were ably assisted by members of their respective congregations, leading citizens of Lexington, and members of other communions.

The work sprung out of the opening of the Court House "which Judge Bullock had ordered on leaving his office Saturday afternoon, to afford a lodging place for any who desired to avail themselves of such shelter through the promised cold of that night—for hundreds had no coal in their homes." Dr. Wilkinson realizing that this was not going far enough to meet the situation, since no coal for heat meant no fire for cooking, and learning that no provision had been made for food, set to work to provide food for the needy and those gathered in the Court House. Simultaneously, but without the knowledge of what Dr. Wilkinson was doing, Dean Massie was organizing members of the Cathedral congregation for similar relief work at the Parish House. When this became known Dr. Wilkinson and Dean Massie united forces, with the Court House as center. Food was provided for over Sunday, and by Monday the body of workers had greatly increased and the work grown to proportions beyond expectations. Groceries were bought by the wholesale and distributed by the "wholesale", but "as expeditiously and as carefully as possible"; and distributed to those who came for them and to those who remained at home who were known to be needy. The city aided by giving to the workers right of way to fill orders for coal to shivering people. Limited coal supply caused delay of nearly thirty-six hours, which was relieved only by the timely location and placing of cars of coal that had been "lost in transit." Lincoln and Booker Washington schools, closed for school purposes, were opened as a sort of permanent restaurant where the hungry were fed, as was being done at the Court House, the schools being supplied with hot soup, coffee and sandwiches from Headquarters. It is conservatively estimated that 3,000 people were helped between Saturday night and the following Thursday. One feature of the work was the direction given workers, that "no applicant must be turned down", and, that "until the worker could more closely investigate they must trust the people to make honorable appeals."

Evidence of the great need and the willingness to help meet the need is seen in the case of Major E. B. Ellis, who entered the Court House merely to see what was "doing." Upon seeing what was "doing" he gave order to "go ahead and I'll stand by you," at the same time handing Dr. Wilkinson checks with which to draw on him for "whatever he needed" and instructing the bank to honor the Doctor's signature.

So greatly did this movement meet the emergency, that in order to meet similar future emergencies, permanency has been given it through the formation of the "Emergency Committee of the Associated Charities of Lexington," with Major E. B. Ellis, President, Mr. John G. Stoll, Treasurer, and Rev. Richard Wilkinson, General Director. Sub-Committees will be set to work districting the city and gathering necessary information, whereby distribution may be made with the least possible loss of time. The Committee will co-operatively relate itself to the work of the Associated Charities of the city.

CHURCH MISSIONS HOUSE

Meeting of the Board of Missions

Twenty-five members were present at the regular meeting of the Board of Missions held in New York on Wednesday, February 6, 1918. The President is still absent in Liberia and the Bishop of Washington presided in his place.

The Bishop of Kansas appeared before the Board with a carefully prepared plan for the better development of the work in his Diocese. It involved an additional appropriation of $1,540 per annum. It seemed to the Board that this was so important that the appropriation was granted.

A communication was received from the Synod of the Province of Sewanee in reference to the better development of the mountain work within the Province. The Board adopted a resolution assuring the Province that it will do everything possible to strengthen the Church's work among the mountain people of the South. It arranged for a deputation of not more than three persons to visit the Dioceses and Districts in the Province of Sewanee, having such work.

In the absence of a Provincial Secretary in the Province of the Pacific, the Bishop of Idaho very generously offered his services in any way in which he could be used. The Board accepted his offer with great appreciation, hoping that he would be able to accept any invitations to speak within the Province in this connection.

The Board was gratified to receive a communication from the District of Eastern Oklahoma, asking for an increase in their apportionment from $1,543 to $1,750. The Board expressed great appreciation of this generous act.

Mr. Henry Lewis Morris, for seventeen years a most valuable member of the Board, died on January 9, 1918.

Mr. George Wharton Pepper, because of the great pressure of other matters, felt obliged to present his resignation both from the Board and Executive Committee. The Board recognized the many calls upon his valuable time, and felt it necessary to relieve him from his duties on the Executive Committee, but unanimously requested him, if possible, to reconsider his resignation from the Board.

Mr. William Fellowes Morgan was elected a member of the Board to succeed Mr. Morris, and was also elected to the Executive Committee to succeed Mr. Pepper.

In the absence of the President the Board felt that there should be some one to act in an executive capacity representing the Board. Mr. John W. Wood, Foreign Secretary, was unanimously requested by the Board to act in this capacity.

The Secretary for Latin America announced that a magazine in Spanish was being published in New York to supply the needs of the Latin American countries. The Board expressed its appreciation of the new venture.

Word was received through the Presiding Bishop of the illness of the Bishop of Honolulu and the need for an extended leave of absence. The Board assured the Presiding Bishop that whatever arrangements he might make would, so far as the Board is concerned, be satisfactory.

There is great need for Christian literature in the vernacular in the mission fields in the Orient. At the last meeting of the Board the Rev. C. H. Patton, D. D., of the Congregational Board, and on the American Section of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference, presented this matter most fully to the members. We have in the District of Kyoto, a Missionary of exceptional ability in this line, and at the request of Bishop Tucker the Rev. Dr. Irving H. Correll was assigned to the work of translation.

The meeting adjourned at eight o'clock to meet again in May when two days have been assigned for the transaction of the large amount of business which demands the attention of the Board.

MEETING OF THE EXECUTIVE COMMITTEE

The Executive Committee met at the Church Missions House on the day preceding the Board meeting.

A request was presented from the Bishop of Atlanta and the head of the La Grange Settlement, La Grange, Ga., for an appropriation of $21,500 to further develop the work of the Settlement. The mill owners are deeply interested in this work and have volunteered the land and three-fourths of the cost of the construction of the desired improvements. The Executive Committee, while appreciating the value of the work done by the Settlement, regretted exceedingly that owing to the lack of funds it could not make the desired appropriation.

Mrs. Sarah M. Peppers was appointed Missionary in the District of the Philippines, under the United Offering of the Woman's Auxiliary.

Consecration of St. Paul's, Duluth

On Sexagesima Sunday, Rt. Rev. J. D. Morrison, D. D. consecrated old St. Paul's Church, Duluth, with elaborate ceremony. The entire indebtedness of $58,000 had been paid and the vestry made request to the Bishop to set apart the magnificent building for sacred purposes. The Bishop was assisted by the Rev. C. A. Cummings, a former Rector, as Chaplain, by the Rev. W. E. Harmann as bearer of the crozier, by the Revs. E. D. Weed and T. J. E. Wilson, who read Morning Prayer. The article of donation was read by Mr. Thos. S. Wood for the Vestry and the Chaplain read the article of consecration at the request of the Bishop.

The Rev. George Craig Stewart, L. H. D., of Evanston, Ills., was the preacher, and he set forth in eloquent terms the high place of the Church in these trying days and suggested that it was a superb example just now that a noble building like St. Paul's was to be consecrated, when the attention of the most of the world was centered on the war and its appended financial outlays. It was a brilliant piece of oratory and brought tears to many eyes as he pictured our young men going, like crusaders, to the relief of a burdened world.

A great choir, under the direction of Mr. A. F. M. Custance, with an orchestral accompaniment of seven pieces, rendered a service that is not often excelled.

For one purpose or another this congregation has raised over $80,000 this past year and has just taken on a curate in the foreign field for whom they pay the salary.

On Jan. 22, last, the Rector of St. Paul's, Rev. A. W. Ryan, preached at the graduation of six nurses, as supplemental class, who were sent forth early that they might offer themselves for war work. As President of the Board of Control of St. Luke's Hospital, he also gave the diplomas to this very interesting class.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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A WAR LENT

The Rev. G. Ashton Oldham, Rector of St. Ann's Church, Brooklyn, N. Y., says:

"Lent is at hand and surely there could not well be a Lent more needed or one which should be more gladly welcomed and conscientiously used than the first Lent of the war. God grant that it may also be the last! Whether that is to be or no may depend on the manner in which we Christians make use of this Holy Season.

"God sitteth above the waterflood; God remaineth a King forever." Despite all secondary and proximate causes and conditions we Christians must believe that the duration of this terrible holocaust is in His hands. It will cease when He determines and not one moment sooner. Possibly its cessation is dependant on us more than we realize. "God loves to look down from Heaven," says St. Augustine, "and see His children on their knees." Possibly that is what He is waiting for now. As a wise economist, He cannot be satisfied until the moral and spiritual gains are in some degree commensurate with the tremendous cost in life and treasure. Such gains have not yet appeared, nor will they until each individual disciple of Christ wherever situated, realizes the part he has to play. "Turn ye unto me" is God's call at this Season, and as it has been uttered year by year it has fallen on deaf ears. Now, when through the trumpet blast of this terrible war He again utters it, shall it still go unheeded?

Let us ask this, not of the Church in general, which is only a sort of abstraction; not of the other people we know; but of **our selves.** Let each one say to himself—"This war is being prolonged, my brethren are suffering and dying because God is waiting for **me** to get down upon my knees. Through my brother's blood today, as through the blood shed upon Calvary, He is calling **me** to forsake all worldly and selfish standards and return in penitence and humility to my Father's house.

Spiritual forces, in the last analysis, are to determine the duration and results of this war. Lent is the Church's armory. It is well stocked with arms and munitions, tried and tested. Let every Christian repair to the armory and learn again the use and value of his neglected weapons. Let him take up in earnest the spiritual combat within his own soul with faith enough to believe that **there** the great issue of the Universe must be settled and that just in so far as they are settled right will hasten the coming of the immortal reign of justice and peace, the Kingdom of God."

No More Sunday Funerals in Chicago

Very few funerals are now held in Chicago on Sundays owing to the refusal of the Chicago Motor Liverymen's Association to provide motor cars and hearses for this purpose. Christ Church Messenger says: "The Church has stood against using the Lord's day for funerals (except in great emergency) and is naturally glad that the motormen have taken this stand. The drivers, sextons of cemeteries, undertakers and their helpers need this day of rest. But the chief reason is that Sunday, the day for joyous worship of our risen Saviour, is not an appropriate day for funerals."

Bishop Bratton Speaks at Asheville, N. C.

In connection with the campaign now going on in the Carolina Diocese to raise $250,000 for St. Mary's School in Raleigh and is an ardent February 10th, the Rt. Rev. Theodore D. Bratton, Bishop of Mississippi, preached on "The Responsibility of the Church to Education" at Trinity Church, Asheville. Bishop Bratton was formerly Rector of St. Mary's School in Raleigh and is an adrent advocate of Church Schools and Colleges and of this movement that has been inaugurated by the Trustees of St. Mary's School. A large congregation filled the Church and the speaker preached a powerful and convincing sermon, setting forth the fundamental and permanent place that education ocupies in the Christian system. The Bishop of Asheville was present; and, in introducing the speaker, urged the necessity of pressing this matter at once, notwithstanding the many calls of the day, that the School may be prepared when the war is over to carry on its constructive work. At the evening service, Bishop Bratton spoke more particularly of the School and its wonderful contribution to society, Christian culture and the Church during its long life of seventy-five years.

In the afternoon, the Rev. Francis M. Osborne, who is the Special Representative of the Trustees, in the movement to raise the $250,000 Fund, held a conference with the committee of representative men and women of the District to lay plans for a canvass throughout the District of Asheville.

A Message for Lent

System, or "Rule", is just as necessary in the deep development of the religious life as it is in the affairs of business and of housekeeping. This is not always recognized, however, and the failure to realize it accounts for much of the slackness and inefficiency which mar the inner life of many. Of course, love to Christ, which is the basis of religion, is the deepest of emotions. Yet it is superficial to hold that it should not be guided and developed by rule, just because it is a great emotion. For instance, music is always very emotional, yet the musician who does not develop his technique, that is, his rules of playing, will be but blurred and slovenly in his emotional expressions. He will never succeed as a musician. So with the far deeper ability to express one's love for Christ. There must be rules concerning prayer, self-examination, Bible-reading, Holy Communion, giving, study, and effort towards social betterment, systematic attention to the majestic cause of Missions, and the like. To let all this higher life go by the board unless the "mood suggests," is to insure a large degree of failure. That is certainly part of what our Lord meant when He spoke of "the strait and narrow way which leadeth to destruction."—John Henry Hopkins, D. D.

PROGRESS MADE IN RELIGIOUS EDUCATION

The Rev. Dr. Gardner, General Secretary, in his report presented at the recent meeting of the General Board of Religious Education said certain comparisons between conditions in the Church five years ago and now reveal the results achieved.

In October, 1912, few Dioceses had organized Diocesan Boards of Religious Education, and the Provincial Boards existed only in name. Today, nearly every Diocese has passed a canon providing for a Board of Religious Education, and the eight Provincial Boards are recognizing opportunities for service, discovering leaders and organizing for the work in the future Provincial life that is bound to develop as the Church grows and meets enlarged needs.

In 1912 there were only three persons employed by the Church in Religious Education, outside of educational institutions. Today, twenty-two persons give full time under the direction of General, Provincial or Diocesan Boards.

In 1912, there was a variety of Sunday School text books and an indecision regarding what should be taught in the schools. Today there is a growing unity of devotion to the Christian Nurture idea with its demand for

WHAT IS LENT?

Lent appeals to men with great force because of its power for self-discipline, its self-denials in meats and drinks "to keep the body under," to conquer its appetites and its passions. To determine who is master and who is slave—the man or the animal. It is delightful to see men refuse to satisfy the body even in things innocent as a test of self-control, to prove themselves masters of their habits. How much more delightful is it to see men break the chains of their sinful habits that disgrace, debase and shame them. Discipline is a good thing. The season that gives it particular exercise is a blessing to any man who would be the master over his animal nature.

Effect of War Upon Men at the Front

The Rev. Wm. B. Kinkaid, Rector of St. Matthew's Church, Los Angeles, says: "Things are going on, on the other side of the sea, in the souls of the young men who are fighting. Men who have been at the front, tell us that they are impressed with the different view which experience there gives the men on all the questions of the world and of life. No one can face the nearness of death for himself or see it cut down the man who but a few moments before has been shouting courageously as they went together over the top, without as soon as the tumult dies, and there is time for thought, forming some conclusions about the purpose and the outcome of life in this world. Some of the men are coming back to us one of these days—pray God it may be soon. Some of them are coming back with their spiritual natures deepened and quickened because of their experiences, and some are coming back with that nature killed. And will it not be that those who have suffered the loss of their faith will reproach us because we failed to equip and train them before we sent them away, and those who have grown in grace will reproach us because it was necessary for them to go through the fire of war in order to obtain what should have been given to them at home?

"Jesus knew man and men," asserted the Rev. A. L. Murray, Rector of St. Paul's Church, Evansville, Ind., in a recent sermon. "His compassion was the result of His vision. He saw man and knew him and knowing him was moved to action on behalf of men. The man who does not see deeply into life is not much moved by the little he sees in his fellows and is a slacker both in religion and in all humanitarian work.

Ten Points of a First Class Parish

At a meeting of the Parishioners of Christ Church, Mobile, Ala., a new plan for organizing the Parish along lines suggested by the Rector, the Rev. Louis Tucker, was unanimously adopted. A special committee of laymen assisted the Rector in formulating the plans, composed of Messrs. John E. Mitchell, Chairman; J. Blocker Thornton and W. H. Monk, Jr. The congregation pledged its full support and co-operation in working out the suggestions. The ten points of a first-class Parish, as embraced in the new organization, are briefly outlined as follows: A Vestry that attends Vestry meetings. Public monthly reports from Rector and Treasurer. This means a Parish paper, or Leaflet, or Year Book to print them in. Yearly every-member canvass, with duplex envelopes and a separate missionary treasurer. Proper pastoral bookkeeping, with inspection. Proper parochial bookkeeping, with all accounts audited. Efficient Sunday School. Extra special music. Congregational singing greatly emphasized. Efficient Guilds. Guilds are efficient when there is a special committee for each piece of work, and the name of the chairman or chairwoman is known to the whole Parish. Efficient Bible classes and study classes. A Parish paper or year-book or leaflet. The blessing of God, the Holy Spirit. This is obtained by constant personal private prayer for the Parish by its individual members, especially at Celebrations of the Holy Communion.

In the moral world there is nothing impossible, if we bring a thorough will to it. Man can do everything with himself; but he must not attempt to do too much with others.—William von Humboldt.

training in Memory, Devotional Life, Christian Service, and instruction in Doctrine, Scriptre and History, and a co-operative effort to win by tested material, the right text books and properly equipped teachers.

In 1912 there were only two Summer Schools offering training for Sunday School teachers. Last summer there were twenty, with a total enrollment of over twenty-five hundred teachers.

In 1912 there was no co-operation between the Public Schools and the agencies for religious education. Today, in New York, Indiana, Colorado, North Dakota and many other places there is a recognition by the Public School of the educational work done by the Church.

In 1912 there was little co-operation between the various communions in educational inquiry and promotion. Today, there are

The Council of Church Boards.

The Commission on Christian Education of the Federal Council.

The Sunday School Council.

The Association of American Colleges.

In 1912 no Church-wide effort had been made to win and hold the college student. Today by conference and correspondence over 100 Church workers in as many institutions are organized in their quest for an answer to the question—How can the Church keep and nourish college students living for four years under the peculiar conditions in our modern institutions for higher education?

In 1912 Bishops, examining Chaplains, seminary faculties and candidates for Holy Orders were groping in a maze, in which interference, waste of effort and distrust of guidance, yearly meant the loss of good men for the ministry and the diminished confidence of the laity. Today, the Council on the Education of Postulants and Candidates for the Ministry, and various Provincial and Diocesan committees on Theological Education, have at least pursued some of the problems to their sources. As a result of earnest thought and conference they will request legislation at the next General Convention.

In October 1912, there was no assured income for the work of Education in the General Church. Today, two-thirds of the Diocesan Conventions are voting over $15,000 annually, and each year sees progress toward the payment of the total apportionment of $32,000 for the budget of the General Board.

These are some of the conspicuous educational movements that have taken place in the five years.

Death of Two Priests

The Rev. Henry Willam Winkley, Rector of Calvary Church, Danvers, Mass., since 1918, died at his home in that city on Monday, February 4th, having been indisposed for some time. He was born in Boston, March 22, 1858, and was a graduate of Harvard University and Cambridge Theological School. He was ordained a Deacon in 1884 and a Priest in 1885, by Bishop Paddock, and had been Rector of Parishes in Massachusetts, Canada, Maine and Connecticut. He owned one of the most valuable collections of shells in the country, and his donation some time ago of 2,000 shells to Harvard University attracted wide attention. The funeral burial service was held in Calvary Church on Wednesday the 6th inst.

The death of the Rev. Robert Murray, eighty-one years of age, a retired clergyman of the Church, occurred at his home in Waltham, Mass., on Tuesday, February 5th. He was born at Watertown, Mass., and immediately after his early education he entered Williams College, from which he graduated in 1857, and three years later from the General Theological Seminary, was ordained a Deacon by Bishop Eastburn in 1861 and advanced to the Priesthood in 1863 by Bishop Clark. The largest part of his ministry was spent in the Diocese of Rhode Island. He was an active member of the Masonic Order and of the Watertown Historical Society. A brother and sister survive him. Mr. Murray was never married.

Memorial Minute

The Venerable Charles James Sniffen

The Bishop and Board of Missions of Western Massachusetts desire to record their grattitude to Almighty God for the life and work of the Venerable Charles James Sniffen, Archdeacon of the Diocese.

Loyal and tender in friendship; rugged and original in character and thought; firm in conviction, and fearless in maintaining it; entirely devoted to the Church of Christ, Archdeacon Sniffen performed a great and unique work in this Diocese. The congregations that he gathered and organized remain as his monument; and a rarer memorial exists in the heart of many a lonely and isolated member of the Church whom he found and brought into the fold of Christ. Never sparing himself in cold or heat, he was truly a shepherd in the hills. He died, as he lived, engaged in his Master's work. Stricken and bereaved by his sudden death, we share in the mingled grief and gratitude that prevail throughout the Diocesan Church.

Thos. F. Davies,
Bishop of Western Massachusetts.
Arthur Chase, Sec'y.

The Dead Sea is always receiving and never giving. That's what makes it dead!

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

Monday in Holy Week

THE EPISTLE

Who is this that cometh from Edom, with dyed garments from Bozah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and they garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all of their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep, as an horse in the wilderness that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies toward me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord, art our father, our redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.—Isa. lxiii. 1.

Esau is Edom." He sold his birthright for a mess of pottage; but Israel was commanded not to abhor him ,for he was his brother. Into all the strange lands of the world God has gone, and God comes out with glorious apparel: "speaking in righteousness, mighty to save," He comes and goes. But woe to those of Israel who do not help Him make a royal progress through the outlandish peoples and places. All this Lent keep thinking "Jesus came that all men might be saved." "If I do not help Him in His work that He died to do, what can I expect from Him?" "I looked and there was none to help; I wondered that there was none to uphold." If we are not absorbed by the Mission work of the Church, then it is more than likely that we have not yet taken Christ into our hearts. We may be dwelling in Edom, the land of the man who goes back on his birthright to gratify his senses! If you are that type of person repent, because He died to be your Saviour, and you really are one of His people, if you are baptized, and unless you really are "drunk" with pride, you will not "lie", you will no longer deceive yourself as to your true mission in life which is to spread His Kingdom in the hearts of men.

What a true picture this Epistle is of the spiritual pilgrimages, and wanderings and experiences of a Christian soul who is a Christian only in name. And again what a true picture it is of the soul who though not yet in covenant relations with God, for one reason or another has come to know that God is his Father, though Abraham be ignorant of him, and Israel acknowledge Him not.

With what a heart rending, homesick cry does the Epistle end! Mother Church, by stopping with this cry would waken us to our deep spiritual privileges as Christians in this day and generation. Just because God puts His name on you, just because He put you under His rule of holiness is no reason that the adversary will not possess you. You have your share, your part, your utmost to accomplish. If Christ, all red with the blood of sacrifice for your sins and ignorances and neglect, looks for you to help, and to work and tread with Him in the winepresses, and finds you not, what can you expect from Him but wrath, unless you repent and do that which will show that you recognize that your privileges involve great responsibilities and that you will from henceforth try and measure up to those responsibilities?

THE GOSPEL

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto Him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them. My soul is exceeding sorrowful unto death: tarry ye here, and watch, And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him and lead him away safely.. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Agin the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am,: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witness? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazereth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid say him again, and began to say to them that stood by, This is one of them. for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. St. Mark xiv:1.

"By Thine Agony and Bloody Sweat, by Thy Cross and Passion, good Lord deliver us!" "O Saviour of the world, who by Thy Cross and Precious Blood hath redeemed us, save us and help us, we humbly beseech Thee, O Lord." How often do you read the Passion story? How often do you read it slowly and deliberately, and follow the writer of the sacred narrative as he portrays it for you? How many of you read it all through this time before you began to read there poor human fragments of thought written by the penitent hand of a sinful man? My dear reader, "there is no book on the Bible like the Bible itself", dear Dr. Pusey said, and he was right. Whatever is written here may not touch your case at all; but somewhere in the story told above is the very message which will renew our vision and serve as the strong link in that chain which is to keep you near the Cross for the rest of your days.

Notice in this story, which doubtless St. Peter told St. Mark some time when they were talking about Jesus, what different results followed the use of money, spent in connection with our Blessed Lord. The woman who loved much because she was forgiven much thought no sacrifice was too great for her Saviour, and she had the satisfaction of knowing, even before she died, that she "had wrought a good work" on her Master.

The man who loved Jesus, but who loved place and power more, bargained for and sold his soul and his future for the price of a few paupers' graves. What lessons of both inspiration and warning to those who have an opportunity to do good works for Jesus, anywhere and everywhere, and hesitate to do those works because of home needs or self-centered ambitions.

"Tarry ye here and watch." Sometimes do you feel you could do so much for our Lord, and would do so much for Him if only you were differently circumstanced? Perhaps, through your circumstances, Jesus is saying, "Tarry here and watch" "Keep the home fires burning", but "watch and pray," and be ready to "throw out the life line, for some one is sinking today.

"Watch and pray." What a wonderful missionary sermon is that! Keep your eyes open; know what you want to pray for; do not give blindly; look over all the field, and give your bit, or your all, intelligently, and with the spirit of Him who ever prayed with submission, but also with the desire always to co-operate with His Father's plans.

"They forsook Him and fled." Can't you picture St. Mark saying to St. Peter, when he was feeling so deeply his own falling away from his professions of loyalty, Don't you remember, Petros, how I, too, behaved that night? How I turned coward when they laid hands on me"? Dear reader, "let him that thinketh he standeth take heed lest he fall"! Read the Passion story over every Friday of your life, and you will find therein enough stimulus to help you keep the weekly anniversary of your Saviour's death in a fitting and abstemious manner. The cost of the denials which you and your household could make in your Friday's bill of fare might well be dedicated to a holy cross offering which should be use to keep this Goswhich should be used to keep this Gospel fresh in some other part of the world. "I loked and there was none to help." Dear Saviour, say this not of me. Jesus, keep me near the cross! Keep me there as long as I am in the flesh!

"Follow me," says Jesus. In this story see Peter following Jesus **afar off.** That was the beginning of a following which ended in cursing and swearing and denial. But wasn't it wonderful that God let Peter keep his mind and memory? for when "he thought thereon, he wept". And, unlike Esau, who wept in vain for forgiveness, Peter's tears brought Peter to that mind where he began to be an Apostle not only to the Jew, but also to the Gentile. Let your sorrow for your sin drive you to do something to bring home to some other sinner the good news of God's forgiveness.

F. S. W.

Who Should Keep Lent?

The Church of God is burdened with the responsibility of lifting the world out of its sins and its follies and its failings to serve Christ. She is trying during this season to lead as many as will heed her voice into the wilderness with Jesus Christ, where they may follow His example and learn lessons that will make them better men and women. It is a loving invitation she extends, full of earnest longing for the good of souls.

The Church ought to have the help of every noble man and woman. She has the right to claim the strong support of every one on whose brow has been impressed the sign of the cross, and who calmly and earnestly has knelt before the altar to ask the blessing of God's chief pastor upon Confirmation vows.

THE SANCTUARY OF PRAYER

AN EVENING PRAYER FOR WAR TIME

O GOD, who never sleepest and art never weary,
Have mercy upon those who watch tonight;
On the sentry that he may be alert,
On those who command that they may be strengthened with counsel,
On the sick that they may obtain sleep,
On the wounded that they may obtain ease,
On the faint-hearted, that they may find hope again,
On the light-hearted, lest they forget Thee,
On the dying that they may find peace,
On the dead that they may have rest,
On the sinful that they may turn again,
And save them and us, O good Lord,
In Jesus name. Amen.

Prayer may not be the whole of Religion, but it is the touchstone of it. All religion must come by the test of prayer, for in prayer the soul maps out the course it has taken and the journey it has yet to take, reviews the past and the future in the light of the presence of God.

R. G. COLLINGWOOD,
"Concerning Prayer." p 475.

A BBIDDING PRAYER FOR LENT

(Suggested by the Bishop of Vermont.)

Let us pray for a devout observance of the Lenten season; for the acceptance of all prayers and spiritual exercises,

of fasting and self-discipline;
of alms and works of mercy;

for a blessing on all Lenten ministrations,

to the awakening of the careless,
the recovery of the fallen,
the restoration of the penitent,
the succor of the tempted,
the reclaiming of those who are in error,
the guidance of the doubtful and perplexed,
the reconcilation of any who are variance,
the strengthening of the faithful,
the consolation of those in sorrow or suffering;

for due preparation for the Sacraments;

that dying with Christ to sin we may with Him rise to newness of life.

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Confirmation Instructions

by

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

VIII

MORNING AND EVENING PRAYER

Catechism: To be able to find the places in Morning and Evening Prayer (Candidates should be required to tell the instructor how to go through the service.)

Prop. 1. Public Worship.

The religious world is divided into two camps on the subject of worship.

Some think that public prayer should be extemporaneous because they say such worship comes from the heart; the other camp has a prayer book out of which the services are read by the minister and followed by the people. Let us note several things about this.

(a) From the days of Abraham to the present time fully 95 per cent of those who have worshipped God, using the Bible for their authority, have used forms of prayer, or a liturgy.

The Jews, Christ and the Apostles, and the Christian Church for 15 centuries all worshipped God in this way.

Since the Reformation, all Greek, Roman and Anglican Catholics, as well as most lodges and fraternities that are based on the Bible, have used a liturgy.

The Protestant bodies who since the Reformation have used extempore worship form a small proportion of Christians in their own time and a very small proportion if we consider all the centuries in which Jehovah has been worshipped.

(b) Moreover, Christ, when He attended the synagogue worship, where extemporaneous prayers were sometimes used, although the worship of the synagogue was properly liturgical, makes this comment on the practice of the Pharisees:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. * * * * * After this manner, therefore, pray ye, 'Our Father which art in Heaven, etc.'" St. Matt. vi:5 and 9.

That is, our Lord gave to the disciples a set form of prayer to be used by them, known as the Lord's Prayer.

If it is wrong to use set forms of prayer, then our Lord was mistaken in giving us a set form of prayer which the Church has habitually used.

(c) Moreover, the use of private prayer in public has proven unsatisfactory, for the great majority of Protestant bodies are gradually introducing a liturgical service in their public worship. But they originally separated from the Church because they objected to set forms of prayer.

Prop. 2. Public Worship.

What is public worship?

"He that giveth me thanks and praise, he honoreth me."

Public prayer is honornig God, and has a different purpose from private prayer.

To illustrate this:

Supposing you were on familiar terms with a king and in private conversation you conversed with him in a familiar manner; would that justify you in going into the throne-room and addressing him familiarly in public?

No, you would not presume upon your intimacy in a public audience.

The purpose of private prayer is to enter into real personal relations with God as your Father The purpose of public worship, which is open to all men, is to honor the King.

This you do not do by talking to the King as though he were your next friend around the corner.

Keep in mind the real purpose of public worship, which is not to emphasize your own piety, but God's honor.

Prop. 3. Morning and Evening Prayer.

These services have each the same order. Note:

I. Page 1-3. **Sentences from Holy Scripture,** often suitable for a special Season, as noted in the margin. These form the keynote of the service that follows (Evening Prayer, pp. 16-19.)

II. Page 3-5. **Service of preparation,** consisting:

(a) (page3) of an Exhortation setting forth the purposes of Morning Prayer (E. P. pp. 19-20). In Evening Prayer a short introduction may be used instead (top of pp. 19).

(b) (P. 4) of a General Confession and a Declaration of Absolution, signifying that before entering God's presence, we acknowledge our sin and receive His promise of pardon (E. P. pp. 19-20). There is a short form of absolution that is sometimes used, but this shorter form is generally used only in the Communion office.

(c) The Lord's Prayer, which is the liturgical introduction of all worship.

III. **Psalms** (pp. 6 and pp. 329-508), or the worship of the Old Testament into which we read the Christian meaning and at the end of which we append the Gloria Patri in order to give it a distinctively Christian meaning.

In Morning Prayer the first psalm is called the Venite, which is always said or sung before the other Psalms are read. In Evening Prayer there is no psalm or canticle that precedes the regular psalms.

The Psalms or Psalter is divided into 30 parts, one for each day of the month, and each daily part is subdivided into morning and evening psalms.

The psalms are read either in alternate verses, or else by the minister reading to the (:) and the congregation reading the other half of the verse. The latter method seems preferable, but the former method is easier and therefore usually followed.

IV. **The Lessons and Canticles,** (pp. 7-11). Having read the psalms of David, we continue in the Old Covenant by reading first a lesson from the Old Testament (followed by the Te Deum or Benedicite); and then pass on in historical order to a New Testament lesson (followed by the Benedictus or a hymn). (In E. P. pp. 22-24.)

V. **The Creed** (pp. 11-12). Thus the worshipper passes from the Old to the New, and then to his own confession of faith, which is made by reciting one of the Creeds (usually the Apostle's Creed). (In E. P. pp. 25-26).

VI. After the Creed, which is the climax of Morning and Evening Prayer, we say the Versicles (p. 13) (In E. P. p. 26) followed by the Collect for the day (pp. 52-220), which follows the days of the Christian year. After the Collect for the day, come the regular prayers, for Morning Prayer (p. 13-16); for Evening Prayer (pp. 27-29).

QUESTIONS

1. Into what two camps are Christians divided?
2. What proportion of those who have worshipped Jehovah have used a liturgy?
3. What arguments from Holy Scripture for using a set form of prayer?
4. What is the difference between public and private prayer?
5. Give the different parts of Morning and Evening Prayer.
6. What is the climax of these services and how are they lead up to?

TEXT

"And they rest not day and night, saying Holy, Holy, Holy, Lord God Almighty which was, and is, and is to come." Rev. iv:8.

The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

NO. XXIV.

Vs. 14. **Wherefore, he saith, Awake, thou that sleepest, and arise from the dead and Christ shall give thee light.**

Aquinas: **Awake.** These words are not found anywhere else in these exact words, but express the essence of Isa. lx:1, where the Latin reads, Rise, be enlightened, O Jerusalem, for thy light is come. **From the dead** means from the sleep of sin, which is spiritual death.

Jerome: **Christ shall give thee light.** Christ shall shine upon thee and impart to thee the Divine light, of which He is the possessor or bearer.

Moule: The thought of being light in the Lord runs through the passage. It is a light consequent upon awaking and arising.

Theophylact: When one has been raised up from sin, then Christ will shine upon him just as the sun will shine upon those who have roused up from sleep.

Sadler: If we wake out of sleep and arise from our deathlike slumbers, it is no dim light that will shine upon us, no other than Christ Himself shall dispel our darkness.

Vs. 15. **See that ye walk circumspectly, not as fools, but as wise.**

Observe how the Christian is always to keep his eyes open. No guidance is promised which shall dispense with patient care and watchfulness.

Wordsworth: See to it, therefore, how ye fulfill the precept of walking accurately in the straight line of Christian duty.

Ellicott: **Not as unwise.** Both the strictness of their walk and the way in which that strictness was to be shown, were to reflect the spirit of wise men, and not of fools.

Moule: Spiritually unwise—blind to spiritual facts and consequences.

Vs. 16. **Redeeming the time, because the days are evil.**

Ellicott: **Redeeming the time.** The expression seems simply to denote that we are to make a wise use of our circumstances for our own good and that of others, and, as it were, like prudent merchants, to buy up the fitting season for so doing.

Since time is a talent given us by God, it must be given us for some good purpose, and days are misspent when not used for good—days are evil in which no good has been accomplished.

Vs. 17. **Wherefore be ye not unwise, but understanding what the will of the Lord is.**

Moule: **Be ye not unwise.** Let not unwatchfulness pull you down.

Meyer: **Unwise,** i. e., those who do not use the mind aright, viz: for the moral understanding of the mind of Christ.

Blunt: A strong word. It may refer to the condition of those taking part in heathen mysteries, a condition in which they were like men who had gone out of their senses.

Sadler: The most senseless people are those who have no anxiety respecting the will of Him who created them and for whose pleasure they are and were created.

Vs. 18. **And be not drunk with wine, wherein is excess, but be filled with the Spirit.**

Bengal: **Be not drunk with wine.** He fitly follows up with a warning against impurity, with a warning against drunkenness.

Whitby: **Drunk with wine,** as the heathen used to be in their religious rites, especially in their Bacchanalia.

Meyer: **Excess,** wherein is contained debauchery, i. e., dissolute behavior.

Moule: The miserable exaltation of strong drink annuls the holy bonds of conscience with fatal ease and certainty.

Eadie: **Be ye filled with the Spirit,** that is, the Holy Spirit. If Christians are so filled with the Spirit they feel no appetite for debasing and material stimulants.

Vs. 19. **Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.**

Olshausen: **Psalms.** The Psalms of the Old Testament only.

Ellicott: A sacred song of the character similar to that of the Psalms

Theocritus: A vocal melody.

Gore: A reference to the antiphonal chanting of Christians as reported by Pliny the younger in his letter to Trajan.

Ellicott: **Songs,** more especially of praise, whether to Christ or God (c. f. Acts xvi:25; Heb. ii:12).

Moule: The earliest known Christian hymn is a noble Greek hymn in anapaestic metre, to the Son of God, by St. Clement of Alexandria in the middle of the Third century.

Meyer: **Spiritual songs** defines the songs as proceeding from the Holy Spirit.

Theodoret: **Melody.** Not only does he make melody in his heart who moves his tongue, but he who excites his mind to the understanding of the things said.

THOUGHT THE SKY WAS FALLING DOWN!

A POPULAR SCIENTIFIC CONSIDERATION OF ASTRONIMICAL REFERENCES IN THE BIBLE

The Rev. James Henry Young, D. D.

The phenomenon of "shooting stars" is familiar to every one, who is out much at night; and the larger fire balls, or meteors, are of sufficiently frequent occurrence that each one has either seen one, or heard someone describe one. The best description in literature is that given by the poet Virgil "there was a sudden peal as of thunder on the left, and a brilliant star slid from the sky, through the darkness, leaving a glowing trail. We watched it glide over the roofs of the houses, and bury itself in the forests of Mt. Ida. The trail glowed like a long furrow and all the air smelled of sulphur."

Meteors are frequently mentioned in the Bible. In Rev. 8:10, "I saw a great star fall from heaven." The author's imagery is drawn from some occurrence as that which Virgil described. Rev. 9:1, he speaks of a star which falls from heaven to earth. These great meteors seem always to strike the earth just a little beyond the observer, whereas in reality they are either consumed in the air, or burst, and their fragments only reach the earth. They seem to fall a few miles away, because they pass below the horizon; just as the sun in setting seems to plunge into the sea. In Acts 19:35, we read of the "image of the great Goddess Diana which fell down from Jupiter" and was treasured in the temple of Diana at Ephesus. This was no doubt a genuine piece of meteoric iron which had been seen to fall, and was picked up while its identity was certain. A good imagination could make out a resemblance to the female form. Meteors are of course not stars, the stars are suns like our own, or larger. But that meteors do come to the earth from outside space has been abundantly proven. Seven cases are known where the stone fell close enough to an observer to be located while still hot. Fragments from the interior of large meteors, which had burst, have been picked up while still having the temperature of outside space, over two hundred degrees below zero. This image of Diana would be today a scientific specimen of considerable value.

But there is another class of meteors of much more common occurrence, the so-called shooting stars which are much fainter and disappear after a short path through the sky. These are small meteors, from the size of a grain of sand to a cherry stone; and are totally consumed miles above the earth by the friction of the atmosphere. On rare occasions these shooting stars occur in such numbers as to constitute a shower. In November, 1833, and again in 1866 the sky seemed as full of them as of snow flakes in a storm. The terror caused by the shower was extreme; people thought that the sky was falling down, and that the world was coming to an end. Now we know that these showers are connected with certain comets which have disappeared. As the shower occurs when the earth crosses the orbit of the comet, it is supposed that the comet has disintegrated into the shower of meteors.

That such showers were observed in Bible times seems evident from references to the stars of heaven falling. In Daniel 8:10, and in Joel 2:10 and 3:15 the reference is probable, yet not sure. In the New Testament the references are clear "the stars of heaven shall fall, and the powers of heaven shall be shaken." Our Lord does not mean that there shall be showers of meteors but He is using the terror which such showers incite, to symbolize the terror which men shall feel as His great day approaches. In the circumstances of the present war men's hearts have failed them from fear, and for looking after the things that are coming on the earth." The powers of heaven have seemed to be shaken and men's faith in God has been weakened. Because our feelings are so exactly described by His language we may be sure that the war will result in His coming to earth to reign in greater power and glory.

J. H. Y.

Every-Day Religion

By the Rev. Jas. E. Freeman, D. D.

THE CROSS

Writing to an early Church, the Apostle Paul declared that, "The preaching of the Cross is to them that perish foolishness; but unto us who are saved it is the power of God".

Originally an instrument of torture and a badge of infamy and shame, the Cross has been lifted into a place of pre-eminence and distinction as a symbol of our salvation. Today, 30 nations, provinces and cities use the Cross as a symbol upon their State and National standards, and in our own navy there is but one flag that ever flies above the national colors upon our men-of-war—it is the little flag with the white cross upon it that breaks from the maintop when Divine service is held for Uncle Sam's sailors.

To those who have no apprehension of the significance of the Cross and its relation to their lives, it must seem as foolishness, but to those who recognize that it is the conspicuous symbol of the world's faith in Him who was crucified thereon, it stands for salvation and the triumphs of character. After all, it is not some remote and far-away symbol, but an intimate and ever-present one. Said a German poet:

"The Cross on Golgotha can never save thy soul—
The Cross in thine own heart alone can make thee whole."

To the man or woman who has accepted this Divine standard that witnesses at once to sacrifice and service, it means power, the imparted power of the world's Redeemer. Wherever we may go, in any part of the civilized, or, for that matter, the uncivilized world, there this holy symbol has its place. It is wrought into jeweled forms, and, again, it is cast in iron as the badge of imperial honor. Round the world for the days of this week, in every language, there will be sung and said the mighty messages that the Cross teaches. Again, mankind will bow in lowly reverence before the uplifted Christ, in fulfillment of his own spoken word: "I, if I be lifted up, will draw all men unto me".

Has there ever been a time when the Cross has meant more to humanity than it does today? Before it, selfishness and self-interest give place to sacrifice and service. No man or woman who recognizes this Divine symbol but must assume the obligations it implies. It is in the spirit of this masterful symbol of the faith, yes, it is in the presence of Him who is the highest approximation to mankind of all that is Divine and holy, that we prostrate ourselves again, and with hearts rendered sensitive to its high claims, we rededicate ourselves to the service of the lowly Nazarene, and reconsecrate ourselves to an unselfish service to our fellows.—Courtesy of the Minneapolis Tribune.

We are bound to believe that there is a significance in Lent this year that it has not had in our generation. There is something in it analogous to the experience our youth are now having in the great training camps of the country. They have passed out of civil life into the exacting discipline and severe training of military life. For what purpose? To equip and prepare them for the harder service of the coming days. Lent may very properly be called the disciplinary and training period in each year, wherein the Church invites its children to give larger heed to those things that make for high moral and spiritual development. It is the Church's call to a consideration of life's great essentials, its fundamentals. It is, furthermore, a call for the clarifying of our vision and the enriching of our minds with those things that have to do with the great issues of life itself. Sometimes Lent is honored in the breach rather than the observance. It is made the subject of flippant jest and cartoon, but we can hardly think that it will be so treated this year.

—The Rev. Dr. James E. Freeman.

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

The handsome new Rectory of St. Paul's Church, Brookings, S. D., is completed and is now occupied by the Rector, the Rev. Paul Roberts, and his family.

A united campaign of instruction and every-member canvas for Missions will be made by the several Parishes in St. Louis, Mo., during the week ending on Sunday, March 3rd.

"The Chimes of Normandy" was recently given under the direction of the Men's Club of St. Luke's Church, Mechanicsville, N. Y., for the benefit of the local Chapter of the Red Cross society.

The congregation of St. Peter's Church, Brooklyn, N. Y., has accepted an invitation to worship at St. Ann's Church, that city. It is expected that an amalgamation of the two Parishes will take place at an early date.

"The Men's Service League" is the name of a new organization in St. Paul's Church, Chattanooga, Tenn. The object of the league is the improvement of the spiritual, mental and social conditions of men, emphasizing co-operation with other existing organizations of the Church.

A small boy in St. Mary's Parish, St. Paul, Minn., as yet small enough to wear a bib at the table, surveyed the dimensions of one supplied to him lately somewhat carefully and then remarked, "I thee we are Hoovering on napkins too." The same boy awoke in the middle of the night to tell his mother that he was "Hoovering" by hanging coat and knickers on the same peg.

At a meeting of the Diocesan Board of Religious Education, Diocese of Michigan City, held at Howe School, Howe, Ind., plans were formulated for a Summer School for Church School teachers, and others interested in Church work, to be held at Vawter Park, Lake Wawasee for one week, from June 25th to July 2ud.

Mr. E. Harrison Yelverton, Vice Consul of the United States at London, Eng., has presented his Parish, St. Stephen's Church, Goldsboro, N. C., two beautiful hand-wrought antique Church lanterns made of brass, which are supposed to be several hundred years old. One of the lanterns has been hung at the stairway in the tower vestibule and the other in the gallery at the entrance of the Church.

An earnest Churchwoman recently brought nine children to the Cathedral of SS. Peter and Paul, Chicago, for baptism. One man was present, says the Diocese of Chicago, to see his little boy baptized and was so affected by the service that he wrote the good woman a long letter, in which he told her that his attendance at that baptismal service was the first time he had been inside of a Church in eighteenyears.

The Church of the Epiphany, Chicago, has been carrying on a continuous campaign for "slacker Episcopalians" which is proving very successful. The Rector, the Rev. H. W. Prince, publishes an attractive weekly booklet of twelve pages which is mailed and distributed to a large number of Episcopalians in the section of the city in which the Church is located, whose names are secured by a group of young men and women distributors. The booklet contains a perforated blank to be signed by people who have practically ceased to be regular Church-goers.

The men of Christ Church, Oil City, Penn., are actively engaged in Red Cross work. One committee is making the large bandages and their work has proved very satisfactory to the local Red Cross chapter. The second committee has had charge of the moving of boxes and other heavy work of the chapter. The third committee has taken over the work of cutting the thick paper pads that are used in the manufacture of the cot quilts of the Red Cross, and the fourth committee is composed of those who have volunteered to write to soldiers who are on the honor roll of the Parish.

The annual mid-winter dinner for the alumni of the Cambridge Theological School was held on Tuesday evening, February 5th. The principal address was given by Dr. A. H. McGiffert, President of Union Theological Seminary, on the topic, "The Church and the War." Other speakers were the Rev. Philemon F. Sturgis of the class of 1900, Rector of Grace Church, Providence, and the Rev. Wm F. Packer of the class of 1901, Rector of the Church of the Epiphany, Winchester. The students of the School were the guests of the alumni. On the following Wednesday a quiet day was conducted for the alumni by the Rev. Edward T. Sullivan, of the class of 1892.

Lent comes now as an opportunity for doing these things (Red Cross work) and not leaving so much of the other things undone (Church work, attendance at prayers, meditations), says the Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, Minn. Lent is always a time of extraordinary devotion and never in our lives have we had to make such an effort as will be necessary this year to keep the season properly. Shall we try to use a right judgment in all things—to sew but not to the point of peevishness, to knit, but not to the point of irritability, to make bandages, but not to the point of breaking down. More socks will be made and compresses folded if care is taken to avoid the danger point of nervous exhaustion. And much more of permanent value will be accomplished if we keep faithful in doing the usual things of our religious life.

"There are golden sentences in the sermon preached by the Right Reverend Irving P. Johnson on the occasion of the consecration of the Missionary Bishop of Salina, says The New York Churchman, in an extended editorial comment upon the sermon, a liberal quotation from which appeared in another column, and which was published in full in a recent number of THE WITNESS. "We know of no pro nouncement by those with authority to speak," continues the editorial, "that seems to us more prophetic of the new time that is upon the American Church and upon Christianity everywhere. Bishop Johnson's sermon gives wings to the imagination. He has drawn with power the portrait of a Bishop, which recalls neither the Anglican nor the Italian tradition, but one which we are sure would command the reverence and esteem of the new and better democracy that is to come out of the War, and for which the whole Church is solemnly praying today. Is there anything novel in such a definition of the episcopal office? It has a winning likeness to the New Testament and the Prayer Book.....We are grateful to Bishop Johnson for the most significant utterance which we have read in many a day. The ideal he sets forth of the episcopal office is so commanding, so apostolic, that, were it our pattern, an election to the episcopate would be a holy call to sacrifice which no one would dare to refuse.

"A Parish of the Household of God is a wonderful, and most interesting thing," writes the Rev. Dr. Haupt of St. Paul. "It is filled with the most delightful associations. Here good fellowship abounds. It is a community banded together to attain the highest ideals, to uplift society, and make the world a better place to live in. It is sometimes like a sleeping lion, monarch of the forest, but limp and slumbering, with great latent powers, but unused. Oh, for the ability to awaken the lion, and call forth the full strength of the Parish. We have our problems, and our difficulties, we would be lifeless if we did not. As the Nation calls upon us all to do our part, so the Master calls us to work in His vineyard. The personal loyalty of all the members of a Parish would double its power in the community as a spiritual and uplifting force. No man can measure the power or extent of personal influence."

Personal Mention

The Rev. J. A. TenBroeck, Rector of Christ Church, Calumet, Mich., has been appointed Chaplain of a Michigan State Cavalry Regiment.

Mr. H. B. Newman, lay reader of St. Matthew's Church, Tulsa, Okla., was recently presented a gold cross by the congregation as a token of their appreciation of the valuable services he has rendered the Parish.

The Rt. Rev. Frederick F. Reese, D. D., Bishop of Georgia, officiated and preached the sermon at the institution of the Rev. John Moore Walker as Rector of St. Paul's Church, Albany, Ga., on Sexagesima Sunday, February 3rd.

The Rev. W. S. Poynor, Rector of St. Andrew's Church, Birmingham, Ala., has accepted a call to St. John's Church, Columbia, S. C., and will assume charge of his new field about the middle of March.

The Rev. Frank Roundenbush, curate in St. John's Parish, Los Angeles, Cal., has received an appointment as Chaplain, by the Church War Commission, and is now serving as such at Camp Carney.

The Rev. Dr. C. B. Wilmar, Rector of St. Luke's Church, Atlanta, Ga., was recently elected President of the Evangelical Ministers' Association of that city.

The Rev. Dr. Frederick W. Clampett, Rector of Trinity Church, San Francisco, Cal., has been tendered the Chaplaincy of "The Grizzlies," California's crack regiment of field artillery now training at Camp Carney, near San Diego. It is understood that Dr. Clampett will accept and that his Parish will grant him leave of absence during the period of the war. Dr. Clampett recently celebrated the close of his eighteenth year as Rector of Trinity Church. In 1916 he spent three months on the Western battle fronts in France and Belgium.

Sister Frances, who had charge of St. Mary's Home for Children, Chicago, about twenty years, has retired from active service. Bishop Anderson in commenting upon her retirement writes: "The many friends of Sister Frances, thankful for her long and faithful service in St. Mary's Home, and full of regret that her increasing age and responsibilities make her retirement necessary, will follow her with affection and sympathy and wish her rest and quiet after her long and arduous labors."

The Rev. Dr. James S. Holland, Rector of Christ Church, Yonkers, N. Y., has accepted a call to become the Rector of St. Paul's Church, Glen Cove, L. I., and will assume his new duties at an early date. Dr. Holland spent the early part of his life in Missouri and for a time practiced medicine there. At the outbreak of the Spanish-American war in 1898 he was commissioned a Lieutenant in the Medical Corps and served in the camp at Chickamauga.

Sexagesima Sunday marked the completion of three years in the rectorship of St. Mark's Church, Coldwater, Mich., by the Rev. John Hewitt. A local paper states that in the three years Mr. Hewitt has endeared himself to his parishioners and has won and held the respect of many people outside of the Church by his uniform kindness and fair minded position on many issues, and his broad minded appreciation of every man's right to his own opinion while maintaining an unequivocal standard and position personally.

The President and Mrs. Wilson attended the ball given in Washington, D. C., at the Willard, on Saturday evening, February 9th, for the benefit of the Episcopal Home for Children, and occupied a box. Mrs. Wilson's name headed a list of distinguished patronesses.

"If after Kirk ye bide a wee
There's some wad like to speak to ye.
If after Kirk ye rise and flee
We'll all seem cold and stiff to ye.
The one that's in the seat wi' ye
Is stranger here than ye may be.
All here has got their fears and cares
Add your soul unto their prayers,
Be ye an angel unawares."

Startling Shortage in the Quality and Quantity of Clergymen

The appeal of the Church Club of the Diocese of Chicago on behalf of the Western Theological Seminary for students and for funds, it is said by those having the matter in charge, has raised the question at once in the minds of many whether the appeal is opportune at the present time, and the following answer is given: We quote in part the answer given:

The question implies a doubt whether every virile young man having the qualities necessary for a Candidate for Holy Orders should not be enlisted in the Army or Navy, or in some departmental work in connection with the war; and whether the funds which are asked for towards the education of such men as are already engaged in Theological studies, and such as are solicited to begin their preparation for Holy Orders, should not be devoted to the maintenance of the Red Cross, the Y. M. C. A., or Church activities in camp and field.

The answer to these difficulties is the answer to the question whether the maintenance and propagation of the Christian religion and Christian morals in the world at large can under any conditions be made secondary in the minds of Christians to any other interests whatever.

We do not expect the war to last for more than two or three years. What shall be the condition of the Church at its conclusion? Shall it be prepared or unprepared to meet the tremendous crisis which will be experienced in the beginning of the reconstruction period? A Church weak at the roots, short of Clergymen, devoid of resources, not only for a ministry, but for the education of men to become ministers, would witness to a culpable lack of statesmanlike foresightedness and preparedness on the part of her agents.

For many years Christian people have been increasingly alarmed at the evident relaxation of the hold of organized religion upon the community. In this decadence of power of the Church it has been feared that one great source of weakness is the failure of Churchmen to provide a supply of Clergymen in sufficient number and adequately educated to meet the demands of the times.

During the past five years from the Atlantic to the Pacific some who have been in a position to investigate the matter locally or more broadly, have assured us that the Church has drifted into a crisis in the matter of the supply of "fit men to serve" in the Sacred Ministry. Entirely ignoring the quality, even the quantity of Clergymen and of Candidates for Holy Orders is startlingly inadequate. This appears from the following data:

Parishes and Missions in the United States and Foreign Fields 8,611

Clergymen of the Church in the United States and Foreign Fields, 5,895

Apparent shortage of Clergymen 2,716

This shortage has increased steadily for many years.

(There are 115 Bishops, and 650 Priests over 64 years of age included in this computation, besides other "non-parochial clergy;" and also an unknown number of missions that cannot now support a Clergyman. Scores of small missions would rapidly develop into self-supporting Parishes if they could secure a Priest.)

Probable immediate imperative demand for Clergymen, ... 1,000

Annual supply through Theological Seminaries 1.00

Annual supply hrough irregular sources 60

160

Annual loss by Death and Deposition (1916) 139

Net annual increase of Clergymen 21

Number of our Clergy in army and navy ..... over 300

The communicants of the Church have increased 63 per cent faster than the Clergy during the past 30 years.

A Lenten Occupation—Self-Examination

Most searching, upon your knees and with open Bible in hand;—That you may find out your secret and besetting sins, your failings, temptations, dangers; That you may judge yourself by the rule of God's law to ascertain your real spiritual condition, and learn how poorly or how well you preserve your relations to God and obey His voice;—To understand where Satan dwells in your nature, that you may drive him forth from his hiding place and expel him from your heart.

Our Book Table

About Christmas time there came from the press of E. P. Dutton Company a volume of recent sermons by the Rev. Ernest M. Stires, D. D., Rector of St. Thomas' Parish, New York City. It bears the simple title of "The High Call," and is a series of discourses concerning such subjects as "Armenian Ideals and the Great War," "The Sword of Justice," "A Charge to Soldiers Enlisted in the King's Army," "Practical Patriotism," "Make Democracy Safe for the World," etc. It is dedicated "To my son, Ernest Van Rensselaer Stires, in France with the American Ambulance Field Service from May to October, 1917, and to the one hundred and fifty-one men of St. Thomas' Parish now in the national service on land, on the sea, and in the air." It is worthy of note that this son, a Harvard college boy not yet nineteen years old, was distinguished at the front for his valor last summer, and was invalided home with a severe wound on the hand. He is now back at college.

The sermons were delivered in St. Thomas', Fifth Avenue and 53rd St. between February 18th and November 11th of last year, and appearing in newspapers or pamphlet form, were of national influence in bringing the United States into what the speaker felt was a patriotically necessary war, and had much to do with shaping its policies of preparation and making clear its statement of international purpose. They reveal the mind of a lover of international righteousness, with statesman-like grasp of its war situation and more than one Ambassador and Senator have recorded their appreciation of this larger quality as they heard or read the words of the preacher.

The reader of the sermons will miss their greatest charm, the graciously facsinating personality of the man himself, and the unusually fine and effective manner of pulpit delivery. A New York voice trainer of the first importance, after hearing Dr. Stires, said, "There is no one in New York who can use his voice so perfectly as he can." The anecdotes and the quoted poems may look almost intrusive in its printed page, but to hear them from the preacher himself was to have the really strong points they illustrated made all the stronger and, some times, planting the ideas deeply in the heart because of the thrill of the moment. In other words, Dr. Stires belongs to the style of preacher represented by a George Whitfield rather than that of a Mozley or a Liddon, and there are reasons enough to believe that, for the time and the occasion, the less permanent style is the more efficient and praiseworthy. Immediate action was certainly needed in America last winter, and Dr. Stires was one of a half dozen or so voices most powerfully effective in bringing a halting nation to a realization of the stern duty of the hour. No work could be greater. The sermons should have been heard by all, and it is well that they are preserved as a record of how one gracious Christian heard "The High Call" and repeated it aloud and helpfully to multitudes of others able to put it into service.

There are some men in orders who are sometimes "men in Mufti" in more senses than one. They are Priests now, and laymen then. They are ministers part of the time, but Stires is always a minister. There are doubtless people who do not like this, but the devout believer rejoices that at least once in awhile there are men of God who never even momentarily forget that they are to be first, last and all the time, men of God.

The Rt. Rev. Paul Jones, having offered to do any work at the Church Missions House or in the field that the Board of Missions might desire, the Board at its meeting on February 6th authorized the officers to make such arrangements as might be practicable to secure Bishop Jones' assistance for work at the Church Missions House until April 10th, when it is expected that the House of Bishops will meet to consider his resignation as Bishop of Utah.

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EDITORIAL

CHAPLAINS AND THE WAR COMMISSION

We have heard quite a little comment from folks in response to the request of the War Commission of this Church for a Chaplain's fund, to the effect that it is an impertinence for the Church to raise a fund when the Y. M. C. A. and the Red Cross are the official agents of the government for the ministrations to our young men.

Of course a U. S. Chaplain is also an official of the government, in fact more closely connected with the government than either of the others, but for various reasons his importance has been minimized and his incompetency exaggerated. He was once in politics and by wire pulling and general indifference a good many lame and halt and blind were appointed Chaplains, to the great detriment of the service.

Let me quote two men who certainly ought to know the value of Chaplains and Christian character in this present war.

The first is the testimony of General Pershing in the press dispatches of Feb. 14th, to this effect:

"While the conduct of the Expeditionary Forces has been excellent, fortitude, born of great courage and lofty spiritual ideals, are required to overcome entirely conditions in France."

And General Pershing sends an urgent request that there may be three Chaplains in each regiment for the fostering of this spirit.

The other is the reply of General Byng, the hero of Cambrai, when asked whether the Christians fought better than the others at the Front. "Yes, I depend upon the young men who have been reared in Church going homes to do the best work."

When further asked if there was any difference between different kinds of Christians, said, "No, the Irish Catholic as well as the Anglican and Protestant fight like h—l."

But there is a curious idea abroad that when you have knitted and made him warm, and when you have given a Y. M. C. A. hut and made him comfortable, and when you have sent him smokes and made him happy, that you have done your duty.

Even a criminal sentenced to be hung is entitled to a Chaplain, and it would be a barbarous government like the Prussians, which would refuse this boon. We are sending our young men out to fight our wars; to be shot for our sake; and there are men brutal enough to be indifferent as to whether the young man has a Chaplain to say a prayer or to whisper a word of comfort as his soul takes flight.

Yes, the government appoints Chaplains, but it gives them no purse, and so all honor to our War Commission, which is seeing that each Chaplain has the wherewithal to work.

When one considers that the average cantonment is a city of 40,000 souls and ten miles square, it is certainly important that the man who has to give spiritual ideals should be able to get from place to place. Frequently this auto is the only one in camp that can be used on various works of mercy. Moreover, in such a place as Fort Dodge, we will find fully a thousand boys, belonging to the Church, exposed to many temptations and without the services of the Church, except as the Commission sends a civilian Chaplain, who must be paid by the Commission, to minister to these boys.

The Church that would forsake its own under these circumstances is unworthy of its charter, and should shut its doors to the selfish ones who fancy they are gaining eternal life.

We must keep in touch with our boys at the Front or lose their respect.

The Roman Catholics are at the front in this particular, all honor to them; and in many a camp and cantonment, where we have no Chaplain of our own, he is the only one at the bedside of your boy or mine.

Let us then make up cheerfully whatever is lacking in the equipment of the War Commission for surrounding our boys with spiritual ideals before the battle and with spiritual comfort after the fight is over.

This is a war of ideals, and the Christian Church is the one dynamo that can furnish and sustain our boys at the Front in these ideals. There are those who have given generously to every other movement and niggardly to this. Let them study the words of General Pershing.

Nor does the Y. M. C. A. attempt to do the work of Chaplains, nor do its Secretaries act as Chaplains.

The Chaplain is the one man at the Front with a spiritual message to your boy and mine; there are a score at the Front and at the rear with another message to tear down the spiritual fabric, that your home has reared.

It is the devil's own doctrine, to deprive the boy at the Front of such spiritual leadership as he will follow, because it will be tended to somehow.

He is entitled by virtue of his supreme sacrifice to the ministrations which you enjoy and which you may aid him to secure by the payment of a few dollars.

Death of a Priest Once Active in Reform Movements

The Rev. Henry Lewis Foote, at one time well known throughout the West as an active worker in reform movements, and in later years Rector of several Parishes in the East, died on Thursday, Jan. 31, at his home in Marblehead, Mass. He graduated from the General Theological Seminary in 1868 and was ordained a Deacon that year by Bishop Potter and advanced to the Priesthood the following year by Bishop Tuttle. He was a deputy to the General Convention from the Diocese of West Missouri in 1892. The Boston Transcript gives the following account of his eventful life:

"The Rev. Mr. Foote was born at Roxbury, Conn., on May 2, 1845, son of the Rev. George L. and Merinna (Tuttle) Foote. His first Parish was at Salt Lake City, Utah, where his vigorous opposition to the Mormon teachings and his untiring activities as a foe of vice, brought him a reputation which spread throughout the West and led to calls from many other of the crude settlements of that region. He accepted a call to Boise City, Idaho, remaining there for two years, and leaving the community well cleaned up of vice, when he went to a San Francisco Church.

"He was Rector of a Stockton, Cal., Parish for four and a half years before going to the scene of his most spectacular reform efforts at Carson City, Nev., where from 1876 to 1878 he was Rector of St. Peter's Church. His chief activities there were against the gamblers, and he succeeded in effecting a marked improvement in the morals of the community.

"The Rev. Mr. Foote came East to Clinton in 1878, going from there to Holyoke for eight years before going to St. Michael's, in Marblehead, in 1895. In 1906 he went to South Groveland, and then to Pinehurst, which Rectorship he resigned to take up his home in retirement at Devereux. His wife, who is the daughter of Rt. Rev. Dr. Daniel Sylvester Tuttle, survives him."

Can You Answer These Questions?

The Standing Committee on Missions of the Province of Washington addressed a strong letter to the men of the Parish suggesting that during Lent one hour each week be spent by men in groups, large or small, in every Parish and Mission in the Province to acquaint themselves with world conditions and their bearing on Christian Missions. The letter states that "We are paying the bills for a small army of workers, 2,800 and more", and asks the questions: "What are they doing in the various so-called Mission fields? How do present world conditions affect them? Has their work any influence on the great movements of today, especially in the Far East? You, as an intelligent Christian and Churchman ought to be able to answer these questions. Can you?" Some of our busiest laymen, finding how interesting the subject of modern Missions is, are extending their luncheon hour once a week to discuss this subject. Others meet down town after office hours. Others, at the home of one of the group on a week day evening. Others, again, at the Rectory, Church or Parish House, as is locally most convenient, on a week day evening, or before or after service on Sunday. The leader of such a group needs no special training. His duty is rather to start and direct the general discussion of the subject. The "When and How of Missions" and "Then and Now" are recommended by the committee for use in such classes. A copy of these can be obtained free of cost from Wm. C. Sturgis, Ph. D., Educational Secretary of the Board of Missions, Church Missions House, 281 Fourth Avenue, New York; also other interesting material, giving facts and figures, will be sent on request.

Clergyman's Son Tells of His Joy in Last Letter

Hundreds of friends mourn the death of Elmer H. Van Fleet, son of the Rev. J. B. Van Fleet, Rector of St. Stephen's Church, Cincinnati, Ohio, says the Post of that city. He was a victim of scarlet fever while in service in France. He enlisted last July in the Signal Service Corps, and took special training in telegraphy from the time of his enlistment until he went in training at Camp Sherman last October. He was made a Corporal in Company C, 308th Field Signal Battalion, December 1st. Fifty clerks were needed for service in France. Van Fleet was among those chosen, and he sailed for France Jan. 3rd. "Our time for active service has come," he wrote his father, "and I am glad. This is the last letter you will receive from me in America." It was the last letter. A telegram from Washington announced to the family that he died on January 17th. He was twenty-one years of age, and graduated with highest honors from the University of Cincinnati, and received the Rhodes scholarship of Oxford, England, the first given to a University of Cincinnati student, after a competitive examination in the State. It was given for scholarship, manliness and athletic proficiency. The dead soldier was a long distance runner, and won his "C" at a cross country run at Columbus in October, 1916.

Fifty Below Zero Weather Doesn't Stop This Missionary

The Rev. George Backhurst, General Missionary in the Diocese of Duluth, recently visited the White Earth Indian Reservation, making a long trip by railroad and twelve miles with a mail coach from Bemidji to Beaulieu. The story of his itinerary, as told by himself for THE WITNESS, reminds one of the days when Kemper and Whipple were laying the foundations for the winning of the West for Christ and His Church:

"The mail coach was a box-sled covered with said cloth over bent hoops like a miniature prairie schooner, and to enter it one had to crawl through a small door about three feet high. At Beaulieu I found the Church extremely cold, so we transferred the altar furnishing and a few pews to the large vestry room, where I was able to celebrate the Holy Communion without the water freezing in the cruets, not an unusual experience. The Mission there is vacant at present, the Rev. W. K. Boyle having been transferred to Onigum. Deacon Wilkin D. Smith of Nah-ta-waush is now in charge of the whole field in the Northern part of the Reservation, consisting of the Missions at Beaulieu, Wild Rice Rapide, Ebro and Nah-ta-waush. From the latter place I was driven by Mr. Smith, in his big box-sled, to the Government Old Folks' Home to administer the Holy Communion to the old Chief, Me-zhik-ke-ge-shik, and his aged daughter. The Chief is blind and cannot speak a word of English. He has a noble figure and face and long hair. He was baptized and confirmed by Bishop Whipple. After the service he presented me with an Indian pipestone. We ate dinner at a small hotel kept by an Indian family and then started for Wild Rice Rapids, about fifteen miles away. There is only one house within two miles of the Church, and as we approached the house the Indians came out and informed us that a little baby had died and requested us to hold the funeral that afternoon at the Church, which was tastefully decorated for Christmas. The interior resembled the outside forest, only the green was generously besprinkled with colored flowers and bells of paper. The little child, in his home-made tiny casket, was placed on a chair in front of the altar step. One was able to bring home to theminds of these simple folk the old story of the Christ Child. After the combined service we all marched out to the brow of the hill and layed the little child in his wee grave "in sure and certain hope." After many handshakes we got off on the rough road to Nah-ta-waush. It was a cold and long journey and the ponies were weary, but their noses were now turned towards home and they brought us to our destination soon after dark, in time for supper before holding a service in the Samuel Memorial Church, which was to be the "Feast of Lights." I had come provided with the candles, and the lessons of the Epiphany were brought home clearly to the Indians who thoroughly enjoyed the service. I retired at 10 p. m. in the spare room at the Mission House, a room about eight feet square. On the walls were hung enlarged photographs of relations living and departed, all covered with dark muslin. Shelves in one corner and a stand in another were filled to overflowing with old periodicals, books and cartridges. The next morning I celebrated the Holy Communion, with quite a large number present, considering the extremely cold, stormy weather and high wind. I was the guest of the Indian Deacon at dinner. There was a bountiful spread of beans, potatoes, turnips, and fat pork swimming in grease. I politely refused the latter, saying I much preferred the beans, etc. The Deacon remarked, "You must be a Jew." The inner man satisfied, we started out with one fresh pony and the toughest of the two used the day before, for Beaulieu. Most of the way was over bare prairie land where the wind had a clean sweep. I thanked God for the first time that I was a "prophet in sheep's clothing." At Beaulieu I connected again with the mail driver and had a little relief from the bitter cold wind in his covered sled, but at Erskine, where I changed trains, my pride suffered a fall—from the icy steps of a bus—and I had to nurse a sprained ankle for six hours and a half while waiting for my train. I had considerable difficulty in getting on and off the train, but I arrived home hopping at 3 a. m., much to the consternation of my wife.

The following week I visited Onigum, crossing Leech Lake from Walker by train. There being four passengers and only one seat, I chose the hay at the back of the sled, and lay down full length with the mail bag for a pillow. The Mercer Memorial Church here has recently been moved about a hundred yards away from the bank of the Lake where the ground had fallen away to the very door of the Church. Placed on a solid foundation, the Church is now one of our best buildings in the Indian field. I inquired if the windows were new and was told that the improved appearance was caused by thorough scrubbing on the part of Miss Colby, our veteran worker there. The Rev. W. K. Boyle is now in charge of this important Mission, and he is the youngest among our Indian ministers. He received his education for the ministry at the Bishop Seabury College. There were very few adults at the service, but a number of children attended from the Government School. The Rev. Mr. Boyle, Mr. Kulander of the Chippawa trading store and I, were entertained at lunch by Miss Colby, in the little cottage provided for her by the Government, in recognition of her twenty-five years' toil among the Indians of Leech Lake. Miss Colby is now somewhat crippled with rheumatism and is clearly entitled to a pension, if such can be obtained for the women workers of our Mission field. On leaving I was gratified to hear the young Indian priest say, "Thank you for your visit, you have done me good."

My next trip was to Bena on the Great Northern. At Cass Lake I picked up the Rev. Chas. Wright, an Indian priest of forty years standing, who has charge of the Mission at both places. The Indians have been scattered from Bena to their allotments at Round Lake, about twenty miles away, consequently but few can come to church in very cold weather. We had a congregation of six adults. The Rev. Mr. Wright interpreted my sermon. We took up a collection for the War Commission, amounting to $5.55. In the evening we got the freight train to Cass Lake, having to walk a mile from the depot to get on the caboose. Also at Cass Lake we had to disembark at the round house and walk into town. This I found rather trying, my ankle still bothering me. The following morning a livery team took us to the Mission of the Prince of Peace, six miles up the Lake. The thermometer registered fifty below zero, and it was rather cold for a joy ride. On the lake we passed a sad looking fox who hadn't sense enough to get in out of the cold. At the service we had the children from the Government School. I spoke to the young Indians on the Christian life compared to a race, and, judging by the way their eyes snapped, they took the simple lesson home. Again we had a collection for the War Commission and realized $5.00. The Indians are generous and quick to respond.

Great indeed is the opportunity in this large field. "The harvest truly is plenteous, but the laborers are few."

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THE GIFT OF PATIENCE

By Rev. Harry Ransome

The life of man on earth is a warfare, says Holy Job, truly the life of the Christian at times is a cross, and to endure whatever comes demands patience.

Do we realize that it was patience which gave to Christ's Humanity peace and self-possession in spite of all that man could say or do? Do we realize that He calls upon us to catch this rest for strength on Him? He calls us to refrain our selfish egoism and permit patience to take possession of our hearts.

Severe to Himself, our Lord was gentle, mild and forbearing to others. His doctrine was doubted and disputed, He was charged with being an imposter, He was called a blasphemer, His wonderful works were ascribed to the devil, His adversaries burned with rage and would stone Him; yet the calmness of peace underwent no change; at every point His patience was invincible. If we venture to enter into the interior life of the Son of Man, we find the crucifixion of His Spirit was sustained by a love most patient and divine. Nothing is so helpful to us in our interior struggles as to try and enter, in spirit, into the interior crucifixions of our Blessed Lord. He thirsts for the salvation of all whom, by His Incarnation, He has made His brethren, and the resistance He meets from the pride of self-seeking wills causes Him the greatest anguish of spirit, but He is never impatient. The patience of Christ is the principle of His glory. By patience He perfected His sufferings, by patience He perfected His work of love, by patience He perfected His merits, infinite because He suffered in the Person of God.

It is a maxim of the world that knowledge is power. But knowledge is not power, only a condition of power. Knowledge is of the mind, power of the will; it is one thing to know and another thing to do. A goodly number of devout people do not seem to realize in what devoutness consists. Devoutness means devotedness, and devotedness means giving oneself to something which is not one's self. There are few of us who have not to fight interior temptations and the trouble which arises out of them, and the more devout we are the more keenly the pressure of temptation is felt. At times, perhaps, we are almost constrained to say "They are too great for me to bear, O God, give me patience" and then expect the gift of patience will come to us without a strong and continuous effort of our own wills.

It may help to strengthen our wills and aid our patience, if we strive to remember that patience with our own interior trials is a divine means given us to attain that perfection of love which enables us to give ourselves to the service of others, and perhaps overcome their waywardness by the gentleness of our patience, and so fulfill our mission as Christ's soldiers in the world.

The man whose patience breaks down will have many virtues, but he will never have strength or solidity. Patience bears directly upon character and duty; where patience fails the act is weak and the duty imperfect. If we examine the eight beatitudes we shall find patience is an essential part of each.

Let us in a practical way consider some of the means by which we can gain the divine gift of patience which our Lord so wonderfully exhibits.

It is a primary truth that human nature is weak and irritable, but patience is the virtue which strengthens this weakness. How does it strengthen it What is weak is made strong by being united to what is strong. Without a foundation of repose our souls are restless, unquiet and changeable; but God is our repose, our patience and our fortitude. He is the firm, immovable and unchanging patience on whom resting we shall not be moved. A great help to realize where our strength lies, is to quietly observe how often we fail in our best intentions because of our want of patience and lack of repose in Almighty God.

The action of all other powers, even that of the mind, depend upon the action of the will, which is the prime mover of all, therefore at times the whole soul depends on the patience of the will. If the will is patient the whole man is patient. We must catch what St. Ambrose calls the temperance of the heart, because the heart is the seat of the affections and the organ of the will. Almighty God says to each one of us, "my child, give me thy heart," and when it is given He speaks to the heart, He enlightens the heart, He searches the heart, He heals the contrite of heart and proves the humble of heart. A sure test of the custody of the heart is the government of the tongue; here is an admirable discipline of patience. That small member, the tongue, is rooted close to the brain, and is as inflammable as a powder magazine. St. James speaks of the tongue as an unquiet evil, and the remedy of unquietness is patience. The man, who can bridle his tongue with patient charity can govern his whole person. Silence very often is strength—the proverb calls it golden, for to lose patience is the beginning of disorder—as each of us knows too well, when we lose our temper.

Here are some words of St. Paul over which we might ponder: "Now we that are strong ought to bear the infirmities of the weak." Sometimes one must bear with those whose tempers are infirm; such are very often, victims of interior gloom and sadness. To make retort would do no good and increase their infirmity; to avoid them is pleasanter for us, but this may mean a breach of charity towards them. To minister to them, to bear with them and their complaints and tempers with all patience, is to catch the spirit of Jesus in the way of His ministry.

We need, also, to bear with our own faults and failures. Faults call for regret and sins for repentance. And we must guard that they do not awaken the impatience of pride. It is extraordinary how many spiritual sins one may commit through one outward act of sin. If the regret for the outward act of sin is only humiliated pride and vexed self-love, it will make us impatient, disturb our peace and lead us into a number of spiritual faults. To be patient with ourselves after a fault is not to condone it, but the first step towards correction. To lose patience with ourselves after a spiritual failure, is to part with the remedy which will help to repair it.

Let us say the Litany of Patience:
Lord, have pity on me,
Jesus, have pity on me.
Jesus, hear me; Jesus, help me.
Heavenly Father, who art patient, because Thou art Eternal,
Give me patience.
My Saviour and my God, who soughtest me when I fled from Thee,
Spirit of grace, who hast been with me to this day,
Holy Trinity, my support in all my miseries,
Give me patience.
Lord, when Thou triest me,
Lord, when I am in need,
Lord, when I am low-spirited and sad,
Give me patience.
Lord, when I suffer from illness,
Lord, when my members are racked with pain,
Lord, when I suffer and cannot sleep,
Give me patience.
Lord, in all my afflictions,
Lord, when I am on the point of failing through sore temptation,
When through tribulation I am weary of life,
Give me patience.
When I feel myself a burden to myself and others,
When all seems dark around me,
When, in spite of my efforts, I fall again into the same faults,
Give me patience, Lord.
When all fervor is dried up,
When distractions assail me in time of prayer,
When sin contends against grace within me,
Give me patience, Lord.
If Thou permittest me to be contradicted and thwarted,
If Thou permittest me to be misunderstood and wrongly judged,
If Thou permittest others to be set against me,
Give me patience, Lord.
If Thou permittest that I am forsaken by my friends,
If Thou permittest that I receive evil for good,
If Thou permittest me to suffer injustice,
If Thou permittest that I be ridiculed and mocked,
Give me patience, Lord.
O Lamb of God, who takest away the sins of the world, spare me, and give me patience evermore.
Amen.

The Jews Will Again Possess Their Own Land

We are in receipt of a very interesting sermon, No. 37 in a series of Denver Cathedral sermons, preached by the Very Rev. Dr. H. Martyn Hart, in the course of which he says:

"There is nothing more positively asserted in the Word of God and I may say, unlikely as it is from the point of view of man's experience there is nothing which offers a more satisfactory solution of the appalling problems of our existence, than the return to this earth, of the Saviour Jesus Christ. What our world needs is a Master, some intelligent, merciful, Righteous Power who will loose the captives and let the prisoners go free, Who will undo the heavy burdens, which the selfishness of the capable few has bound upon the stooping shoulders of the incapable weak.

Men have tried Law but it is the exploiters who make the laws and whenever the toilers so combine in Unions that they make themselves felt and whenever they have momentarily seized a coigne of vantage and have been able to dictate terms to their masters, they have shown themselves no less tyrants, than the money-barons against whose tyranny they were rebelling.

The decay and ruin of every civilization which a combination of hnman interests has produced, civilizations which have been constructed upon every conceivable plan; the refined cleverness of the Egyptian; the brutal force of the Assyrian; the intellectual dominance of the Greek; the luxuriousness of the Persian; the common law of the Roman; it matters not what may have been the cement of the civilization, one and all have ended in decadence and ruin and today bleeding humanity stands confessedly impotent to secure to all a fair and comfortable life. Three-quarters of the people of this broad and prosperous country have nothing, and are always upon the ragged edge of actual want.

People think 'we are delivered over to these things; that in some unknown way, the human race was started and left to its own devices; that there is no higher law and order than what emanates from our own societies. But this is not the case. God is working out some great design, we are moving towards some destiny. The favored people to whom 'were delivered the oracles of God' treasured this. Their Talmud, the compendium of their best knowledge says: "the world is to stand 6000 years, viz.: 2000 confusion, 2000 with the law and 2000 is in the time of the Messiah." We are now nearing the end of the third 2000. Then will come "The Day of God." "The Day of the restitution of all things." The regeneration" as the Lord Himself termed it. We wait for "the Day of the Lord." It is the day of the return of the beneficent Saviour, the Second Advent of Jesus Christ. Who "will reign a King in Righteousness and who will break the yoke off the neck of all peoples!" "When the heavens shall hear the earth and the earth shall hear the corn and the wine and the oil and they shall hear the sons of God" and everybody shall have a living wage and live easily and in plenty, "I will return." This undoubted event is alluded to 318 times in the New Testament. Perhaps the fall of the Turk we are witnessing with wonder is the beginning of the end, the preparation for this return of Israel to Palestine.

The first thing the Lord will do upon His return will be 'the restoration of the Jews' to their pre-eminence and their dignity. They will again possess their own land. Their Messiah will reign "in Jerusalem gloriously." "I will build again the Tabernacle of David which is fallen down and I will build upon the ruins thereof and I will set it up." This declaration permeates the Word of God.

If He came today, how would you have Him find you?

Without thought concerning Him? Making no effort to be ready for Him? Careless of His word? Indifferent to His claims; with no place for Him in your heart and no room for Him in your daily life?

Or shall He find you,

"Shewing forth the Lord's death, till He come?" "Looking for and hastening the Day of God," till He come? "Loving His appearance," till He come?

"O Blessed hope, with this elate
Let not our hearts be desolate,
But strong in faith, in patience wait,
Until He come!"

A Glorious Age Near at Hand

"What is the line of conduct to which Christianity obligates its followers?" asks the Rev. C. L. Bates of Rome, N. Y., and answers: "In brief it is the line or law of conduct which the Gospel clearly shows controlled the great Founder of the Faith. Christianity obligates its followers to a spiritual rather than a materialistic interpretation of life, it demands that selfishness be replaced by disposition to serve, that money be looked upon as a means and not an end. Christianity requires that each Christianized unit in society should dismiss the flesh-born tendency to exploit itself at the expense of other men, and that he should behave himself as his Father's child and a brother of his human fellows, using his talents in a sublimely self-forgetful service of God and of mankind. Who will seriously say that we have as a world so much as faintly essayed to put such laws of conduct to the test of practice? Rather have we not sung these rules over as so many soothing and pretty nursery songs! In our personal lives we have been selfish, in our commercial life villainously competitive, in our social life bitterly divisive, in our international life grasping and defiant. Modern Science has supplied us with means for luxury, at the same time giving our generation a bent toward egotism and inclining it to go still further down the dangerous slope of materialism. The worst of the matter is that we have done this while with our lips professing to believe the Gospel that forbids each item of our misbehavior, and have gone to Church (when indeed we have gone to Church) to weakly excuse ourselves with the periodical restatement to God, in our confessions, that we have found ourselves too humanly weak to undertake a program the wisdom of which we have admitted, but only in words and never in deeds.

I am optimistic. I believe that the world now will really try the two-fold command of Christ. If men will do this, If they will begin the practice of Christ's unselfish ethics, if they will, with good heart, go to work upon His plans for world federation, these sad times will be succeeded by a glorious age."

Wanted a Prayer Book

Mr. Thomas H. Forbes, Camp Secretary of the Army and Navy Department of the B. S. A, who is working at Camp McClellan, Anniston, Ala., received a request for a Prayer Book from a soldier, and not having an extra copy in his possession, walked five miles to and from the headquarters of Chaplain Dubell from whom he obtained a copy and presented it to the soldier. Such a splendid spirit, which is being generally emulated by Brotherhood Secretaries, is making a profound impression on the men in Uncle Sam's Army.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. in Lent.	II Kings 24:5-17 Ezekiel 18	Matt. 23	Daniel 6	Mark 7:1-23
M.	Jeremiah 24	Luke 7:1-23	7	Romans 1:1-25
Tu.	29	7:24-end	8	2:1-16
W.	34	8:1-21	10	2:17-end
Th.	21	8:22-39	11:1-29	3:1-18
F.	37	8:40-end	11:30-end	3:19-end
S.	38	9:1-27	12	4
3 S. in Lent	II Kings 24:18; 25:21	21:5-24	9	Heb. 9
	Baruch 1:19; 2:15			

The first Old Testament lesson Sunday morning records the beginning of the fulfillment of Jeremiah's prophecy of the Seventy Years' captivity, which was the first lesson for last Sunday morning. Jehoiakin came to the throne in 597 during or just before the siege of Jerusalem by Nebuchadnezzar. He was a fatuous youth of eighteen who played at being a king for three months and then was dragged to Babylon at the head of prominent Jews of all classes, who thus constituted the first group of captives, referred to later by Jeremiah as "good figs" and among whom apparently were Daniel and Ezekiel.

Once again God did what He said He was going to do. (See first morning lessons for first and second Sundays after the Epiphany). Jeremiah's appeal to the example of loyal Rechabites; his pleas for social justice; his holding out the offer of God's pardon; all were rejected with scorn. Truly "the sin of Judah was etched with a pen of iron and the point of a diamond, graven upon the tablet of their hearts and upon the horns of their altars." But the cool insolence of a Jehoiakim, throwing the leaves of the prophet's writings into the fire, was not going to stop God's truth from "marching on."

For the second lesson we have given our Lord's denunciation of Scribes and Pharisees, ending with the lament over Jerusalem, not without the note of hope which also belongs to Jeremiah, "ye shall not see me again until ye shall say, Blessed is he that cometh . . . . in the name of the Lord." (Note: Compare Matt. 23: 37-39 with II Esdras 1:30-33).

For the evening lesson, the Book of Daniel is continued and the deliverance of Daniel from the lions' den is given, accompanied by our Lord's denunciation of lip service and of man-made traditions and doctrines, setting forth the necessity of purity of heart and deliverance from evil thoughts, rather than ceremonialism.

These lessons, one and all, seem to fit in not only with Lent in general, but with the specific Eucharistic teachings of this particular Sunday. They set forth the inevitableness of the penalty of sin; the value and right use of Divinely ordained discipline; the hope and promise of deliverance; and the absolute necessity of a pure heart. "This is the will of God, even your sanctification" (Epistle). To this supreme end all providence is directed. Whether "adversities which may happen to the body (Collect)," are averted, as in the case of Daniel, and the woman of Canaan (Gospel), or permitted, as in the case of Judah and Jerusalem, the Divine purpose is one and the same.

Again, the Gentiles who are the instruments of God's discipline in one lesson are themselves the recipients of God's mercy both in the Gospel and the Daniel story. The week-day selections from Jeremiah belong between the events of this and those of the next Sunday.

What Good Can I Get from Lent?

YOU CAN LEARN THE AWFUL CHARACTER OF SIN

Sin is deceitful; we know this by experience. The thoughts of Lent take off the disguise and show us actually what sin is, and its terrible influence upon the character. We see it rise like a great barrier between the soul and God; we see it hide God's countenance, and shut away from our life every desire that is pure, and noble, and lovely, and heavenly, and leave us amid the pollutions of evil—a slave to habits that speak of shame, of corruption, of moral disease, and ultimately of a moral death.

The very moment your eyes are really opened to the awful character of sin, and its guilty end, you will gladly flee from its habits as from a serpent's sting, or from a drink of deadly poison. At that moment you will turn to God with all your heart, and strive to serve Him in true righteousness and holiness all the days of your life.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XVIII

Blessed Are They That Mourn

There is no minister, be he priest or not, who does not hear confessions. They may not be the formal admissions of the confessional but they are the outpourings of the burdened human heart. I think that no man can be a real minister to his people until they have enough confidence in him to tell him their troubles. But is it not too much to expect the parson to take an interest in the troubles of all his people? Bless you, No. In his heart he feels that his work is not worth while unless he shares their burdens. This is often the test of his ministry. It is very pleasant for him to believe that he has a congregation of prosperous, healthy, care-free, unburdened and relatively sinless people, but it is never true. Under the surface of apparently placid living, his men, women and children are disturbed and full of pain.

It is more than the occasional duty of the parson to assist his people; it is the very heart of his work. He yearns to share your burden if you will let him. The natural reticence that prevents one man from revealing his troubles, is an obstacle in the way of the parson. If the man of God is indifferent to the real and deep needs of his people his ministry is as sounding brass and tinkling cymbal. His choir may be the best in the Diocese, his congregations may flourish like a green bay tree; he may be sent to countless conventions and his sermons may have the charm of St. Chrysostom's or the fire of Savonarola's, but if he does not bring the healing power of the Gospel into the lives of man by his personal participation in their troubles, his ministry is ineffective, partial and superficial. It is a splendidly ornamented design upon a casket from which the jewels are lost.

If you hesitate to take your real troubles to your minister you are practicing a disloyalty which probably you do not feel. Not that he can solve every problem, relieve every pain, soften every hardship and release every burden. He cannot. He counts himself fortunate when he can of men by his personal participation able to tell you how to cast off the trouble or to endure it. He may be able by sympathetic understanding to relieve the tension on your mind and heart. He may be able to sensitize your life so that you, weighted down and oppressed by the loneliness of your struggle, may feel beneath you the strength of the everlasting arms. He may be able to give you such an insight into the greater plans of God for you that your difficulty sinks into relative insignificance. He may be able to banish your love of the baubles which you fear to lose. And he may only say to you "Together, on our knees, let the storms beat over us and bruise us, but together let us cling to the Rock of our salvation."

It seems a small matter to the parson as he grows older whether or not he is able to replace an old piece of furniture in the Church, when his whole thought is occupied in saving a man from the temptation which is bringing ruin to himself and his family. And the disappointment about some apathy toward his pet project of adding bells to the tower, becomes a matter of indifference as he listens to and carries to his work the pathetic lament of the heart-broken mother bereft of her only child.

That heart is indeed callous which remains unaffected under the appeals made to its every resource in the confessional. The wisdom of Solomon, the insight of David, the riches of Croesus and the tenfold strength of Galahad, the love of St. John, the faith of St. Paul and the works of St. James would be an insufficient equipment for the man who would adequately counsel, help and strengthen his afflicted people. Simple and trite as many of the troubles are, they are the crisis of some human life; they mark the breaking point of some human heart. Wise indeed is he who can minister to those in affliction.

What a variety of troubles they are. How the parson prays God that he may be worthy of the trust of his people. Here comes a girl deserted by her lover. She must be told that if he was worthy he would not have left her, and if not worthy then she is lucky to have discovered it. It is almost cruel to add another blow to the crushed heart, but a year later when the parson is asked to unite the same girl in marriage to a fine young fellow he congratulates himself that he gave that blow. And here is the woman anxious about what is to become of her money after she is dead, and concerned that it shall carry on her small prejudices and dislikes after her, snapping the lash of her displeasure over many generations. Now comes the lad halting between two positions; now the man snared in the intricacies of honorable but unavoidable debt. Again it is the professional man, making a fight to maintain himself in his work and failing just as he is about to reach the goal. Here comes the stranger, one of a vast host, upon whom misfortune has fallen by the wayside. The door that opens for his departure admits the sorrowful woman struggling to maintain a family and overwhelmed in the struggle. So it will be with the priest to the end of his days.

Are we ever deceived? Yes. Nine-tenths of the people who come from other parts of the world and arrive at the parson's door fail to prove themselves worthy; nine-tenths of those at home are worthy and allow the parson to feel that his ministry is worth while.

If the people realized that their priest was not ministering in his own strength alone but was pouring out of the abundant store of the mercies and help of God, they would not fail to bring their troubles, and, so far as human hands and heart are able to convey divine aid they would not fail to be helped and comforted.

Lent is Your Opportunity

What! Mine? Yes, beloved, YOURS, no matter who you are, or what your opinions. God takes no account of these circumstances when He speaks to human souls. Like the Gospel itself, which delivers its message to every man, so Lent comes with its message to you, because you need it. Like the Church itself, which carries forward the Kingdom of Christ among all sorts and conditions of men, so too Lent, in its every thought, speaks to every heart, and bids it honestly examine itself in the sight of God, not for its theological opinions, but the facts of its life—not for its prejudices, but its needs—not for its likes or dislikes, its fancies or its whims, but its duties—not for its manifold excuses, but for the relation it bears to its Saviour, Who demands your heart, in which to place His Kingly throne. Lent comes to you as you are, and would make you what you ought to be.

Despise not, then, this Opportunity

Our Captain and His Army

PART II.

You and I, my brethren, are engaged in the greatest war thinkable, a war in which are engaged not only all the nations of the world, but even the veterans who have been retired from active service and are now awaiting re-union with their Master in the world to come, and those who have already overcome and have received from His hand the victor's crown; for doubtless they all in some way know what is going forward on the battlefields where they themselves engaged, and are able still to have their part in the conflict, helping on the combatants with spiritual helps none the less real because they cannot be measured by our material standards. The army militant, expectant, and triumphant, all is to some extent active in the service, and we are a part of it all. Our pulses are quickened as we think of the glorious fight which is being waged across the sea; should we not thrill too, as we realize that we are waging even a more glorious fight here? I think we have made the mistake of living ourselves and encouraging our soldiers to live as if peace had been concluded or at least a truce effected. It is not true. There is no peace possible, no truce can be arranged. Our war will not be won and our fighting will not be over until the war lord who sits on the throne of hell is thrown down and both he and his lieutenants destroyed forever. We have got to wake up to the fact, I am convinced, that war is our normal condition while here in this world, and we must train our people more thoroughly in order that they may wage it successfully.

THE SOLDIERS

We must, first of all, let them know what are the resources we have at our disposal; there is no use of having the means of feeding, of strengthening, of healing, if we fail to present them for the use of those who need them. We must try to train them to know what constitutes loyalty and what treachery to our King, we must teach them to pierce beneath the camouflage with which the devil conceals his hideous deadly weapons so that they seem desirable or at least harmless; we must strive in our preaching and in every possible way to stir up that heavenly patriotism, the love for our true native land and our King, which will encourage enlistment in the army and keep up the morale of the troops after they have enlisted.

And we must do more than that. I think that one of the weaknesses of the past has been that our training has been so largely book-training—theory and rules, without any practice in actual fighting. We need to take our young soldiers out for something else. They ought to have practice in throwing the grenades of prayer to make the way safe for themselves and their fellows as they advance, and to dislodge the enemy from the dugouts which he inhabits. They need practice in sustained spiritual exercise, in order that they may run and not be weary, and walk and not faint. They should be taught what kind of enemies they are to meet and how to recognize them—the devils of Anger, Pride, Gluttony, Lust, Covetousness, Envy and Sloth—and what kind of warfare they must use in the case of each one—whether it is best to stand and fight or whether safety, as it sometimes does, lies in flight. They need to be trained in the use of their weapons and in how to put on their armour; it must not be through our fault that when they do go out to fight the Giant they are not able to go with the armour which has been provided, because they have not proved it. Perhaps the smooth stones of natural piety will not be sufficient to do the work—even David needed a sword before his giant was finally despatched. And they need to know something about trench warfare too—how in the face of attack from the enemy to shield themselves from immediate harm and dig themselves into trenches where they may be safe. And with it all, we must be careful to encourage them with the knowledge that they are going to be taken care of; that they must not think all is over because they have been struck by a piece of shrapnel or for a moment been overtaken by a funk which led them perhaps to an act of disloyalty, but that hospitals are provided for the very purpose of taking care of soldiers in their condition, and that they may, if they will take advantage of the provision, soon return to the fray more than ever determined to give no quarter to the enemy, because they have suffered at his hand.

And this above all; we must correct the wrong impression which seems to be prevalent and for which we are ourselves largely to blame—the impression that the Christian course is a sort of pleasant little summer holiday. We must let it be known that it is a real war, a war for things that are worth while, and that it is a man's job to be engaged in it. We must let it be known that to engage in it worthily, even to train for it properly, a man may be called upon to make great sacrifices; sacrifices of time, of money, of worldly interests, of personal luxuries and perhaps even of comforts and conveniences. To practice self-denial and self-restraint is not hard when it is recognized as being for an object worth while; men do it for the sake of hardening themselves for earthly warfare, they will do it too for the heavenly if it can be made real to them. And we as their officers ought to know our soldiers each one personally and intimately. We ought to know what are their special needs and what particular battles they are fighting, so that we may when need is give them help, and at least speak the word of warning to the one who is heedless, or the word of encouragement to the one who is fighting a hard fight. It will not do for us to give them the minimum of training which is prescribed and then let them go their own way to meet the enemy single-handed. How often in the past we have done that! We have seen our young men setting out alone into "No Man's Land" and deserting the camp just at the time when we knew that they needed our help most, and we have let them go, hoping that some time they would return to us, praying perhaps that it might be before too much harm was suffered. Sometimes they do return, too often as damaged goods. And sometimes they never come back. They have fallen into the hands of the enemy and are fast bound in the prison house of sin.

Things are going on, on the other side of the sea, in the souls of the young men who are fighting. Men who have been at the front tell us that they are impressed with the different view which experience there gives the men on all the questions of the world and of life. No one can face the nearness of death for himself or see it cut down the man who but a few moments before has been shouting courageously as they went together over the top, without as soon as the tumult dies and there is time for thought, forming some conclusions about the purpose of the outcome of life in this world. Some of the men are coming back to us one of these days—pray God it may be soon. Some of them are coming back with their spiritual natures deepened and quickened because of their experiences, and some are coming back with that nature killed. And will it not be that those who have suffered the loss of their faith will reproach us because we failed to equip them and train them before we sent them away, and those who have grown in grace will reproach us because it was necessary for them to go through the fire of war in order to obtain what should have been given to them at home?

The world is going to be a different place after the war. Reconstruction must be begun now in every department of life. And it seems to me that we who are charged with responsibility in the Church of God must see to it that we are doing our duty in that part of the army to which we have been called, are correcting the mistakes of the past and are preparing for precluding the possibility of the same mistakes in the future. We can do it if we will take a leaf out of the book of earthly armies. God is still at war and we are permitted to be leaders in His army Our part is to teach and to train Christian soldiers, and our Parishes are our training camps. Let us appreciate the honor and the responsibility, and let us get to work as we have never done before. This is our part, and it is a worthy part, in the present war of the world. Only if we do it can we hope at the end to be able to say, "I have fought a good fight, I have finished my course, I have kept the faith."

Women of Trinity Cathedral, Cleveland, Ohio, Hold an Interesting Meeting

The Monthly Luncheon for the women of the congregation was held on Wednesday, Feb. 6th, at which all the women's organizations were well represented. Promptly at half past twelve the women formed in small groups about the Parish Hall, where a very substantial war-time luncheon was served, after which a very interesting program was listened to. Mrs. C. H. Gross of Norwalk, Ohio, one of the Diocesan Vice-Presidents of the Woman's Auxiliary, spoke on the work of St. Luke's Hospital of Tokyo, Japan, and Mrs. Hauck of Lakewood, Ohio, told of the Spirit of Missions. These Monthly Meetings are very stimulating in their interest in Missions, and aid in bringing together many of the women of the congregation for organization work—women who are so joyously glad to do their part in the spread of His kingdom. The value of these meetings cannot be too highly esteemed.

The state, its flag—and preservation of them, come in the nature of being divine duty given for a divine institution."

All Philantropies of the Church Federated

There was a recent meeting, at supper, in Trinity Cathedral Parish House, of representative Church people of all the Episcopal Churches and Missions in Cleveland. Bishop Leonard called the meeting, as members of the "Household of Faith," to consider the federating of the institutions of the Church in the city.

Some 200 persons were present, representing every Parish and Mission Station and Church Institution in the city.

The meeting was opened by Bishop Leonard, giving a very cordial welcome to Churchmen and women in their support and co-operation. He then introduced Rev. R. W. Woodroofe of Emmanuel Church, who presented the purpose and plan. The plan includes the raising of $30,000 a year for five years, over and above present incomes, to be used to help these institutions and Missions.

The meeting endorsed the idea of federation, the appointing of a Commission, and the raising of a Sustentation Fund of $30,000, this fund to be distributed by a Committee to the institutions and Missions of the Church in Cleveland.

POEMS Worth Preserving

Selected by the Rev. F. L. Palmer

Ode to Duty

By William Wordsworth

Stern Daughter of the Voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail
humanity!

There are who ask not if thine eye
Be on them; who, in love and truth,
Where no misgiving is, rely
Upon the genial sense of youth:
Glad hearts! without reproach or
blot;
Who do thy work and know it not:
Oh, if through confidence misplaced
They fail, thy saving arms, dread
Power! around them cast.

Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.
And they a blissful course may hold
Even now, who, not unwisely bold,
Live in the spirit of this creed;
Yet find thy firm support, according
to their need

I, loving freedom, and untried,
No sport of every random gust,
Yet being to myself a guide,
Too blindly have reposed my trust;
And oft, when in my heart was heard
Thy timely mandate, I deferred
The task, in smoother walks to stray;
But thee I now would serve more
strictly, if I may.

Through no disturbance of my soul,
Or strong compunction in me wrought,
I supplicate for thy control;
But in the quietness of thought:
Me this unchartered freedom tires;
I feel the weight of chance desires:
My hopes no more must change their
name,
I long for a repose that ever is the
same.

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their
beds;
And fragrance in thy footing treads;
Thou dost preserve the stars from
wrong;
And the most ancient heavens, through
Thee, are fresh and strong.

To humbler functions, awful Power!
I call thee: I myself commend
Unto thy Guidance from this hour;
Oh, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth thy Bondman let me live.

1805

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Fifth Annual Meeting of the Board of Education

"The Message of the Church to a World at War" was the chief topic at the annual meeting of the General Board of Religious Education held in New York, Tuesday, Wednesday and Thursday, January 29th, 30th, and 31st.

The following members attended, the large attendance being due to the celebration of the five years of work of the Board, and also to the important topics to be discussed concerning the war:

Rt. Rev. E. S. Lines, D. D., Bishop of Newark; Rt. Rev. Edward M. Parker, D. D., Bishop of New Hampshire; Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem; Rt. Rev. Theodore I. Reese, D. D., Bishop Coadjutor of Southern Ohio; Rt. Rev. F. A. McElwain, D. D., Bishop of Minnesota; Rt. Rev. James Wise, Bishop of Kansas; Rev. C. P. Mills of Boston; Rev. Charles H. Young of Chicago; Rev. H. P. Nichols, D. D., of New York City; Rev. George G. Bartlett, D. D., of Philadelphia; Rev. Charles H. Boynton, Ph. D., Englewood, N. J.; Rev. Mercer P. Logan, D. D., of Charleston, S. C.; Rev. John H. McKenzie, D. D., of Howe, Ind.; Rev. L. N. Caley of Philadelphia; Rev. William E. Gardner, D. D., of New York; Rev. Lester Bradner, Ph. D., of New York; Mr. Robert H. Gardiner, Gardiner, Maine; Mr. H. C. Theopold, of Faribault, Minn., and Rev. Paul Micou, of New York, Secretary of the Department of Collegiate Education.

The following guests attended the Board Meeting:

Rt. Rev. Hugh L. Burleson, D. D., Bishop of South Dakota; Rt. Rev. George A. Beecher, D. D., Bishop of Western Nebraska; Rt. Rev. Herman Page, D. D., Bishop of Spokane, Rev. George P. Mayo of Blue Ridge Industrial School, Virginia; Dean Carrington of St. Mary's College, Dallas, and Rev. Gardiner L. Tucker, Provincial Secretary of the Province of Sewanee.

NEEDS OF PREPARATORY SCHOOLS

Bishops Burleson and Beecher came to present the needs of the Preparatory Schools of the West. They reminded the Board of the enviable reputation for Secondary Schools which the Church had secured. They reported that many schools felt the need of some Church-wide plan for Secondary Education. At present there was no plan and Church Schools were constantly succumbing to the pressure of the difficulty of financial maintenance. The names of fifteen schools were listed which had given up work during the past year.

The Bishops claimed that it was necessary that there should be a Secretary of the Board who would devote his entire time to Church Preparatory Schools. He would make inquiries of schools and spread information among Church people.

After consideration of this subject, the Board voted to provide a Secretary as soon as the income of the Board would permit. Another vote was passed, making provision for the traveling expenses of voluntary agents who in the meantime would make preliminary inquiries and assist in forming some plan for strengthening the work of the Preparatory Schools of the Church.

The discussion of the disorganized condition of our Church Preparatory Schools brought up the whole subject of the financial needs in the various departments of the Church's educational work. Dean Bartlett made a plea that the whole subject be dealt with comprehensively and that if financial aid was to be given, it should be given in relation to the total needs of the Church. As a result, a Committee consisting of Rev. Dr. Wm. E. Gardner, Bishop Lines, Bishop Reese, Dean Bartlett and Mr. Theopold was appointed to report at the next meeting of the Board a plan by which the financial needs of the Church's educational work may be dealt with comprehensively as a responsibility of the whole Church.

COLLEGIATE DEPARTMENT

Rev. Paul Micou, the Secretary of the Department of Collegiate Education, made his first report to the Board. His clear grasp of the situation in our colleges and universities won the confidence of the Board. The Board approved a plan by which the Department would make an effort to place the right man, properly equipped, in one college town each year; that a system of scholarships be established by the Collegiate Department by which students in a given university who are definitely training for service in the Church, might be awarded scholarships for their Junior and Senior years; that the Department raise a fund to make inquiries into the best methods of promoting religion in colleges and state universities; this inquiry should cover the kind of courses needed in religion, either within the curriculum or without, and the best methods for student worship and organization, and the peculiar kind of pastoral care which the unique college situation demands.

PAROCHIAL DEPARTMENT

The attention of the Parochial Department was centered especially upon the best way of equipping teachers for their work in our Church Schools. The present Standard Course in Teacher Training, having been in use practically 10 years, needed revision. This revision has now been undertaken by the Department, so that by next summer the first of a new set of training courses will be available for work in the field. Most of these new courses will be constructed especially for our own Church use. They will, however, be so articulated and arranged as to make co-operation possible in the spreading movement for Community Teacher Training. Reports from many sources show that the attention of teachers has been drawn away from training courses, probably by the War interests. It is desirable that every effort should be made to maintain the highest standard of equipment.

Report of progress was also rendered on a plan for a universal schedule of Daily Devotional Bible Readings, which the Board wishes to make available for the whole Church.

The figures showing the progress in the use of the Christian Nurture Series, prepared under the direction of the Board, for Church School work, are most encouraging. Roughly speaking, there are about 100,000 children in the Church working every Sunday on this material.

Both the Primary Council and the Senior Council, which have in charge the production of further courses under the Series, were continued, and it is hoped that by next September all the courses, from the Kindergarten through the High School years, will be in print.

The Primary Council has also under preparation a Manual on Primary Worship, which promises to be of great assistance in all the lower grades of the Church School.

The Demonstration School which the Board maintains at Gary, Indiana, for experiments in weekday religious instruction, is proving most effective. The Church School established there, under the guidance of Miss Vera L. Noyes, has doubled its numbers, and is giving every child of the Parish, with the exception of the Kindergarten and High School grades, two periods each week of religious instruction in addition to the Church School session on Sunday.

STUDY OF RELIGION IN WAR TIMES.

In response to many requests from Rectors for topics and study outlines on the religious questions raised by the war, the Board voted to issue a pamphlet entitled "Studies in Religion for War Times." This will be mailed to the Clergy immediately; it will contain topics and guiding questions for meditation and class study. It will also suggest Bible reading and books to aid discussion.

The most enjoyable session was the dinner at the General Seminary, Wednesday evening. The members of the Commission on the Revision of the Prayer Book which was in session, were the guests of the General Board at the dinner. After dinner a circle formed around the big fireplace at the end of the refectory. Addresses were made by Mr. Robert H. Gardiner, Rev. Hugh L. Birckhead, Bishop Reese and Mr. John W. Wood. The topic was "Religious Education in War Times." Bishop Reese said in part:

"A question put to me in one of our military camps was this: What has religion to do with the war? Don't you know that science and military strategy are the forces which will win the war? Such a man sees the grim necessity for the use of physical force in this present crisis, but he also realizes that this is but preparatory for the constructive conquering forces to follow. When you knock a man down who has mistreated a woman, he is not thereby conquered. You have conquered his body, not the man. Not until the quality of good-will enters the heart of a man, creating right relationship with you and the person he has injured, is he conquered. Goodwill is the produce of religious influences.

Our young men are not laying down their lives upon the altar of science or physical force, but that through their sacrifice the great moral and spiritual forces, may become permanent.

An Infidel's Opinion

During a period of nearly four years the writer has been in rather intimate correspondence with a physician in Idaho who, at the beginning of the correspondence, claimed to be a full-fledged infidel and proud of it. Recently I asked him to express through the columns of an agnostic paper his present opinions of the Christian Church and Religion and the response was a classic. It follows: "Leaving out the claim of the Divine origin of Christianity, it cannot be denied that Christianity has been and is now a great moral force in the world; that the great aim of Christianity is the moral uplift of humanity; that no Christian Church has in its creed any dogma or doctrine which teaches men to sin, but all teach men to avoid sin. The Churches are a great social force in the world, and as society is now constituted there is nothing else that will supply the place of the Christian Church. To the Church the poor, the sick, the downcast and forsaken ones can come for help and consolation and a refuge from the storms of adversity. Jesus Christ, whether he is God or man, a real person or myth, occupies today a place filled by no other earthly person from Socrates down. To no other person can a sin-lost and sin-sick soul go to find the peace and forgiveness that can be found in Christ. Such a soul would not go to Socrates nor any earthly philosopher for salvation from sin. There is the testimony of millions who have had their lives and characters transformed by the power of the Gospel of Christ. Millions have sealed their faith in Christ by the martyr's death. The beginning, the rise and the conquests of the Christian Church is a miracle. The Christian Clergy fill a place filled by no other profession, and while there are many people who are not worthy, yet the great majority are honest, sincere, self-denying men who give their time to the service of humanity—who do the work that cannot be done by another class of men. What the effect upon the world and society would be if every Church was closed, if every Christian minister forsook the Altar of Christ, we cannot tell. So after all perhaps the world is not ready to cast the Christian religion upon the scrapheap, just now. Not until something better is presented to take its place."

In this sense religious education is a war measure, the essential training of those who in the next generation must be leaders in the reconstruction of our civilization upon a sure foundation, the guarantee that the democracy for which we fight may be a democracy interpreted and kept true to Christian standards.

Back of the training camp is our American youth in our colleges, Church Schools and homes. It is a short sighted patriotism which sees only the training camp and neglects the training of the reserve force at the home base. The man in the camp summons the Church to help him do his duty as he prepares for his service 'over there'. Then, as he goes forth to take his place on the firing line he asks the Church to see to it that those fellows who follow after him be so trained in Christian truth that they will 'carry on' that for which he is fighting and giving his life. We cannot be a true patriot and neglect Christian education."

Bishop Tuttle, the President of the Board, expressed the enthusiasm and the vigorous purpose behind the Board's meeting, in the following message:

"The alarms of war are all abroad, and all around at home the busy training of our brave young soldiers goes on. Later that training will tell in their standing fast and making good.

With them all, collectively and individually, spiritual strength and religious duty and loyalty to Christ are the forces most potent and permanent to win by.

Let no such Society as one for Religious Education, then, lose heart or think itself out of place or out of time or out of tune for these burdened days.

I wish you good luck in the name of the Lord."

The corporate communion of the meeting was at Calvary Church, Wednesday morning. The Board attended Evening Prayer at the Seminary Wednesday morning.

(The report of Dr. Gardner at the Department of Theological Education will appear in next week's issue.)

First Little Girl (boastingly)—One of my hens laid two eggs the other day.

Second Little Girl.—That's nothing, my pa laid a corner stone.—Ex.

South Carolina

The delegates heard with great interest the statement that 600 splendid young men, former students at Christ School, Arden, N. C., are now in their country's service. Truly a striking testimonial of the value of our mountain Mission schools.

A letter from China heard at the Convention speaks in highest terms of Miss Alice Gregg, South Carolina's Missionary in Anking, and commends her ability, zeal and success in her work.

A letter of loving greeting was sent from the Convention to Miss Uta Saite the young Japanese student now in Tokio, who was educated at Winthrop College by the S. C. Junior Auxiliary and later received a year's training at St. Faith's, New York.

Miss Virginia Singleton, U. O. Custodian, presented to the Junior Auxiliary a most interesting tablet inscribed with the names of Missionaries who have gone from South Carolina—an eloquent appeal for the coming years.

The following resolutions presented by Miss Singleton were unanimously adopted:

"That a memorial go from this Convention to the Diocesan Board of Religious Education requesting that a woman perfectly familiar with, and capable of teaching the Christian Nurture Course be placed upon the Board of Religious Education in the Diocese; also requesting that she shall be assistant editor of the page devoted to Religious Education which appears every month in the Diocese."

"That a request go from this Auxiliary in convention assembled to our Bishop and the Secretary of the Diocese that the Auxiliary president be given a place on the Council programme, preferably at the session devoted to Religious Education, when she shall explain and urge the use of the Christian Nurture Course in our Church Schools in connection with the adoption of the "New Junior Plan."

The importance of the Spirit of Missions and Diocese was stressed as absolutely essential to Auxiliary growth and understanding, and every branch was asked to appoint a reporter for the Diocese.

Archdeacon Baskerville of Charleston sent a letter to the Auxiliary which set forth in comprehensive words the desire of his people for industrial education, emphasized the especial benefit derived from Church schools and expressed his gratitude for what had been done by S. C. Churches. Those present felt keenly their recognition of how much has been left undone and how lightly our responsibility has been held.

The Church's opportunity in caring for the Catawba Indians was dwelt upon. This tribe of splendid aborigines in York county, S. C., numbering more than 3,000 warriors as late as 1768, have been the consistent friend of the white man since colonial times; have fought by his side in every war and though poor and degenerate in many ways, retain their native honesty and courage. The reservation is wholly Mormon, because as they will tell you, the Mormon missionaries have lived among them and have been the friends when other faiths, with few exceptions, did not seem to think they were worth saving.

Rev. A. R. Mitchell, Archdeacon, in speaking of the work in rural districts in his Convocation, stressed the need of trained workers and made an eloquent appeal for consecrated women to embrace this opportunity for service almost at our doors.

Miss Singleton and Miss Ford emphasized the opportunity of the Church in mill communities and the fact that the Church is eminently adapted to the needs of these people.

That the work of the Church is rightly very closely allied with the Red Cross and other patriotic organizations was clearly brought out on the floor of the Convention, but the Bishop's warning was most timely when he said the "Kingdom of God", as represented by the Church and its special work, must come first.

Miss Ford, in response to a unanimous request, reconsidered her decision to retire from the office of Educational Secretary and accepted reelection with the proviso that a successor for the next year be chosen and sent to the summer school at Cambridge.

In the closing hour of the convention resolutions of loving appreciation were voted to the retiring president, Miss Katie Lee, for her untiring devotion to the duties of her office, and cordial, whole hearted support was pledged to her successor, Mrs. W. P. Cornell, who brings to the work great energy, enthusiasm and ability.

M. W. LONG.
Publicity Chairman.

Plain Duty of Christian Young Men and Women

What is the plain duty of the Christian young man and woman when their country is at war? The Rt. Rev. Bishop of the American Church, Dr. Daniel Sylvester Tuttle, Presiding answered this question the other day in a war message to the young men and women of the Southwest when asked his opinion, states the Oklahoma Times. Here is the message:

"The state, as I have for years interpreted its bibical meaning, is a sacred institution and so acknowledged by our blessed Lord and His faithful disciple, St. Paul. We will remember that the Saviour said:

"'Render unto Caesar, the things that are Caesar's.'

"We will remember that St. Paul, alluding to 'the powers that be,' meaning the government, said it was an institution ordained of God.

"At this time in particular our young men will do well to remember that life is divided into three great elements to which his faith and loyalty should be unrestrainedly devoted. They are, the family, the state and the Church. All these three are divinely instituted and of divine foundation.

MUST FIGHT IF NECESSARY

"The plain duty of the Christian young man at this grave and critical time in the world's history and in the history in particular of America, is to obey and have careful regard for the laws of the state, and the more so in that our country is at war.

"He must consecrate himself to standing by the regulations of the country, standing by its laws, of giving unswerving loyalty to its flag and if it is ordered and there is necessity of fighting for that flag and yielding his life if that too shall be called for.

"Very nearly the same thing obtains also for the Christian young woman. Of her there is hardly less responsibility than for the young man. They should be side by side in war's problems and aiding their country.

YOUNG WOMEN'S DUTY

"I may even go far enough to assert that of the young woman there is even more responsibility inasmuch as, of the three divine institutions I mention, the family, the state and the Church, for the family, first of the three, no one shall have greater responsibility or concern than she and the more so as she has within her potentially the divinity of motherhood, greatest asset, greatest of things that sustain the family except God Himself.

"This is the time when she must be loyal to her country and to its traditions. There is every evidence in this country of ours that the Christian young woman with the good she can do in her community, by the example of her tireless needles and her hard and earnest work for the Red Cross, has greater opportunity for useful and patriotic service than others.

"Thus the duty of the Christian young man and the duty of the Christian young woman closely parallel.

It Can Talk in Any Language

When Dr. Paton was printing his first New Testament in the Aniwan language, Chief Namakei, an old man, eagerly watched the Missionary, and one day he said: "Does it speak?" "Yes," said Paton, "It can talk now in your own language." "Oh, let it speak to me—let me hear it speak." Paton then read a few lines, when the old man cried, "It does speak! Oh, give it to me." Grasping the book, he turned it round and round. Then pressing it to his heart, he shouted: "Oh, make it speak to me again!" Is not this the greatest work of the Missionary, making the Bible speak to men?

It is said that more than five hundred thousand sermons are preached every Sunday from texts taken from the Holy Scriptures. Any but a divine book would have been worn out ages ago, but the more the Bible is used, the better it is liked. The cry everywhere today is: "Come over and help us!" All gates are open to the Christian soldier sent of God, carrying with him the Word of Power and preaching Christ to every creature.—The Christian Herald.

A Baptist minister in Fairfield, Conn., prayed for the absent members "who were prostrated on beds of sickness and chairs of wellness."

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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A CRISIS IN MISSION WORK

An Important Conference

Upon the invitation of the officers of the Board of Missions, a number of Church men and women from the sections of the country included in Provinces I, II, III and V met at the Church Mission's House in New York recently to confer upon the possibility of taking steps to meet the present urgent needs in the Church's general work. It was recognized that 1918 is certain to be a critical year. Church people are giving much time and energy on behalf of war needs. 75,000 Churchmen are already in the ranks of the new army. Many of the Clergy, some of them from the leading Parishes of the country are serving in connection with the War Commission or the Y. M. C. A. in the army and navy.

The Red Cross, the Y. M. C. A. and numerous war funds are making appeals to meet compelling war needs. Under these circumstances, it is possible that the absolute requirements for the Church's Mission may be overlooked to some extent, unless they are placed fairly before the people of the Church. On the other hand, the wonderful response of the nation to the call of the Government through the Red Cross, and the more than generous gifts that have been made through other agencies, show clearly that the people of the country are not only ready to give for a cause that they consider vital, but are ready to make real sacrifices for it.

In view of this situation, the Conference considered the question:

Would it be right to allow this spirit of sacrificial giving to be expressed chiefly through agencies outside of the Church, while the Church makes no concerted effort to call forth a similar spirit of giving on behalf of the fundamental matters entrusted to her?

The Conference took note of such facts as these:

1. That the Board of Missions and the General Board of Religious Education closed their last fiscal year with deficits:

2 That the Social Service Commission has plans which it is unable to carry out for lack of funds:

3. That several of the schools, federated under the American Church Institute for Negroes, are hampered in their work because their incomes are insufficient to meet the increased cost of operation.

The question was asked:

Would it be practicable for these various agencies for once to make common cause and present to the Church in one statement the needs of the various activities for which they are responsible, instead of allowing each to carry its load alone? Would it be possible to go a step further and to ask the domestic Missionary Bishops, all of whom have to carry a heavy load of anxiety in providing for that portion of the salaries of their Clergy not provided for by the appropriations of the Board of Missions, to pool their needs and so present to the Church a unified statement and make a united appeal on behalf of these needs?

After hearing the statement of conditions in the field at home and abroad from the Rev. T. R. Ludlow, of China, Bishop Touret of Western Colorado, Dr. Teusler of Japan, Dr. Gardiner of the General Board of Religious Education, and the Rev. F. M. Crouch, of the Commission on Social Service, the Conference appointed a Committee to formulate the judgment of the Conference for presentation to the agencies whose work had been under discussion. Upon the recommendation of the Committee the Conference adopted the following statement:

That this Conference recommends to the Board of Missions, General Board of Religious Education, and the Joint Commission on Social Service, that plans be adopted at once to make provision for an additional sum for at least one and one-half millions of dollars to provide for the immediate needs of the Board of Missions, General Board of Religious Education, and the Joint Commission on Social Service, and the American Church Institute for Negroes.

That the Conference further recommends that a complete expert study of the Church's work in all fields as well as the ability to give be undertaken immediately, and that a commission of the ablest men whose services can be secured be appointed or employed by the three Boards, to put before the Church a plan which will adequately support the work already undertaken as well as furnish necessary funds for increased activities throughout this country and the whole world.

That a Committee be appointed from this Conference to present these recommendations to the Board of Missions at its next meeting, and to the other Boards and Commissions at the earliest possible moment.

On February 6th, the Committee, through its Chairman, Mr. Oliver J. Sands, of Richmond, presented the matter to the Board of Missions. The Board immediately appointed a committee of five, consisting of the Very Rev. Carroll M. Davis, Rev. Dr. Wyatt Brown, Messrs. Oliver J. Sands, Charles E. Mason, and J. H. Dillard, to study the report and make recommendations to the Board.

This committee, through its Chairman, Dean Davis, submitted the following resolutions which were unanimously adopted:

RESOLVED: That the Board of Missions has heard with interest of the general plans proposed by a committee appointed at a conference of Church men and women on January 30th for securing the means necessary to meet the needs of this Board during 1918, and learn from it the needs for the next five years and to determine the method to be adopted to meet these needs. The Board gives its cordial assent to the general purpose of the committee and authorizes it to proceed with a committee of five from the Board, in a plan to create a national committee composed of representatives from Dioceses and Missionary districts in the country in such a way that each Province shall be represented. From this general committee, an executive committee may be appointed to supervise the carrying out of the purpose of this resolution.

RESOLVED: Further that the Board of Missions requests the committee hereby authorized to consult with the General Board of Religious Education, the Joint Commission on Social Service and the American Church Institute for Negroes, or other like agencies of the Church, for the purpose of unifying and co-ordinating the needs of the branches of the work of the Church.

Vigorous steps are now being taken to secure the organization of the National and Executive Committee provided for by the resolution. While no date for the concerted effort has yet been decided upon, it has been proposed that the week of April 28th to May 5th, both inclusive, should be selected for this purpose.

The needs which it is proposed to meet by this special effort would include, among other things, the deficit of the Board of Missions, the heavy extra expense to which it has been put through its entrance into the Pension System on behalf of Missionaries at home and abroad and the great rise in the cost of silver in the Orient, certain building operations to which it is already obligated, such as St. Luke's Hospital, Tokyo, the Church Hospital at Wuchang and St. Paul's College, Tokyo, the requirements of the Domestic Missionary Bishops in addition to the appropriations of the Board, the plans of the General Board of Religious Education to meet the opportunities resulting from the war in reaching the students of the country, and numerous other items.

Notes From the Missions House

The Diocese of Chekiang is the first of the eleven Dioceses of the Church in China to select a Chinese to the Episcopate.

Bishop Graves writes that on December 11th the Rev. T. S. Sing, Archdeacon of Chekiang was elected Assistant Bishop. This, Bishop Graves points out is another step in advance and means much for the future of the Chinese Church.

The confirmation of the election will be one of the most important duties in the next General Synod when it meets in Shanghai in April of this year.

The Igorot children of Easter Schiil, Baguio, Philippine Islands, have sent to Bishop Brent, who is now in France $24, for the relief of Belgian orphans.

At a special service held for the Baguio people, $50 were given and sent to Bishop Brent for any purpose that commended itself to him.

A cable received at the Church Missions House on Thursday, February 21st, from Bishop Lloyd, announces an interesting series of visitations in the Cape Palmas district of Liberia. Both the Bishop and Archdeacon Schofield, who accompanied him, are well.

Our Chinese congregations at St. Stephen's Mission, Manila, are cooperating loyally with their fellow American citizens in all matters connected with the war.

Of course they observed the Day of Prayer, set apart by Proclamation of President Wilson last Autumn, and at the same time made an offering to be sent to Bishop Brent, to be used by him in his ministrations to American soldiers in France.

On All Saints' Day the congregation made an offering for the relief of the destitute widows and orphans of French soldiers. Altogether their gifts amounted to over $80, and would be easily the equivalent of $800 for a similar congregation in this country.

What is Lent?

Lent commemorates our Lord's forty wilderness days; the days of prayer and meditation, of communion with God, of retirement, of victory over temptation. Christ in the wilderness is an illustration of real life. He went thither as man's Representative. The wilderness lessons are lessons of daily living. If we would understand life's common interests, if we would study what most concerns humanity; if we would know the nature of the forces that we are to resist; if we would really conquer sin like true men and women, we must let the Spirit lead us, as he led the Saviour, up into the wilderness. There, withdrawn as much as possible from absorbing material interests, and the mere pleasures of the world, we can commune with our own spirits, conscious of the fact that above us are the angels of God to encourage us, and around us are the forces of Satan, seeking to deceive or beguile or flatter us into defeat.

S. O. S. CALL TO WOMEN OF THE CHURCH

Bazaars, Rummage Sales, Grab Bags, Fairs and Theatrical Entertainments Condemned

"The women of the Church are confronted with a serious problem," writes Mrs. George Waller of Burlington, Wis., to THE WITNESS. "We want to do war work to keep up the greatly needed Red Cross work, but how can we do that and keep up sewing for bazaars to raise the minister's stipend. If only we could go back to God's system of finance, how easy it would all be? The tithe system, once established, no one would want to go back to the present unsatisfactory methods. Will you not help by a few words in THE WITNESS showing the benefits of the tithe system?"

The following excerpt from a searching consideration of "The Tithe System" in a paper read before a meeting of the Milwaukee Branch of the Woman's Auxiliary at Delafield, Wis., by Mrs. Waller, goes to the very heart of the subject in a gripping, practical way, which should arouse the whole Church to action:

The tithing laws of Church finance are concisely and strongly, yet comprehensively, set forth from the Old and New Testaments, and upon this basis Mrs. Waller makes her plea for reform. "Now I am going to ask the Auxiliary—Cannot we bring about this much needed reform? I read an article a few days ago on 'Woman's Unrest' which instanced the good that had been accomplished, and the still greater good which may yet be accomplished, by a wise direction of the activities of this unrest. And it seemed to me not too much to hope that our Auxiliary, which is such a vast body, spread all over the United States, and which has already done such great things, may yet accomplish thas still greater one. It falls very largely to the women of the Church to raise the necessary funds for its support, even to the salary of the Priests. So it is eminently proper that we should take the initiative. Too long we have raised the Lord's offering by Church fairs and socials, by rummage sales and lotteries and grab bags, by dances and card parties, and theatrical entertainments—in fact almost anything that will coax money out of people's pockets by making them feel that they have some sort of an equivalent for it. Most of us deplore the system, and many who do the work of it groan under the burden, and have not even the satisfaction of feeling that they are honoring God by it. Certainly our treasuries are not over-burdened by the plan. The meager salaries of our Priests are proverbial. Too many of our Churches are poverty-stricken—not as well furnished as our homes, and certainly not as well cared for. The houses of God, designed for His dwelling among men, were gloriously grand and beautiful, and every atom in them was a willing offering. We have followed our own ways and have not prospered. Let us get back to God's way and we shall prosper; for He has pledged Himself to pour out a blessing for us, "till there shall not be room enough to receive it." Let us give of our best, give willingly, and give as God has prospered us. That is God's way. Again, let me ask, cannot our Auxiliary bring about this reform? Don't say it is impossible. "With God all things are possible," and when we work along the lines He marks out we can expect His help and blessing. Greater things than this have been accomplished by women—and with fewer numbers. Perhaps you will say, 'How do you propose we shall do it?' Chiefly by our woman's influence. Let us bring that to bear upon our fathers, our brothers, our husbands. Let us train our sons—in them lies our strongest hope. The mothers of today can make the next generation what they will. Let us use our influence to have God's laws taught in our Sunday Schools and our children trained to systematic giving. Let us ask for this teaching from the pulpit also. Then let us drop our present ways of raising money for the Church and spend the time making garments for the poor. There will be a little confusion and trouble in bringing about the change of course. Every great reform the world has known has been produced by a period of agitation and confusion and unrest. But think of the joy of the accomplishment—think of what it would be to have our own treasuries filled with willing offerings that honored God and were acceptable to Him. Ladies of the Auxiliary, we can bring about this change. Let us say by God's help we will. Let us with a prayer on our lips and zeal in our hearts, work for a Church finance that shall be for the honor of God and the prosperity of the Church." Mrs. Waller writes that she has had a few copies of her paper printed and will gladly send a copy to any president of any Auxiliary who requests it.

Shall Women be Admitted as Delegates to Diocesan Conventions?

Mr. Robert H. Gardiner of Gardiner, Maine, an earnest and influential Churchman well known throughout the American Church, is deeply interested in securing for Churchwomen their full share of responsibility in the work of the Church, and is carrying on a campaign to arouse the friends of the new movement to use their influence in creating a sentiment in the several Dioceses in favor of admitting to the Diocesan conventions women delegates from Parishes and Missions. The Diocesan Convention of New Hampshire has lately adopted an amendment, which will come up for final action next year, under which, should it be adopted, two women delegates from each Parish and one from each Mission in the Diocese will be admitted as delegates to the convention. Mr. Gardiner is of the opinion that "the granting of secular suffrage in New York and the limited extension of secular suffrage in England will be of great weight in the political field. It seems very probable that women will be given Church suffrage in England and Wales. It is difficult to keep track of the various Diocesan Conventions in this country, gut I understand that Rhode Island and Missouri found no objections in their constitutions and admitted women delegates without question and that Pittsburgh has changed its canon to admit them. The vote in Massachusetts Convention was so close that there is good ground to hope that the amendment will be successful next spring."

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

Tuesday Before Easter

THE EPISTLE

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the vioce of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. Isa. 1:5.

"By Thy Cross and Passion; Good Lord deliver us!" "Make perfect through suffering." This is the Gospel message; and all the philosophies and religions of men that refuse to accept and preach that message are doomed to "lie down in sorrow," and come to no permanent fruition. Any religion which makes salvation so easy and comfortable a thing that men will be glad to have it without any self-crucifixion, is going contrary to one of God's primal laws, which even the heathen nations read out of life, and which found expression in the Latin proverb: "Per aspera ad astra." Into the universal law of suffering walks Jesus with His Cross, and His key fits the lock; and peace and power come with the tears, and the pain, and the shedding of blood.

Read the religious history of the world and see for yourself that men have been connected up with this thought, "that without shedding of blood there is no remission of sins." But until Jesus Christ's crucifixion no one people or nation realized that this blood shedding could and should be for the sins of the **whole** world—for no one ever knew till Jesus came, that God so loved the whole world that He gave that world His Son. And many still fail to recognize that that Son calls each generation to take up its cross and follow Him. Here lies and will lie the torments of conscience for a man, when he finally wakes up to the fact that Jesus died to take away the sins of the whole world, and that He had so ordained it that every person in each generation who knew that message should help speed it to those servants of His who yet "walk in darkness and have no light." God forgive us if we do not do our share in publishing this Gospel in our day and generation; and in this connection may each of us be able to enter into the first sentence in this day's Epistle and say with all our heart "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back."

As we read this experience of Isaiah and see in it a word picture of our Lord in His passion, are we not reminded of His willingness to enter into all phases of human suffering in order that all men may learn from Him how to issue therefrom not simply as stoics, but as Christlike people? And shall we not pray for such a vision of God's help in our sufferings as will show us the real object of life and enable us to appreciate the Apostle's statement "who for the joy that was set before Him, endured the Cross, despising the shame"? And when the black shadows sweep in and almost overwhelm us, what comfort and strength there are in those words "who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? **Let him trust in the name of the Lord, and stay upon his God."** Think what joy it must be to bring these messages and others like them to those earnest souls everywhere in God's world who are puzzled, downcast, dispairing because no one has shown them the solution of the problem of suffering.

"Behold, all ye that kindle a fire, that compass yourself about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." There is no joy and peace at the end of life for those whose religion or philosophy takes no notice of the law of suffering.

The Gospel of comfort is very different from "the comfortable gospel." The first is only good as long as the sun shines; but it stops at the threshhold of pain, and goes crazy at the brink of the grave, unless drugged into unconsciousness. The second has proven its value from the first Good Friday until now, and there are countless numbers of souls who having washed their robes in the blood of the Lamb, and who not having loved their lives unto the death, have become the crowned and uncrowned heroes of the Kingdom of God on earth and in heaven.

THE GOSPEL

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they call together the whole band And they clothed him with purple, and platted a crown of thorns and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel decend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. —St. Mark xv. 1.

"But Jesus yet answered nothing so that Pilate marvelled." What counts with thinking people are deeds and not words. "By their fruits ye shall know them." Our Blessed Lord when challenged asserted His Kingship. Then if men did not see His claims personified in His life, He did not continue an argument. It was not worth while. Men when confronted with Christ and His claims must come to a decision about Him; and then to a choice between Him and whoever or whatever else there is that would compel their allegiance.

"The chief priests moved the people." What a heart stirring thought lies here for the priesthood! People recognize that the priesthood should live so close to God that when they speak it should be with that authority which comes from a conviction that "we have the mind of Christ." What a terrible indictment then if the priesthood be found using their authority to move people in directions that will ultimately hurt the Body of people that they be not blind followers of blind guides. What wonderful power does God give His ministers. What a challange to one who loves men to hear the call of God to go th His people and say "Thus saith the Lord." What a challange do those fields of endeavor open where Christ is not yet proclaimed as King! What, more wonderful field of usefulness than to "persuade men in Christ's stead!" And how very wonderful to recognize the truth that by every baptized person this same persuasive power should be used, each according to his gifts and place in the household of God. Let us each beware lest we be found moving people to demand some action which will ultimately mean "crucify the Son of God afresh, and putting Him anew to an open shame."

"Pilate willing to content the people." Herein lies the peril of letting a gospel of comfort get abroad instead of a comforting gospel. The gospel of comfort will clothe the historic figure of Christ with purple, and crown Him, put a semblance of authority in His hand. But inasmuch and just as far as men put the law of perfection through suffering and the Cross of Christ ont of their sight and their teaching, just that much, and just so far do they play with the real Christ, and grieve the Holy Spirit to their own loss of vision, and power for permanent good. All good followers of Jesus should combine to see that the results of the Gospel of comfort are met and challenged by the fruits and results of the comforting Gospel.

"They gave Him to drink wine mingled with myrrh—a drug—but He received it not." The gospel of comfort insists on drugs. The comfortable Gospel teaches us to say: "I will endure until I can say what I have started out to do, is finished." This is another reason for sending the right kind of Gospel everywhere in the earth. Because if the first gospel ever succeeds in any part of the earth, that part will be drugged into a useless and profitless existence, which is the case wherever the Cross of the Christ is not firmly established.

"He was numbered with the transgressors." The Gospel of comfort puts the transgressors behind the bars, with a crucified and dead Christ on the Cross. The comuortable gospel also puts the Cross before the transgressors, because "the way of the transgressors is hard;" but it is now learning to show the transgressors the living Christ behind His Cross saying "come, follow Me;" and giving them the Star of Hope, even in the place where their sins have brought them.

"There was darkness over the whole land." Into every land and into every life there comes at least once a great darkness. The comfortable gospel shows you the immortal Son of God going through that same darkness. There is no experience in the problem of pain where our Savior has not preceded us. That is why His Gospel is a comforting—a soul strengthening Gospel. "He will hold you fast" even in the darkness, because once He felt all things slipping away from Him, but He hung on and came through, to our great and endless comfort.

Jesus refused the drug, but He accepted the refreshment, a lesson for us to take to heart; In our experience with suffering we must have meat to eat that outsiders have not thought of, or our spirits will faint. Remember our Lord said when they marvelled at Him, "I have meat to eat that ye wot not of."

"Truly this was the Son of God" said the Centurion. We who preach and teach and publish this passion Gospel of Jesus say, "Truly this is the Son of God." And in proportion as we believe what we say, will we be anxious to have all sorts and conditions of men everywhere come to the same conclusion and decision.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 Sun. in Lent	II Kings 24:18—25:21 Baruch 1:19—2:15	Luke 21:5-24	Dan. 9	Heb. 9
M.	Lam. 1	Luke 9:28-50	Ezek. 1	Rom. 5:1-11
Tu.	Lam. 2	Luke 9:51—10:16	Ezek. 2:1—3:11	Rom. 5:12-end
W.	Lam. 3	Luke 10:17-end	Ezek. 3:12-end	Rom. 6:1-11
Th.	Lam. 4	Luke 11:1-28	Ezek. 6	Rom. 6:12-end
F.	Lam. 5	Luke 11:29-end	Ezek. 7	Rom. 7:1-11
S.	Ezek. 33:21-end	Luke 12:1-34	Ezek. 8	Rom. 7:12-end
4 Sun. in Lent	Ezek. 20:1-44 Ecclus 10:1-8 12-24.	Matt. 20:17-end	Isa. 54	John 6; 27-69

"So Judah was carried away captive out of his land." Thus ends the first lesson for Sunday morning. The king of Babylon, after carrying off Jehoiachin (last Sunday's lesson), made Mattanchiah, Jeroiachin's uncle, king in his stead, changing his name, or perhaps sanctioning the change, to "Zedekiah," "Jehovah's Righteousness." See Ezekiel 17:12-14). Such a name however, borne by such a man, must have seemed to Jeremiah the very tragedy of historic irony and may have suggested to him the wonderful prophecy of the time to come when a true king should really reign and execute judgment and justice in the earth and whose name should deservedly be, Jehovah, our Righteousness. (Jer. 23:6). The actual destruction of Jerusalem and of the temple took place in the eleventh year of Zedekiah's reign, and was brought about by his rebellion against the advice of Jeremiah. The purpose of giving these two lessons on successive Sundays was to introduce on intervening week days the teachings of Jeremiah during Zedekiah's reign: the "two baskets of figs;" the letter written to those already in Babylon; rebuke of Zedekiah for re-enslaving the emancipated bondmen; captivity inevitable; Pharaoh's army marching to their assistance would return into their native land; putting Jeremiah into a dungeon was not going to do any good, and the only chance of escape for the shallow and vacillating monarch was surrender. (Lessons for last week.)

For a corresponding New Testament lesson we have given our Lord's prophecy of another destruction of Jerusalem, fulfilled under the Roman General Titus, A. D. 70. The Old Testament alternate is a confession of national sin and a prayer for deliverance, "that all the earth may know that thou art the Lord our God."

For the first Sunday evening lessons, we have taken Dan. 9, a bit out of its regular order, for its appositeness. Whatever interpretation be put upon a confessedly difficult chapter, it is a noble example of confession and answer to prayer and a wonderful prophecy of the time when God should "finish transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up vision and prophecy and anoint 'the most Holy.'" The second lesson records the fulfillment of the covenant made with God which caused the Old Testament sacrifices to cease. (Vide Evidential Value Holy Eucharist).

It is hardly necessary to point out the general appropriateness of these selections to the season of Lent, or to the Collect, in which we beseech Almighty God "to be our defense against all our enemies." Jeremiah and Ezekiel are generally recognized as fit reading in Lent, but these selections are much more numerous and certainly more intelligible for being brought into connection with the historical situation. Note also that Lamentations falls into its rightful place just after Jerusalem's capture, followed by a message from Ezekial written after he had heard the sad news.

A Lenten Occupation—Retirement

That in the quiet seclusion of your own room, or 'mid the sacred surroundings of God's house, you may find time, yea MAKE time—to meditate upon the Cross and its momentous lessons of sin and holiness, of guilt and forgiveness, of love and its willing sacrifice; That you may think of life and its duties, of YOUR life and its actual condition in the sight of God;—That you may dwell on heaven and its hopes and promises;—Retirement, as far as possible, from excessive cares, from business projects, from all amusements; and even 'mid necessary duties, retirement in mind and the oft ascending, ejaculatory, wayside, prayer.

A Memorial Prayer

The following Memorial Prayer was offered at the consecration of St. Paul's Church, Duluth, Minn., a memorial of past members:

With gratitude to Thee, O Lord, we here commemorate "the great crowd of witnesses' who have lived and served Thee in this Church.

We thank Thee:

For the Bishops and Clergy who have ministered at Thy altar and shepherded Thy people, through all these years;

For the laymen and laywomen, who with patient generosity have given for the support of Thy kingdom and the relief of Thy poor;

For all those who, through the restless and unsettling years, have stood steadfast and faithful to the end;

For all the prayerful and vision-stayed souls whose memory is to us like an odor of sweet incense;

We pray Thee that the mantle of Thy Saints may fall on us and by Thy grace, we may prove ourselves worthy of the examples and accomplishments of the past.

And Thine, O Lord, be the glory for ever and ever. Amen.

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Confirmation Instructions

by

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

IX

Catechism: Read the Baptismal office and recite the vows that are made. (Prayer Book, p. 257.)

Prop. 1.

The Sacrament of Holy Baptism was: (a) instituted by the Lord Himself, who bade His Apostles to preach and to baptize (St. Matt. xxviii:19); (b) was used by the Apostles as the means by which those who wished to be Christ's disciples were admitted to the fellowship of the Church (Acts ii:38 and 41: viii:12: xix:4 and 5); (c) and was described by Christ as being a birth into the Kingdom of Heaven (St. John iii:5).

There are those who talk about a purely spiritual baptism (whatever that may mean), but remember that Christ spoke of "water and the spirit" and that the Apostles baptized with water.

The things that are essential, therefore, to a proper baptism are:

(1) That the proper element, water, shall be used, either by being poured on the head, or else by immersion in the element.

(2) That the words which our Lord told us to use, viz: "in the name of the Father, and of the Son and of the Holy Ghost" shall be used.

(3) The Church has declared that baptism by a layman is valid, and while the Roman Catholic Church today baptizes converts, it is acting against the decision of one of its own Bishops, who in the third century spoke very vehemently against those who baptized schismatics.

Prop. 2.

The purpose of baptism is: (a) that the person may be received into the Church. It is at Baptism rather than at Confirmation that we become members of the Church; (b) that we may be regenerate, or born again, by the action of the Holy Spirit, who is the Lord and the Giver of Life. As that which is born of the flesh is flesh, so that which is born of the spirit is spirit; and so at Baptism we receive a spiritual birth, for flesh and blood cannot inherit the Kingdom of Heaven; (c) and in this baptism we receive also the "releasing from our sins" for we believe in the baptism for the remission of sin. Thus in baptism the Lord doth put away the sins of which we are truly repentant. Therefore, "Repent and be baptized" is the Church's admonition to adults. Infants, who are baptized have not sinned, but are innocent, and because of such is the Kingdom of Heaven, they need no repentance.

There are those who would make it necessary for a person to sin in order to be baptized, but not so the Church.

There are two kinds of people who may be baptized:

(1) Those who have not sinned and (2) those who are repentant.

Prop. 3.

At the time of baptism we make a solemn vow to Almighty God that we will do three things:

(1) Renounce the Devil and all forms of sin. This means that as a good soldier we will fight sin within us and without, following Christ as our Leader.

(2) Believe the Articles of the Christian Faith as contained in the Creed. The Creed recites the chief facts in Christ's life. These form the foundation of our faith.

(3) That we will obey God's Holy Will and Commandments. Or course this means the Ten Commandments which you have learned, but much more than these it means the two great Commandments, "Thou shalt love the Lord thy God with all thy heart, and soul and strength, and thy neighbor as thyself" for "love is the fulfilling of the law."

Until you love a person you are not sure that you will not injure him, but if you really love God and your neighbor you will do that which you would have them do to you. In truth baptism is our enlistment "as good soldiers of Jesus Christ who are to fight manfully under His banner, the Cross, against sin, the world and the devil, and to continue His faithful soldier and servant unto our life's end."

A very sacred promise, which ought to prevent us ever from being a slacker or a deserter.

Remember the Lord is our Captain, and any hardship that we may suffer, He also has endured willingly for our sakes.

QUESTIONS

1. Who instituted the Sacrament and what obligation did He attach?
2. How were people made members of the Apostolic Church?
3. What does our Lord say takes place at Baptism?
4. Has anybody ever been commissioned by God to set aside Christ's commands?
5. Name the things that are essential to a valid Baptism.
6. What are the various purposes of Baptism?
7. State the promise that is made at Baptism and the obligation that it imposes.

TEXT

"Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter the Kingdom of Heaven."

READINGS

1. St. John iii:1-15.
2. St. Matt. xxviii:19-20.
3. Acts ii:37-47.
4. Acts xix:1-7. (Note that St. Paul rebaptizes the disciples of John the Baptist.)
5. Colossians ii:10-15.
6. I Cor. xii:12-13.

THE SANCTUARY OF PRAYER

PRAYERS FOR MISSIONS

Most Gracious God, Who hath gathered into Thy Church a great company out of all nations; fulfill, we pray Thee, what Thou hast foretold by Thy Holy Prophets, that all the ends of the world should remember themselves and be turned unto Thee, and make all the kindreds of the nations worship before Thee; through the only Saviour of the world, Thy Son Jesus Christ, Our Lord. Amen.

—

Spirit of God, who from the beginning didst order and guide the labors of those sent forth to preach Thy Word, fail not us who aspire to evangelize the world before the night falls, in which no man can work. Fill us with eager expectancy, that Thou mayest find ample room for Thy great operations in the lives of Thy waiting disciples, through Christ our Lord. Amen.

—

O Saviour Christ, Lord of the Harvest, give gtrength and comfort, we pray Thee, to all who in distant or lonely places, are working for Thee. Make them to feel Thy constant presence with them, to guide and to bless, and grant that we at home, in our abundance and comfort, may never fail them nor forget them. May the knowledge that we are interested in them encourage them in their difficult work, and may they find unfailing joy and courage from Thee, and do their part faithfully in bringing Thy Kingdom. And unto God, the Father, Son, and Spirit shall be given endless praise. Amen and Amen.

Every-Day Religion

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

"THE MAN WHO WAS"

"It doth not yet appear what we shall be."

Rudyard Kipling has a very fascinating and ingenious story under the above caption. It was near the Khyber Pass, and evening mess was served, when a shot rang out, and presently the sentry brought into the room a man, whom Kipling describes as resembling a "heap of rags." He was unkempt, disheveled, and utterly dazed. In answer to the questions put to him by the officers, he could give no coherent response. There was nothing about his person, and no word upon his lips that indicated his identity. When all inquiries seemed futile, suddenly his gaze rested upon a silver centerpiece that had for many years belonged to the officers' mess of the White Hussars, and reaching his trembling hand towards it, he touched a hidden and secret spring and disclosed the fact that in some distant day he had been related to the distinguished company. A further evidence of his lost identity was disclosed when the regimental rolls were examined, and it was found that one Lieutenant Limmason had been lost to his command some 30 years before. With the return to the familiar things of the past, memory reasserted itself, and he was able to recognize himself and to recall the story of his early connections. In a word, the man who was, came back, and for a brief space he saw himself as one of the White Hussars, whose true life had long since ceased to be. He had literally been buried alive.

The story is suggestive, and is within the range of the possible. Fortunately, it does not fall to the lot of many men to pass through such a calamitous experience, but there is many a one of us who has come to boy or the youth who was, in the days of aspiration and large expectations. Unfortunately, to many a man the world proves a hard, severe and exacting task-master. The ideals of early life are all too frequently blighted and seemingly destroyed by experiences that harden the sensibilities and dissipate the early dreams. Some natures are so sensitive that they cannot withstand or overcome those world forces that seek to break down and destroy the finer conceptions of life, its obligations, privileges and opportunities. Now and again we speak of a life as embittered, and all too frequently we treat such a life with too little consideration and respect. Experience has taught us that neither criticism nor condemnation is effective to restore such a one. On the other hand, we have repeatedly observed, that the only reasonable process that sweetens and rstores is one of gentleness, intelligent kindness and deep human sympathy.

One of the saddest phases of this lost self, all too common with us, is that one that is disclosed in a life that has forgotten and renounced the early thing of its religious faith. We sometimes wonder how many men there are in the world who, so far as their religious conviction and devotional habit are concerned, are but living witnesses to a lost and buried ideal. Every now and again in the course of our contacts, we meet such an individual, and it has been our experience that the revival of these early ideals is almost invariably effected through the return to certain early associations, environments or personalities, long since out of sight and almost lost to memory, once related to the things of childhood and youth. Even a familiar tune or a hymn sung under the old roof-tree, or a longlost photograph, or the return to familiar scenes may suddenly destroy the later illusions and conceptions, break down the hardened and rebellious will, and bring the mind back again to a fresh expression and a new realization of forgotten hopes. Unfortunately the world at large, as it judges us, knows nothing of our antecedents, and we are rated good or bad, true or false, Christian or pagan, by what we seem to be today. The method of Jesus was far different. He appraised men for what they hoped to be, and repeatedly He revealed to their vision their forgotten selves. Recalling them to the high ideals of their better natures, He opened up before them new vistas of opportunities and hope.

"It doth not yet appear what we shall be," and it is this latent possibility that even in man's latest hour may restore him to the place which in the dreams and expectations of his youth he aspired unto.—Courtesy of the Minneapolis Tribune.

COMETS AND CONSTELLATIONS

A POPULAR SCIENTIFIC CONSIDERATION OF ASTRONOMICAL REFERENCES IN THE BIBLE

The Rev. James Henry Young, D. D.

Comets are among the most impressive and interesting of all the celestial phenomena. In early times they were usually supposed to predict war and calamity. Many Comets must have been seen in the skies of Palestine during the centuries that the Books of the Old Testament were in writing and collection. During the average lifetime a number of ordinary Comets, and at least one great Comet, like that of 1882, or 1858, or 1811 is visible. Halley's Comet appears every 76 years. It seems strange, therefore, that there is not a single reference in the Bible to Comets, unless it be Jude 13 "wandering stars, for whom is reserved the blackness of darkness forever." The reference here is probably not to Comets, but to meteors, which the writer supposed to be stars which left their fixed place, and wandered off into outer darkness.

The only reasonable explanation for such silence on so interesting celestial phenomena is that they were used by astrologers as means of divination, and the prophets were always most strongly opposed to divination. Jeremiah voices this opposition (10:2) "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of the heaven; for the heathen are dismayed at them." In verse 11 he states that God is the Creator of the heavens. We might infer that some terrifying celestial phenomenon had occurred, which the astrologers were attempting to interpret. Isaiah (47:13) refers contemptuously to the astrologers as "star-gazers."

THE CONSTELLATIONS

From very early times names have been given to various groups of stars. The names of some of our constellations are comparatively recent, and some are very ancient. Orion is mentioned by Virgil "Nimbosus Orion," and there is no doubt that the same constellation is mentioned by Job (9:9, and 38:31. "Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion.") The Pleiades rise earlier in the fall than Orion, and mark the season of full fruits harvest. So perhaps their "influences" are called good—while Orion ushers in the autumn storms, and men might wish to undo his influence. The next verse "Canst thou bring forth the Mazzaroth in his season" is a reference to all the "signs" or Constellations of the Zodiac, which mark the changing seasons. "Canst thou guide Arcturus with his sons" probably refers to the Constellation Ursa Major, the "Great Dipper." "Ayish with his sons," the name which Job uses, is the same as that which the Arabians give to the "Dipper." According to their story the four stars in the bowl of the Dipper are the four sons of Ayish, carrying his bier. The two farther stars in the handle are the daughters, while before them walks the nurse carrying the baby. The tiny star almost touching this star in the curve of the Dipper's handle is a test of good eyesight today. One with good eyes can see it on any clear moonless night. It is of the 6th magnitude-the lowest visible to the eye, while the other stars in the Dipper are 2nd magnitude.

In Acts 28:11 the two stars Castor and Pollax are mentioned, but here it is a Roman ship named for the two stars in the Constellation of "The Twins."

THE SUN IN GIDEON

The sun standing still at Joshua's command (Joshua 10:9-14) is not to be included among the celestial phenomena mentioned in the Bible, yet perhaps it needs a word of explanation in this connection.

The popular idea is that the Bible teaches that the Sun and moon actually stood still in the sky for a period of some hours, in order that Joshua's victory might be complete. This would mean that the earth stopped rotating on its axis, and then began again at the same rate as before, without disturbing anything, and without being noticed anywhere outside of Palestine, although astronomy was well developed in Babylonia. We find it impossible to believe this. It is not a question of what the omnipotence of God can or cannot do, but rather a question of God's wisdom. It does not seem possible that He had to or would interrupt a cosmic process in order to gain a tribal victory, nor are we left to the dilemma of either accepting the popular belief or else rejecting the authority of Scripture. The fact is, as the Bible itself states, that the passage is a quotation from the poetical "Book of Jashar." This book is not in the Bible, nor does the fact that it is there quoted give it the authority of Scripture. "The Books of the Kings of Judah and Israel" are also quoted, but we pass no judgment as to their value as history. Satan is several times quoted without giving to all or any of his utterances Divine authority.

Joshua's command to the Sun is in poetic form, as shown by paralellism of Sun and Moon, and therefore is to be included in the quotation.

The facts as made clear are that Joshua delivered a surprise attack and routed a superior force—as he reached the top of the hill he expressed, perhaps in the poetic form left to us, the wish that the day might could be complete. The victory was made complete by the violent hailstorm, and all Israel had to recognize that it was by Divine assistance that they won the victory. The poets in the Book of Jahsar represent Joshua's wish as fulfilled, and it was fulfilled, although not in the exact form in which it was expressed. If in a later victory the poet could say, "the stars in their courses fought against Sisera" because his army was drowned while fleeing across a swollen river, the present poet can say, "the Sun stood still" when he wants to emphasize the fact that through Divine assistance a victory was gained for which, without that assistance, the day would have been too short.

To make a real stumbling block of this is to be like the man who could not believe the Bible—He had no difficulty with the miracles, but he could not believe that the Children of Israel carried Noah's ark around with them all through their 40 years wandering in the desert.

A Problem That Must be Solved

For a soldier to mark time in Hawaii, a small group of islands in mid-Pacific, while his fellows are in France or are preparing to go to France, is the most irksome and exacting duty performed by any partisan of our army. This condition creates a problem that must be solved.

There is a great movement throughout the nation to assist the work of the Chaplains The garrison of Oahu, Hawaii, numbering thousands of men is little benefited by these activities. It remains for the Chaplains to do the best they can, handicapped as they are by lack of funds.

There is a tremendous percentage of men in the army stationed near Honolulu who are from the Middle West, from Iowa, Nebraska, Kansas, and Colorado, Ohio, Indiana Illinois, Michigan. They need the generous interest of those inclined to assist in the Chaplain's work, more than anyone else.

Our most urgent need is ten thousand dollars to complete a Post Gymnasium at Schofield Barracks. There are easily ten men in the Middle West who could cover this need. How vital it is to have such a place for athletic recreation needs no emphasis.

A smaller, but very vital need is that of writing material. I urge that you help me place in the hands of our men easy facilities for writing home. Just twenty-five dollars a month would meet this need. Are there not twelve persons who will pledge the necessary funds for this cause for the next year?

We need Victrola records and popular songs; we need games, chess checkers, dominoes, parchesi, and even jig-saw puzzles. When you have finished your newspaper or your magazine mail them to the undersigned and we will see that they are placed in the eager hands of men in our hospitals, recruit camps, and guard houses.

Any contributions mailed to the undersigned will be put to the immediate use of our men of the Oahu Garrison.

Chaplain H. L. Winter, First U. S. Infantry, Schofield Bks., Oahu, Hawaii.

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

St. Mary's Church, Daytona, Florida, has been enlarged at a cost of $4,600. The Rev. Dr. McKay is the Rector.

The Church School of St. Simon's Parish, Chicago, has assumed the support, for two years, of one of the fatherless children of France.

The new building of Christ Church, recently completed at Coventry, R. I., was dedicated by Bishop Perry, on February 3rd.

The beautiful new house of worship of Christ Church, Roanoke, Va., will be completed in time for the Easter services, when Bishop Tucker will be present and officiate at its dedication.

Mr. Joseph G. Johnson, Senior Warden of Holy Trinity Church, Monessen, Pa., writes: "Please send me a few sample copies of THE WITNESS and I will try what I can do in the way of securing subscriptions. I like the paper very much and think it is just what the rank and file of our Church people want. Its price is within the reach of all."

Bishop McCormick, writing from Paris, France, says: "If anyone thinks that the men do not want the clergy and the Church and the Prayer Book and the Sacraments, that person would only have to be here about twenty-four hours to be convinced of his error. I have already given out more than a thousand Prayer Books, and am cabling for as many thousands as can be sent."

The Rector of one of the South Country Parishes, as he entered an old-time Rhode Island house recently for a funeral service, was met at the door by the deacon-like undertaker with an imperturbable countenance, full of the importance of his business, who said in a subdued voice, "Go right up stairs, sir, and in the room at the top you may put on your shroud."—The Record.

The handsome new edifice of St. John's Church, Bangor, Maine, was formally opened on Quinquagesima Sunday, by Bishop Brewster, who officiated and gave the address, assisted by the Rector, the Rev. J. E. Hand, who presented to the Bishop at the evening service a class of fifty persons for Confirmation.

The Rev. A. A. McCallum, Overseas Chaplain of the 149th Field Artillery, suggests that "Inasmuch as troops are moving across the sea regularly, would it not be advisable to sing in Church, 'For those in peril on the sea,' more or less regularly? As a balance, thanksgiving should also be used for safe voyage. The Rector of Trinity Church, New York, used to say that most people must have perished at sea, so many asked for prayers but never gave thanks."

The Rev. Dr. Manning, Rector of Trinity Church, New York, writing from Camp Upton, L. I., where he is serving as a Volunteer Chaplain, says, "I have met two Priests here serving in the ranks—one as an officer, the other as a private, in an infantry regiment. The one who is a private was called out by the draft. I said to him: "You could, of course, have been exempted from military service, under the law." He replied: "Yes, but I did not wish to be exempted from service in this war."

The Rev. Dr. Weeks, Rector of the Church of the Epiphany, Niagara Falls, N. Y., in a letter to the boys on the Honor Roll of the Parish in war service, gave them some good advice, which men at home would do well to follow: "More is wrought by prayer, men, than we realize; and to me our hopes, our desires, our aspirations, are our prayers. Don't forget to pray, men, even if it is after you are gathered up in the blankets. Good Christians are better fighters as well as better neighbors, better brothers, lovers and husbands.

Hundreds of people crowded into St. Luke's Church, Pawtucket, R. I., and many others were unable to gain admission to a recent service incident to the dedication of a Service Flag. The service was conducted my the Rev. Arthur J. Watson, the new Rector of the Church, who read the names of twenty-five young men of the Parish serving in either the military, aviation or naval branches of the Government.

Regularity runs in families. It runs in the Goodier family of St. Philip's Parish, Crompton, Rhode Island, says The Record. There are three children in that family who have made a reputation for themselves and the family by regular attendance at Sunday School. Grace has not missed a session for nine years; William has not missed any for six years and little Alice has not missed in two years. They live, too, a long distance from the Church. It often happens that those far away appreciate highly what those nearby regard with indifference.

The Church people of Oregon presented to Bishop Sumner a wedding gift of $2,000 for Missions in the Diocese. The formal presentation of the gift was made at a meeting of the Diocesan Board of Church Extension, by the Chairman, Mr. W. J. Burns, who included in his remarks, says the Oregon Churchman, a quiet bit of humor, to the effect that inasmuch as the Bishop was assuming new responsibilities, the Committee was glad to have a part in relieving him of some of his older ones. The Bishop said that nothing that had occurred in the Diosese during the past year had given him such great pleasure or taken such a weight from his mind.

The Rev. E. H. Ganster, Rector of Christ Church, Waukegan, Ill., aroused by rumors questioning his Americanism, stated at a mid-week service that his father had lost a leg at Antietam, and declared that he himself was loyal to the core. "A rumor has reached me that I am pro-German," he said. "There is a little space of ground between the Rectory and the Church. It is walled in. I hereby issue a London prize ring, bare knuckle, tooth and claw challenge to any one in Waukegan, Chicago, and the world, who will come forward and just intimate by as much as an eye flicker that I am not an American."

The Girls' Friendly Society in America of the Second Province recently sent an ambulance to the French front. Contributions were received from the Diocese of New York, Newark, Long Island, Western New York, Albany, Central New York, and New Jersey, totalling $1,750—$150 more than was asked for. The offering was presented on the altar at St. Mary's Church, Brooklyn, and forwarded to Mr. Eliot Norton, who presented the ambulance through the Red Cross Society for service in France.

"It has been pointed out that the world has had three historic scourges —famine, pestilence and war, says the Rev. J. M. Hunter of Marietta, O. "Each one numbers its victims by the millions. Commerce killed famine, by railroads and steamships. Science killed pestilence. Who will kill war? Not Commerce and not Science, nor both of them together. Only Religion can kill war, for religion alone creates the new heart. Without religion we are without hope in the world. With God, and the Holy Trinity, in disasters we are safe and in wars we are at peace."

Week-day services are being conducted every day during Lent at Christ Church, Norfolk, Va., including a celebration of the Holy Communion, Morning and Evening Prayer, and on Tuesdays an organ recital at 8 p. m. The Rev. Floyd W. Tompkins, D. D., of Philadelphia, will conduct a Quiet Day for the women of the Parish on Tuesday, March 12th. In addition to the regular services held in the Church, the Rector, the Rev. Francis C. Steinmetz, S. T. D., the Rev. Albert G. Head, Curate, and the Rev. John E. Wales, Assistant Minister, are giving frequent addresses at the Military Camps near the city, and mid-day Lenten services for business people are being conducted at the American Theatre under the direction of Christ Church Chapter of the Brotherhood of St. Andrew.

The Rev. Franklyn Cole Sherman, Rector of St. Paul's Episcopal Church, Akron, Ohio, is Chairman of the Akron Chapter of the American Red Cross, a Chapter of over eighty thousand members, the largest in proportion to population of any city in the country of over one hundred thousand people. He is also a member of the Executive Committee of the Summit County War Work Council of the Knights of Columbus Campaign. During the last Liberty Loan Campaign he addressed [illegible] and also spoke to ten thousand soldiers at Camp Sherman, Chillicothe, Ohio. St. Paul's Church has postponed the building of its new $100,000 Parish House until the conclusion of the war. Twenty thousand dollars of the Parish House Fund have been invested in Liberty Bonds.

Through the generosity of Bishop Williams of Marquette, St. James' Parish, Sault Ste. Marie, Mich., has been able to reduce the debt on the Church by $1,900, the Bishop having offered to take up a note for $900 if the Parish would raise at once $1,000 to meet another note of that amount. The $1,000 and more was raised the last week in January, the Bishop's generous offer was accepted, and the debt has been brought down to about $13,000. The Parish has recently received a set of black eucharistic vestments from the Guild of All Souls, and both a United States and a Service Flag to hang in the chancel. The Service Flag has on it thirty-four blue stars and one gold one, the latter in memory of Richard Endress, Jr., who lost his life in the battle of Vimy Ridge. Four Scout troops of the B. S. A. attended St. James' Church on Quinquagesima Sunday for their annual service. The Rector, the Rev. Stephen H. Alling, spoke to the boys on "Loyalty," the second Scout law.

The General Board of Religious Education has issued a pamphlet on "Studies in Religion for War Times," for use in discussion groups, which will be found intensely interesting and helpful, under efficient leadership. The pamphlet contains suggestive outlines for meditation and discussion, the general subject of which is, "The Temporal and the Eternal in the Light of the World War." The outlines cover six topics: Life and Disaster, Firm Foundations of Eternal Hope, From Temporal to Eternal in the Church's Life, Responsibility Unending, and God's Plan. An intelligent discussion of the topics along the lines suggested would doubtless solve the spiritual problems raised in the minds of many by the great world war. The outlines are so arranged as to be peculiarly adaptable to weekly discussion groups during the Lenten season, but might be used at any time as long as the war is on and people need spiritual guidance. The pamphlet may be had of the Board, 289 Fourth Avenue, New York.

Personal Mention

Rev. J. F. Langton, Rector of Trinity Church, Jacksonville, Illinois, has received and declined a call to St. Paul's Church, Newport, Ky.

The Rev. Jonathan Watson, Rector of St. Paul's Parish, Grand Forks, N. D., has been appointed Field Secretary for the Junior Red Cross Society in the Northeastern part of his state.

The Rev. Arthur A. Burton of St. Alban's, Marshfield, has accepted the Rectorship of the Church of the Advent, San Francisco, Cal., and enters upon his new duties early in February. He should be addressed, 162 Hickory St., San Francisco.

The Rev. Edward F. Patterson, Rector of the Church of the Incarnation, Cleveland, Ohio, has been elected Secretary of the Diocese of Ohio to succeed the Rev. George P. Atwater, D. D., resigned.

The Rev. Addison E. Knickerbocker, Rector of Christ Church, Red Wing, Minn., has received a call to become the Rector of St. Peter's Church at Helena, Mont., and is giving the matter his consideration.

The Rev. James S. Holland, Rector of Christ Church, Yonkers, N. Y., has accepted a call to St. Paul's Church, Glen Cove, Long Island. He is the twin brother of Rev. Thomas B. Holland, Rector of St. John's Church, Brooklyn.

The Rev. John Howard Deming, Curate at St. Paul's Church, New Haven, Conn., who is a graduate of Brown University and was formerly a Baptist minister, has accepted a call to the Rectorship of St. George's Church, Newport, R. I.

Miss Mary C. Smith, Educational Secretary of the Woman's Auxiliary to the Board of Missions, Diocese of Minnesota, is conducting a series of Bible and Mission Study Classes, at Valley City, Jamestown, Bismark, Mandan, Dickinson and Beach, North Dakota.

Bishop Thurston of East Oklahoma, expects to spend two or three months at Lawton, Okla., whither he has gone at the request of the Church War Commission and with the consent of Bishop Brooke, to assist the Chaplains in Camp Doniphan, and to strengthen the work of the Church in that city, [illegible]

The Rev. G. G. Pitblado, of Fernandina, has accepted an appointment as Missionary Canon in Southern Florida. He will have his residence in Orlando. but his work will be mostly at the various Missions lying within a radius of some twenty miles around Orlando.

The Rev. G. H. Harris, having resigned as Secretary of the Diocese of Lexington, the Bishop has appointed in his place the Asst. Sec'y, the Rev. J. Howard Gibbons. Kindly send all communications for the Secretary of the Diocese to the Rev. J. Howard Gibbons, "the Burton," Covington, Ky.

The Rev. Douglas Matthews, representing the Church Temperance Society, preached a strong sermon on "Christian Patriotism, Prohibition and the War," in St. John's Church, Ogdensburg, N. Y., February 10th. The Boy Scout Troops of the city observed their anniversary by attending a special service in the Church that afternoon and listened to an address by Mr. Matthews.

Mrs. Anna H. Tulley, aged 95, and probably the oldest communicant of the Church in the Missionary District of New Mexico, died at Glenco, N. M., on February 8th. The funeral occurred from the home of her son, Senator Tully, the Rev. E. S. Doan, officiating. Her son, Kivas, who died about two years ago in St. Louis, Mo., was a well-known ecclesiastical architect, and designed the altar and reredos of Christ Church Cathedral, that city.

All the Anglican Churches of Ottawa, Canada, united in a special Lenten service of intercession, in St. Matthew's Church in the Glebe, on Thursday evening, February 14th. The preacher was the Rev. D. Charles White, Rector of St. John's Church, Ogdensburg, N. Y. Eleven of the clergy of the city were in the procesion and the Bishop of Ottawa gave the benediction. The Litany from the new Canadian Prayer Book was used, also the intercessions for war times, authorized by the Bishop of Ottawa.

The Rev. Henry Neal Hyde, Rector of St. Philip's Church, Joplin, Missouri, has been elected Rector of the Parish of St. Paul's-by-the-Lake, Chicago. Mr. Hyde is a graduate of Yale College, class of 1895, and studied law at the New York Law School and theology at the General Seminary, class of 1903. He is Secretary of the Provincial Synod and a Judge of the Court of Review in the Province of the Southwest. His former Parishes were Trinity Church, Syracuse, N. Y., and Christ Church, Little Rock, Ark. He was a deputy to the General Conventions of 1910 and 1913. Mr. Hyde is a native of Syracuse, N. Y. During a two years' Rectorship in Joplin a large mortgaged indebtedness on St. Philip's Church has been discharged and the Church consecrated. Mr. Hyde expects to enter upon the work in Chicago immediately after Easter.

Western Michigan Notes

The Secretary of the War Commission of the Episcopal Church, the Rt. Rev. James De Wolf Perry, came to Battle Creek to inspect the cantonment at Camp Custer, and see how the boys were getting on. He reported that he was much pleased by conditions there.

The United Lenten Services of the Churches of the City of Grand Rapids are being held at Grace Episcopal Church this year. They started off with a great deal of enthusiasm, and the Church was crowded on the night of the first United Service. Captain, the Rev. C. A. Mackintosh, an old Oxford man, now the Rector of St. James' Church, Guelph, Ontario, and for ten months in the front-line trenches doing Red Cross duty with the rank of Captain, was the speaker of the evening. He had much to say that was of deep interest. He has had a great deal of experience as a Chaplain in the army, having served in that capacity during the Boer War. He would still be at the front had he not been invalided home as a result of wounds suffered in ministering to wounded soldiers out in the open.

Capt. Mackintosh stated that—from a moral point of view—conditions in the army were superior to those in ordinary homes. This has been proven by the recent investigation conducted by the Canadian Government which showed but two per cent of the soldiers afflicted with disease, while of those arriving from farm and city over thirteen per cent were afflicted with various forms of disease.

Notes From Wyoming

Mr. John W. Hay of Rock Springs, one of the fairy godfathers of the Church in Wyoming, has recently promised to raise by April 1st the money necessary for the completion and equipment of the new building in which the Cathedral Home for Children, Laramie, will be located. This splendid property was purchased last year by Bishop Thomas from the ecclesiastical authority of the Roman Catholic Church, and is to be fitted for occupancy by the dependent children of the State, whose numbers have outgrown the Bishop's House in Laramie. All thanks to Mr. Hay for his splendid offer.

Christ Church, Cody, the Rev. Alan R. Chalmers, now stands free of the debt of over $700 which has been upon it for thirteen months. The debt was raised upon New Year's, and the people of Cody had reason for renewed energy as they faced the new year. The payment was made possible by many friends, but chief credit is due the Guild, which raised almost half of this indebtedness.

In the death of Mrs. R. E. Fitch of Laramie, which occurred Feb. 7th, the Board of Managers of the Cathedral Home for Children lost a most devoted and loyal member. Mrs. Fitch was formerly President of the Board, and was always one of its most ardent members. The burial service was read on Feb. 9th by Dean Thornberry of St. Matthew's Cathedral, Laramie.

The Rev. Oliver Kingman, formerly of Colorado, has arrived in the District of Wyoming, and is Priest-in-Charge of All Saints' Church, Wheatland, with duty at the Missions in Chugwater, Glendo and adjacent points. Mr. Kingman began his work here on Sexagesima.

Mr. Howard R. Brinker, who graduated from the Philadelphia Divinity School at Midyear's, has begun his work at Christ Church, Douglas, with further duty at St. George's, Lusk. Mr. Brinker is a candidate for Holy Orders in the District of Wyoming, and has done Summer work in the State, having served at Meeteetse for three months in 1916, and at Glenrock during the Summer of 1917.

A daughter, Theresa, was born to the Rev. and Mrs. Alan Chalmers of Cody on the Feast of the Epiphany.

Southern Ohio News Notes

St. James' Church, Zanesville, Rev. Harry Hadley, Rector, has recently completed extensive improvements to the Parish House. Dining room and kitchen have been remodeled and redecorated, and the basement of the Church has been so reconstructed as to add a considerable amount of room for the expansion of the social activities of the Parish. St. James' Parish has also been the recipient recently of some valuable gifts, chief of which is the new Stier organ, valued at $5,000, and played for the first time Christmas Eve, the gift of Mrs. W. D. Schultz, a communicant. A silk processional flag and a Service Flag were also presented recently to St. James' by the Venerable Archdeacon and Mrs. Joseph H. Dodshon, whose home is in Zanesville.

Deaconess Leach, whose work has hitherto been confined to the Missions in the Hocking Valley mining district, will now devote half of her time to city Parish work in Columbus, the Church of the Good Shepherd having secured her services for a part of each week. She will devote her time while in Good Shepherd Parish chiefly to the Sunday School work and the girls' organizations which meet in the Parish House.

Announcement has just been made of the gift of a new $20,000 organ to Christ Church, Springfield, the donor being the widow of the late Governor Bushnell of Ohio. The new organ will be installed in June.

A pre-Lenten Quiet Day for the clergy was conducted by the Bishop Coadjutor in each of his Convocations, one in St. Andrew's Church, Dayton, the other in Trinity Church, Columbus. The morning sessions consisted of a celebration of the Holy Communion and address by the Bishop on the bearing of the Lenten Season upon the present-day world problems. The afternoon sessions were devoted to conferences on the relation of religion and the Church to the war.

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EDITORIAL

"Peter Warming Himself"

The Atlantic Monthly has featured an article by Dr. Jas. H. Odell in which, to quote the Outlook, "he scores none too severely the Peters in the modern Church."

We have read the article in question and the first thing that struck us was the studied omission of any reference to the successor of Peter in the Vatican, who sat and warmed himself while his own people in Belgium were suffering the tortures of the damned, while their spiritual father at Rome uttered no protest against the outrage.

Why attack the Archbishop of Canterbury and leave unattacked the chief offender?

Why? unless it is because it is poor business to attack the Pope. Roman Catholics resent any reflections on this modern Peter.

This glaring omission at the very outset of the article gave it a very Petrine look, not so much in "warming himself" as in "omitting to tell the whole truth."

Dr. Odell and the Atlantic Monthly did not warm themselves by the fire, (they were warming other people), but we should think they would both have heard the cock crow when they omitted the Papal silence from their lay list of indictments. He would seem to have been the chief offender.

No, Mr. Atlantic Monthly, like those whom you were warming, you did not jeopardize good business by including the real Peter in your indictment. It has often been the case in this commercial age, that the chief offended escapes, for business reasons.

Then, too, just as it is not profitable to attack the Roman hierarchy, so it is most edifying to attack the Clergy. From the days of the Roman Arena to those of the American market place, the clergy have been a fair mark for attack. Of course the Church is responsible for every breakdown in our modern civilization and of course the Clergy are the Church. Did not Pope Boniface so declare in the Bull, "Clericis laicos"?

Was it not against this idea that the Reformation was supposed to have fought? Yet, today, whenever anything happens wrong in the body politic, from the breaking out of this war to the breaking down of Church leadership, the Clergy are to blame, for the Clergy are the Church.

Who are the Clergy? Who, but young men who have volunteered to fight against the vilest enemies, greed, vanity, egotism, lust and intemperance.

Of course the young man is discouraged from entering the ministry, that is, if he have any particular talents. His parents won't hear of it, his friends oppose it. There is no money in it. There is no future in it. So the leaders of university life go into more lucrative callings, and send their weaker brethren as substitutes into this most difficult warfare.

Now it would seem hardly fair, if I had employed a substitute to go into the war, to abuse him for cowardice. He may be a poor soldier, but I'm not the one to advertise it.

But it is even worse than that! When my substitute goes into the line, I shut down on his commissary department. The average Clergyman receives from the opulent men who have dodged the possibilities of being drafted into the Lord's work, the munificent average of $800.00 a year—about what a good roustabout can make in a freight depot. And then worse than that, my potential leader goes off to the golf [illegible] reads the Sunday paper instead of

[illegible] his son seeking religious knowl-
[illegible] day's journey?" "Twice around

[illegible]ould stand up and lead the women
[illegible]n violent oratorical charges (such
[illegible]inst the Germans, but he has read

[illegible] to sing patriotic hymns and to be loyal to the flag, and he encourages his women to knit, and his men folk to subscribe to the Red Cross.

He doesn't lead because he cannot summon the self-centered and self-satisfied man of affairs, even so much as to say his prayers.

The Clergy are much like the Russian officers of Bolshevika regiments, who were shot by the regiments that they tried to lead into battle. It is easier to shoot your officers than to accept discipline.

I wish that, after the Dr. had abused these Peters for warming themselves, (and coal is dreadfully high for Peters to warm themselves on their $800 per), that he had gone on and suggested just how the Clergy should have done that leading.

As one of the accused prelates, we declared ourselves on the war, not timidly, but we lacked an audience; and the press wasn't publishing sermons; and the laymen weren't attending Church in large numbers; and so we question whether our voice got very far beyond the four walls of the Church in which we fulminated.

But then we did our best. Moreover, we failed to catch the Doctor's point, as to our Lord's interest in mundane affairs. We are inclined to think there were many atrocities committed by the Caesars of our Lord's day, and yet the only pertinent reference our Lord made to Caesar was the duty of "rendering unto Caesar the things that are Caesar's."

No, Dr. Odell, St. John, like St. Cyprian, whom you quoted, was not an ecclesiastical statesman; they were of those who found their joy in the inner life, but neither St. John nor St. Cyprian were quitters in the hour of need.

We have known ecclesiastical statesmen in history. Some of them were fine, but the most of them were meddlesome bunglers, and we are of those who are inclined to believe that the Clergy have a wider and more useful field in training Christian men, women and children to be patriotic citizens, and to do their duty to the State, rather than to be usurping the place of Christian statesmen whose business it is to lead in the things that pertain to governments and armies. If the testimony of General Byng and General Pershing are worth anything, the best work that the Clergy have done, has been found in the Christian young men who offered themselves without waiting for a draft (the percentage of Christians in those first camps was very high) and in the Christian women who have worked like Trojans for those young men at the front, and in the Christian men who have lead the various drives. The weakness lies in our prosperous male citizenship of forty years old and upward, (whether Clergy or laity), whose only idea of patriotism is in purchasing Liberty Bonds with a 4 per cent bait attached.

The women and boys who were trained in the Churches are doing their stunts without interest.

We are sick of that particular kind of patriotism which cannot do anything because it has been investing in Liberty Bonds.

Why not give the Liberty Bonds? The real difficulty lies in the fact that while some are giving all that they have, there are others who are loaning at four per cent interest (that of course is all right in itself) but then thinking of themselves as patriots.

You don't have to pay an income tax on Liberty Bonds, and it is an excellent reason for not supporting charities, that you have invested in four per cents; but you are not a patriot until you give without a return.

Lent

The season of Lent is here. With what spirit have we entered this season? Is it in the spirit of self-righteousness, of self-martyrdom, of criticism, of excuse or of love?

Is your first thought one of vanity or self-righteousness?

"I am going to give up so and so. I thank God I don't keep Lent as some other Church members do. I fast twice in the week, etc." This spirit our Lord has explicitly condemned.

Or have you entered it in the spirit of self-martyrdom, glorying in the fact that the Church is compelling you to do some thing hard and difficult and you "put on a sad countenance and appear unto men to fast", making everyone around you a witness of your martyrdom.

Or have you entered it in a critical spirit, criticizing the wisdom of the Church in setting apart the Lenten season, looking for something at which you may carp and say, "Ah yes, if that is Lent, you don't catch me keeping it. If I keep Lent I wouldn't be a hypocrite, etc,"

There would be no great gain either if such a spirit did keep Lent. He (or she) might not be guilty of hypocracy but they are utterly lacking in the spirit of Jesus Christ. These mote-casters and beam-holders who are always criticizing the Church and justifying themselves have as little of the spirit of Christ as the hypocrite. They are merely another kind of nuisance.

Or have you the spirit of rebellion? It is all very well for the Church to tell us to keep Lent, but I for one will not allow myself to be dictated to. I obey no Priest rule. No, nor any one else except your own self will. Listen to Jesus Christ instructing his disciples who rebelled against obeying the Scribes and Pharisees. "The Scribes and Pharisees sit in Moses' seat, whatsoever they bid you therefore, observe and do, but do not ye after their works."

Or have you entered it in the spirit of excuses. "I am buying a yoke of oxen," "I have married a wife," etc. If spiritual things are worth anything, they are worth everything and they come first not second in the arrangement of your time.

There is only one way in which to take up the duties of Lent, and that is in the spirit of a lover; that is, a lover of God and a lover of men. Lent is the tristing time of the human soul and God, when uninterrupted by social engagements and worldly enticements, you can creep close to Jesus Christ and tell Him of your love.

Lent in the Church should be like the home, which for many months has been entertaining company and enjoying a round of pleasure. But now the last guest has gone and the wife says to the husband, "For forty days we shall see much of each other."

"I am married unto you," saith the Lord.

Lent is the time to realize the wonderful beauty of this union by drawing near to God at the altar and in the closet and by keeping away every interruption that will interfere with your practicing the presence of God.

Correspondence

My dear Witness:—

Will you allow me to ask Dr. Young who to my thinking bore in a late issue, a false witness of the character of the "Star of Bethlehem"—how the conjunction of two—or even three—planets some millions of miles away could indicate to the strangers a particular house in a small country town?

The narrative, and the circumstances of the case require, that the guiding star should "stand over where the young child was."—It must have been a meteor a few feet above the earth.

Surely if the learned doctor has swallowed the miracle of the Incarnation—that the Royal infant the Orientals worshipped was no other personage than the Lord God of Hosts—the gullet of his spiritual body must have been so distended, that such a triviality as a miraculously suspended meteor—the guiding lamp of their guardian angel—need not even give him a tickle!

O tempora, O mores!—Why swallow a camel and then be at such trouble to strain out a gnat?

Yours for common sense,
H. MARTYN HART.

The Deanery, Denver.

THE REPLY

To the Witness:—

Dr. Hart's letter is an interesting instance of a very common tendency to read into the Bible narrative things which are not in it, and then to make orthodoxy consist of conformity to the additions rather than to the text: This is the method of German criticism.

He assumes that the "Star" indicated "a particular house" in Bethlehem. The Gospel does not say so, nor imply so. The "where the young child was" may mean town, or house, or cradle. If we are going to minutely specify, why not say it passed through the door, and into the room, and hung "a few feet over" the cradle.

The wise men came to Jerusalem asking in what town to look, not in what house. They were told in Bethlehem, and as they left Jerusalem "the star went before them and hung over where the young child was." It confirmed the directions that Bethlehem was the place. The context demands this, rather than the house or the cradle.

The "few feet above the ground" is wholly his own imagination. Such an appearance could by no possibility be called a "star," but would be an earthly phenomenon.

When they first saw the Star "in its rising," it was manifestly in the sky: it rose and set with the other stars. It must therefore have been in the sky when they saw it on the way to Bethlehem.

None of the Early Fathers, as far as I can ascertain, holds Dr. Hart's view. Origen says the "star" was a Comet. (Contra Clsum T. 58). The Protevangelium of James says it was an Evanescent star (as I suggested). Either of these views is more probable than Dr. Hart's fanciful addition to Scripture.

One may believe the miracle of the Incarnation, and the other miracles of Scripture without being forced thereby to believe every absurdity which any individual interpreter may read into the Sacred text.

J. H. YOUNG.

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The Epistle to The Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

No. 25

Vs. 20. **Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.**

Blunt. **Giving thanks always,** i. e. offering the Holy Eucharist for which the word giving thanks has now become the formal name.

Wordsworth. **For all things.** Even for afflictions.

Theophylact. Not only for the good things but also for the hard things, both those which we know and those we do not know, for we are benefited by them all even if we do not know it. St. Chrysostom's habitual doxology was "Glory be to God for all things." These were his last words.

Ellicott. **In the name.**. The name of Christ is that general and holy element, as it were, in which everything is to be received, to be enjoined, to be done, and to be suffered.

Sadler. As He is the one Mediator, through whom all blessings come to us, so all our thanks for these blessings ascend to the Father through Him.

Vs. 21. **Submitting yourselves one to another in the fear of God.**

Submitting. The primary fact in the spiritual ethics of the Gospel is humiliation. Self is dethroned as against God, and consequently as against men.

Ellicott. The precept seems to have been suggested by the humble and loving spirit which is the moving principle of thanksgiving.

Wordsworth. Two elements of moral harmony are: Thankfulness to God and moral submission.

Sadler. Submitting ourselves to one another in the fear of God means that we are not to submit through fear of men or for the sake of advantage, or through natural shrinking or timidity, but because God desires to see the working of His grace within us in our yielding to one another.

Vs. 22. **Wives, submit yourselves unto your own husbands, as unto the Lord.**

Wordsworth. **Your own husbands.** suggested by the prevalence of adultery.

Moule. These are words of special emphasis suggesting the holy specialty of the marriage relation.

Ellicott. Those specially yours, whom feeling as well as duty must prompt you to obey.

Gore. Wives are to be subordinate to their husbands as to the Lord. The husband's headship over his wife is the shadow of Christ's headship over the Church and that explains of what sort the husband's authority should be. For Christ's rule is for the advantage of the ruled. He rules the Church as Himself the Savior or deliverer from bondage, and the word Savior is full of associations of self-sacrificing love. So must it be with a Christian husband.

Moule. The submission of the wife is not a submission as to a Lord and master, but as a protector given by Christ.

Gore. Over against the subjection of woman St. Paul sets, and indeed gives more space to emphasize, the self-sacrifice and service which is due to her from the man.

Vs. 23. **For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Savior of the body.**

Moule. **The head.**. The husband and the wife are one flesh and the husband in that sacred union is the leader, so Christ and the Church are one and Christ is the leader.

Chrysostom. Herein the Apostle grounds the duty of submission on the part of the wife. Christ is the head of the Church, and Savior of His Body. Such is the relation of a husband to his own wife. He is her head, and therefore has the pre-eminence; his office is also one of protection and conservation, and he has therefore a double claim to submission and affection on her side.

Blunt. **The Savior.**. The husband is here called a savior in the sense of a protector and sustainer.

Moule. **The body.**. The body is the Church viewed as a complete living organism.

Vs. 24. **Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything.**

Monod. **Their own.**. There is an an emphasis in "own", a suggestion at once of a holy limit, as against wandering loves, and of the fact that not only does the wife belong to the husband, but the husband to the wife.

Sadler. **In everything,** i. e. in all lawful things, in everything that does not contravene the expressed will of God and the faith of Christ.

Moule. In all relations and interests. This great rule will of course be overruled by supreme allegiance to Christ, but its spirit will never be violated in the Christian home.

Vs. 25. **Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it.**

Gore. **Love * * * even as Christ loved.**. Christ's love for the Church is full of associations of self-sacrifice, so must it be with the Christian husband.

Blunt. Even as Christ loved the Church to the utmost, making it part of Himself by baptism and cherishing and nourishing it as part of Himself, so ought men to love their own wives to the utmost of their power, nourishing and cherishing them as a part of themselves.

Moule. **Even as Christ.**. What a standard for the man's conjugal love, in point of elevation, holiness, and self-sacrifice.

Monod. We may even say that demestic life is the triumph of the Christian faith.

Meyer. **He gave Himself up.** The giving up that is meant (viz. unto death) is a practical proof of the love

Vs. 26. **That he might sanctify and clense it with the washing of waters by the word.**

Ellicott. **In order that.**. Sanctification of the Church attendant on the remission of sins in baptism.

Ellicott. **Sanctify and cleanse.** Both sanctification and purification are dependent on the atoning death of Christ, the former as an act contemplated by it, the latter as an act included in it.

Sadler. St. Paul makes no difference between sanctification and purification. He puts sanctification first as implying the dedication to God by the person being engrafted in the body of Christ, the eternal or progressive sanctification being intended to follow.

Wordsworth. **By the washing of the water.** It is not the water alone which works this wonderful change, but it is the Holy Spirit working in the water and in the word of God preached and received with faith in the heart.

Chrysostom. **By the word.** By the words used in the form of Baptism, to wit, in the name of the Father, and of the Son, and of the Holy Chost.

Ellicott. The word specifies the necessary accompaniment, that in which the baptismal purification is vouchsafed and without which it is not granted.

Moule. Attended by or conditioned by an utterance, i. e. not a mere laver of water but one which is what it is only as joined to declared truth.

Volunteer Service for Women

For a year we have seen recruiting cards for men, "Your country needs you—this means you!" But have we seen the appeal, "Your Church needs you?" And if we did would it arouse any thrill of loyalty—or love—or action in us?

Men are answering the call to the colors. Call it patriotism or loyalty—or what you will, it is beyond and above all Christianity. They are giving their lives for the principles of Christianity, and are laying their lives surely and truly at the foot of the Cross.

Four big words are built on Love. L is loyalty, O is obedience, V is volunteer, E is effort, and this Love is for Him who first loved us.

Now is the time that God is calling His people to an unexampled service, time when people are answering that of prayer and devotion; and now is the call, whether they be men in the trenches or women in the Churches.

Bishop Burleson of South Dakota told a very graphic story: The Captain of a ship, when fired upon, called all his men to arms; the stokers left their furnaces, the wheelmen, their wheel, and all manned the guns. When the ammunition ran out and they attempted to turn the boat for escape, the furnaces were out, the wheel was swerving from its course, they were at a standstill. No one had kept the fires!

What of the Church? The story is applicable.

It is because inquiries have come to us from girls anxious to do some phase of the Church's work, but who do not know where nor how, that we are prompted to tell of some of the volunteer work for girls and women. Write to the Bishop of any Missionary District and offer your services for a month or two months. He will be most happy for your help, and in that way you can see and do the practical social welfare work in the Mission field.

The Archdeanery of South Western Virginia, under the direction of Deaconess Williams at Dante, Va., has had such a plan for a number of years; Volunteer service in mining camps and mountain districts has been opened, where visiting among the people, club work among the boys and girls, teaching and work among children is made most interesting for splendid, fine, energetic girls. This volunteer work done by girls who felt they wanted something of the sort but who weren't real sure, has often led to permanent Church work by those who have "found themselves" in this way.

This "keeping the fires burning" is preparation and formation of plans for that great time which is coming after this horrible war shall cease—the Reconstruction Period. Our young people must be organized and taught the highest ideals of life, and our finest types of young American manhood and womanhood is often found in the isolated districts of our country. They are the young people who are calling and pleading for your love and sympathy—and they are the young people whom we must seek and train for the future generations and growth of this great nation of ours.

In Christ

The keynote of the Christian can be found in two words—in **Christ.** "If a man be in Christ, he is become a new creature. The old things have passed away. All things have become new."

In other words, another year is dead, and we are permitted to give it a decent burial. Let us bury into the old year all the remorse that has weighed upon our hearts, all the fears that have stalked forth from our weakness and unfaith, all the recollections of neglected opportunities, all the sins that have widened the chasm that holds us back from the love of our Divine Father, all the hate and indifference and formalism and stupidity and frivolousness of our ineffective lives; and we shall go forth into the new year just as the souls of the risen will go forth on the morning of the general resurrection, alive with the thrill and the ecstacy of a new life. We shall be able to do this. if we rouse ourselves to the meaning

Truth Speaking

In the 15th Psalm, wherein the inspired writer sets before us the character, or moral disposition, of the servant of God, we have truth speaking as one of the main qualities. In answer to the question: Lord, who shall dwell in Thy tabernacle; who shall rest upon thy holy hill, comes the answer: He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. In these days of rumors and lies which have wings, it is well to think of truth telling. This is one of the qualities of a Christian, but the full meaning of the term is not grasped

What Good Can I Get from Lent?

YOU CAN LEARN SINCERITY

The world is full of false representations, of "make-believes," of shams, of shadowy visions. The world calls darkness light, and light darkness; it calls bitter sweet, and sweet bitter, and tries to cover up all her guilty tracks with excuses, to make evil appear good.

On the other hand, every thought the Church presents to you during this Lenten season is real—the clearer revelation of great facts in human life. We view each fact as God views it, not as the world views it. We learn what life really is, what sin really is, what holiness really is, who man really is, and who God really is.

The moment you realize this real contrast that exists, that moment you will be inclined to faithfully use the means offered you in the Church to produce a real Christian life and real Christian growth.

Remember, 'tis the worldly mind alone that makes Lent a sham—an empty devotion.

You can get THIS good from Lent

nation of liars in Scripture is against those who knowingly lie, not against those who consciously or unconsciously repeat what they do not know to be the truth, who pass along rumors, half-truths, and gossip without any thought as to the truth of what is said. To the true Christian, truth telling involves truth seeking and as a consequence **reticence** in speech. Reticence is a Christian virtue often forgotten by Christian people, and most often in the pulpits. If Christians, and for that matter non-Christians, would remember that in God's sight reticence is a part and an essential part of truth telling, and that a lie may be uttered in all sincerity simply because no pains have been taken to be sure that it is not true, there would be less scandal, less anger, and less misunderstanding in the world.

But truth telling involves a passion for truth. This necessitates an open mind and a frankness in discussion. Reticence does not mean that all conversation should cease, that there should not be discussion of vital matters, even rumors about these. It simply means that no speech shall be uttered as true or positively certain, until it is known to be such, and a fortiori no rumor which will harm or damage a man or the nation's welfare should be repeated as true. The way to ascertain truth is through discussion, reading, and conversation. And yet this is rare, especially in religious matters. "I believe so-and-so" is taken to be Q. E. D and the case is closed. To be truth-telling requires that one love the truth and seek for it in all places with openness of mind and frankness of speech, but with all reticence.

So the Psalmist asks the question of God: Lord, who shall abide in Thy tabernacle? And the answer comes: He that walketh uprightly, and worketh righteousness, and speaketh the truth in (from) his heart. Hasty speech, narrowness of mind, pride which prevents frankness—all militate against union with God.

POEMS Worth Preserving

Selected by the Rev. F. L. Palmer

"THE PRAYER"

(One of the best things about the following verses is that the incident recorded in them is true.)

That bullets drive out Christ? If you
You say there's only evil in this war—
had been
In Furnes with me that night . . .
what would you say,
I wonder?
It was ruin past all words—
Horror where joyous comfort used
to be,
And not clean quiet death, for all day
long
The great shells tore the little that
remained
Like vultures on a body that still
breathes.
They stopped as it grew dark. I looked
about
The ghastly wilderness that once had
been
The village street, and saw no other
life
Except a Belgian soldier, shadowy
Among the shadows, and a little group
Of children creeping from a cellar
school
And hurrying home. One older than
the rest—
So little older!—mothered them along
Till all at once a stray belated shell
Whined suddenly out of the gloom, and
burst
Near by. The babies wailed and clung
together,
Helpless with fear. In vain the little
mother
Encouraged them—"But no! you
musn't cry,
That isn't brave, that isn't French!"
At last
She led her frightened brood across
the way
To where there stood a roadside
Calvary
Bearing its sad, indomitable Christ—
Strange how the shells will spare just
that!
I saw
So many . . . There they knelt, poor
innocents,
Hand folded and eyes closed. I stole
across
And stood behind them. "We must say
our prayer—
Our Father which art in heaven," she
began,
And all the little sobbing voices piped,
"Hallowed be Thy Name." From down
the road
The Belgian soldier had come near.
I felt
Him standing there beside me in the
dusk.
"Thy kingdom come—"
"Thy will be done on earth
As it is in heaven." The irony of it
In the same breath with heaven—what
is hell?
Only a little child could pray like this.
"Give us this day our daily bread—"
A pause.
There was no answer. She repeated it
Urgently. Still the hush. She opened
wide
Reproachful eyes at them. Their eyes
were open
Also, and staring at the shadowy
shapes
Of ruin all around them. Now that
prayer
Had grown too hard even for little
children.
"I know—I know—but we must say
the prayer."
She faltered. "Give us this day our
daily bread,
And—and forgive—" she stopped.
"Our trespasses
As we forgive them who have trespassed against us."
The children turned amazed, to see
who spoke
The words they could not. I, too,
turned to him,
The soldier there beside me—and I
looked
Into King Albert's face . . . . I have
no words
To tell you what I saw . . . . only I
thought
That while a man's breast held a
heart like that,
Christ was not—even here—so far
away.

—AMELIA J. BURR, in "The Outlook."

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

The Sermon

XIX.

"You are quite right," said the Parson as he sat in his easy chair, addressing his solitary listener, "the preparation and writing of the sermon is only part of the art of preaching. The next task is to deliver that sermon to the congregation. There is a vast difference between preparing and delivering a sermon. It is the difference between composing and playing a musical work. The sermon written or prepared is the score, the sermon delivered is the execution of the musical composition upon an instrument.

"But there is a difference too. A musician may render the work composed by another, with honesty, and with very great satisfaction to his auditors. A preacher cannot deliver the sermons of others without some loss. For a sermon is more than a composition. It is a cross section of truth, written in order to insure accuracy, substance, logical arrangement and brevity, but then absorbed by the preacher so that it becomes part of his personality and his personal message.

"This personal element in the sermon is that which vitalizes it. We are, today, hearing and reading much concerning the war. A man who has remained at home may give a very creditable lecture on the campaigns and battles, and he may find hearers. But let one come from the trenches, and deliver a first hand message, and the people throng to hear him. His method may be bad, the substance meagre, his information faulty, but the man has been there, and his personality puts vigor and conviction and interest into his words.

"So the preacher whose work and life are saturated with experience and contact with his fellows, brings a new force to the sermon. It becomes a mixture of what he has thought and what he has experienced. Phillips Brooks calls a sermon "Truth plus Personality.". It is the message of a man, not the conclusion of a scholar.

"This personal element in a sermon puts an added responsibility on the preacher. He must warm and light the manuscript, must put personal force into the message. Many a sermon, good as delivered, makes poor reading. The reason is that it lacks interpretation. Many a person can listen to Shakespeare's plays as interpreted by a fine actor. The same person cannot endure to read the same play in cold type. The interpreter is lacking.

"Perhaps the chief task of the preacher is to interpret, enforce, and vitalize the truth with living spoken words, enforced by a personility, which has been inspired by the truth of that which he is to deliver.

"Now we mortal men are limited in our gifts of expression. We either do not know how to give the message animation, or we are incapable of it. We try the tricks of oratory, or the machinery of rhetoric, but these are but meagre aids. The people may admire, but are not convinced.

"Our task is deeper than that. It is to convince ourselves first that the message we are delivering is of supreme importance to the hearer, that the cause we are advocating is of vital consequence, and that the practices and duties we are enforcing are of the greatest moment. We must forget ourselves in the weight of that which we are doing.

"There are two customary methods of delivering the message: reading, and speaking without manuscript. Of the merits of the two methods people have varying opinions. It is true that different preachers find one or the other of the two methods most congenial to his temperament. Many of the greatest preachers have read from the manuscript. Many great ones have not done so. This is a matter of technique which each preacher must master for himself. If he fails to master the best way of using the method which he chooses he naturally puts a non-conductor between himself and his hearers. But neither method is to be judged as inadequate because a preacher has not learned to use it. Either is effective properly used.

"For the fundamental excellence and effectiveness of a sermon, while it may be marred by a wrong method, lies far deeper than the method. It depends upon study and preparation, upon experience and insight, upon sympathy and wisdom, upon conviction and faith, upon a heart filled with the power of God and a life conformed to the will of God. When a sermon has this foundation it is like a living spring of water rising from the boundless stores in the bosom of the earth. When it lacks this foundation it is like a display of fireworks which burn themselves out. The living spring may not have a picturesque background but it flows constantly and refreshes the wayfarer. The fireworks may arouse our admiration and applause but they pass without affecting our lives.

"So the delivery of the sermon is the effort to make the truth of God prevail in the hearts of men. Look well to your preacher then. If you are seeking brilliance, interest and method you may find it, and all the rest too, but you may overlook the less conspicuous one, who in the power of God will really bring a sense of that power to the lives of men.

"There are countless preachers who have a richer message, a more vital message for their hearers; who really achieve more by their less conspicuous gifts, than their highly gifted brethren. When your vestry looks for a rector do not judge him by his ability to make the uninteresed sit up and take notice, but judge him by the substance of that which he brings weekly to sustain you in the pilgrimage of life."

elation of God so full of precious promise to those who study it; our "Orders" which date back through the centuries; our Prayer Book, with its treasure store of liturgy; our Christian Year. "Oh! with all we have, how much better we ought to be!"

The privilege entails responsibility, the duty of sharing. We are continually sharing secular things with our friends, then why not our spiritual things;—texts, religious books, any thing that has been a comfort to us, may help others. We are responsible ot God for our fellows: "Ye shall not see my face unless your brother be with you!" **The Church should conquer the world**— the fault is in her members.

CYNTHIA H. LAMB,
Diocesan Secretary of the "Daughters of the King" in Colorado.

The Primary Basis for Christian Unity

The Rt. Rev. Dr. Joseph Horsfall, Johnson, D. D., Bishop of Los Angeles, devoted the major part of his annual address at the recent Convention of his Diocese to the discussion of Christian Unity. It is a logical, intensely sympathetic and in some respects an unusual consideration of the subject, which must be read in full to get a clear understanding of the Bishop's position. Our limited space does not permit of more than a brief quotation:

"During the last few years we have heard a great deal about Christian Unity, and I believe that much that has been done in the interests of that cause has brought its blessings to organized Christianity. In making this statement, however, I think we must recognize that the influence has been shown in its indirect, rather than its direct, results. Let me explain. Long ago it did seem to me that we were

OUR CHILDREN'S CORNER

THE FORGET-ME-NOT

Why do they call that little blue flower "Forget-me-not"? Listen and I will tell you. A little fairy wandered from his home one day and was lost in the mountains far away. When he found that he was lost, he tried to go back upon the path by which he came, but try as he might, he could not find the way. He wandered around by day and by night, living on berries and sweet herbs that grew upon the sides of the lofty mountains. All the day long the hot sun beat upon him so that he grew faint and weary, but when night came he laid himself down to sleep and the moonbeams fell upon his little fact and kissed his weariness away. After many days, when he had grown so footsore that he could no longer go on, he found a little cave among the rocks, and there he thought he would make his home. It was not a large cave, as you may think, into which you might walk and find a room large enough for boys or girls to stretch out in and go to sleep, but a wee bit of a place, just large enough for a fairy. A doorway six inches high and a room inside not large enough for a boy's head, but still big enough for our little lost fairy. He carried leaves and moss, so that he might have a comfortable bed to sleep in, for it might be that he would have to live there many, many days, perhaps always. He made friends with all the birds and butterflies that lived upon the mountains and when there were days that he could not go out they brought him berries and other fruits to eat, and water to drink. In this way he lived for a long time, but he was lonely and longed for the company of other fairies, and the fairy banquet and the fairy dance. He had but one constant companion, a small blue flower that grew beside the entrance to his cave. These two talked together every day and told each other all they had learned in their different lives. The friendship of this sweet flower made him as happy as he could well be away from all his own people. So he grew to love her very much, and she loved him. He had been away so long that he thought the fairies must have forgotten him. But this was not so, for when the fairy queen found that he was missing, she sent out searchers in all directions. After a long time, by questioning the birds and butterflies, and the bees, they found him. Such a joyous meeting they had when they found him in his little cave far up in the mountains. He was glad to see them, glad to think of going home again. And yet he did not wish to leave the little blue flower he loved so well. He did not wish to stay there, nor could he take her away with him for she would fade away before he could reach his home. They had a long talk and both agreed that he must go away. When he was about to start he kissed the sweet blue flower. She sighed and kissed him in return and said "Forget-me-not." And so forever afterward that was her name.

Ringing Call for Enlistment in the Greatest of All Armies

Dean Bartlett's report to the General Board of Religious Education on the recruiting and support of candidates for Holy Orders showed that the supply of future Clergymen was endangered. While the Church gained communicants at the rate of **two per cent per annum,** the Clergy increased by less than **one per cent.** During the quarter century, ending in 1913, the communicants had increased 103 per cent while the Clergy had increased but 23 per cent, in other words, communicants increased four times as rapidly as the Clergy who minister to them. The report showed also the disturbing fact that a large proportion of our Clergy came from Baptists, Methodists, Presbyterians and Roman Catholics. One Diocese reported "that fully half of the men entering our ministry today are importations." The Church is not self-maintaining and self-reproducing in the ministry.

While the war has partly created and partly revealed our needs, it has also given us the greatest chance in a half century for securing candidates. When the Civil War ended a remarkable number of remarkable men entered the ministry. The sober and quickening influence of war should be supplemented by a clear and ringing call for enlistment in the Greatest of All Armies. The necessary agents to spread the call are at hand: Chaplains, lay workers of the Brotherhood of St. Andrew, secretaries of the Y. M. C. A. and the Red Cross—all might become recruiting sergeants for the Church.

At the conclusion of the report the Board voted to request the aid of the Chaplains and Church workers among the soldiers, in presenting the need of recruits for the ministry. It also voted to press the example of England who is raising 500,000 pounds for the education of soldiers who offer for the ministry, and confer with the War Commission concerning the raising of a fund for similar support in this country.

An Unusual Editor

Mr. W. T. Bost, who recently became the Editor of the North Carolina State Journal, published at Raleigh, is an earnest Churchman. In the course of his introductory editorial he said: "You will see, perhaps often, such expressions as the Kingdom of God, the Kingdom of Heaven and the Church of Christ. If they so frequently obtrude themselves into my thinking that I must make a concession to traditional prejudice, I shall step over 11 point type to 8 point and swipe or write a sermon. **Above all the things that I could do, I'd like best to advance the cause of religion, wholly undetached from the life that we live.** The Kingdom of God has no territory, time or character of its own to distinguish it from the common life. It is made out of human materials, the kingdom of present society transformed. It means more than some splendid Cathedral, some noble alley, into which men may take refuge from the bustle and stir of life. It is Zechariah's vision of a holiness that shall sound in the tinkling of the bells on the dray horses, in the rattle of the cabs, the horn of the motor bus, in the pots and kettles of the kitchen."

The Chief Opportunity of Lent

Among the many opportunities of this Lenten season, none compares with the opportunity to know Christ better, and to love Him more. If thou wouldst truly know thy friend, thou must be with him in times of trouble and affliction, and learn the deeper sorrows of his heart. If thou wouldst know thy Redeemer, thou must go with Him into the wilderness of temptation, into the upper chamber where "with desire have I desired to eat this Passover with you before I suffer," into the garden of agony, into the judgment hall of rebuke and injustice and scorn, and to the bitter cross. Amid such scenes the appeal of Christ to your heart is persuasive, the sympathies of your soul are unlocked, the deeper devotion of your love is freely offered Him.

'Tis this knowledge the Church desires that you should secure, when she bids you dwell upon the sufferings of your Redeemer during these forty secluded, quiet days.

"Daughters of the King" in Colorado

The 17th Local Assembly of the "Daughters of the King" in the Diocese of Colorado met in the Guild Room of St. Peter's Parish on Thursday evening, February 7th at six o'clock.

Each "Daughter" had been asked to bring her lunch, coffee was furnished by St. Peter's Chapter, and a friendly, merry little supper resulted.

At seven-thirty o'clock the business meeting was called to order; the president, Mrs. W. W. Colvin, in the chair. Twenty-seven Daughters responded to roll-call. The minutes of the last meeting, officers and chapter reports were read; extension work reported; an announcement was made that the offertories taken would be used for defraying the travelling expenses of an extension worker.

The Rev. Harry Watts lead the devotional service. The Creed, the Lord's Prayer, and the prayers of the Order were said; hymn 586 was sung; and then the speaker of the evening was introduced. Miss Juliet C. Smith comes to us from Topeka, Kansas, and is a most welcome addition to the Order in Colorado. She spoke of "Privilege and Responsibility."

Privilege **first:**—"A member of Christ, **the** child of God, an inheritor of the Kingdom of Heaven," and when we believe all this, believe that God loves us, we **must** be good, must obey His commands, must try to follow Christ and do His will.

There are heathen who have never heard of Christ, and heathen who have heard but never grasped the truth. Our God **seeks** men, our Saviour **redeems** men, our Holy Ghost **comforts** and **guides** in all perplexities.

It may not much matter what Church we **die** in; but **our** Church is so beautiful to **live** in! Our belief in Immortality; our Holy Communion, its comforts and blessings; our Revlearning, in the efforts we as a Church were making to foster this cause, where not to put the emphasis. For instance, I could see but little reason to hope for the unity of Christendom if we were to wait for that event until Christians first should have come to an agreement upon questions of philosophy, theology and ecclesiology. Such an agreement, therefore, so far as I could see, was not to be regarded as a primary, but rather as an intermediary or final means to the end. Indeed, I believe that many Christians who desire the unity of Christendom have been learning not to place very great emphasis, at the outset, upon plans for unity based upon definitions of the faith or methods of organization or administration. That ultimately there must be an agreement between Christian Churches upon principles which are really fundamental is to be assumed. Such an agreement must precede any practical reunion of Christendom. That, therefore, is an essential thing for us to plan for, but such an agreement as that, I believe, will never be reached except as it is approached through devotional channels, and that is my thesis today. It is my conviction that, if Christendom is ever to be reunited, the great stress must be laid upon the fact that the union of its parts will be dependent primarily and ultimately upon their spiritual rather than their intellectual attitude toward God and toward each other."

There is no Limit to What We Can Give

"The war of the United States against the German government is to destroy the thing that is destroying the peace of the world, and victory is worth any sacrifice we can make," declared the Rev. Robert W. Patton, D. D., in a sermon preached at Christ Church Cathedral, New Orleans. "No matter if we give all our treasure, no matter how many of our sons are consumed by the horrible Moloch of the Kaiser, the struggle will be worth the price if the children of God are, through the sacrifice, enabled to live the life of God as revealed by God. Money has no value in itself. Money is merely what we make it—it is merely the reflection of our own souls. Some time ago a man said to me, 'You know, doctor, there is a limit to what we can give.' I asked him, 'What is the limit?' He couldn't answer. There is no limit. In the century and a half almost that has passed since the founding of our government to 1917, the United States spent only twenty-seven billion dollars on all its wars, internal development and improvements. Since April 1, 1917, the United States has already appropriated for this war nearly twenty-one billion dollars; and our financiers are now planning the distribution of another twenty-five billion dollar appropriation this year. Thus in two years we will have given nineteen billion dollars more than in all our previous history, and that is by no means the limit. There can be no limit to the sacrifice we can make for our cause and our heroes; and the financial sacrifice we are called on to make today constitutes the highest sacrifice of all, in that it sends the comfort of the Word to our boys at the front, dying for their great ideals, and fighting for our liberty and to preserve the great things of life which Germany showed she intended to destroy when she crossed the Belgian frontier and when she sank the Lusitania."

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FOUR LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

THE LORD OF HOSTS VS. THE WAR-GOD

There is one only God Who, since He is really God, works out unfailingly His Will for men in history, which Will, as revealed in Jesus Christ, is set unswervingly on righteousness, and wholly moved by love.

The Lord of Hosts Versus the War-God

I.

The problem is set: who is in control of our affairs: the War-God or the Lord of Hosts?

By the title which I have chosen for this lecture, I have tried to suggest a vivid contrast and antagonism which I believe is fundamental. We must face it and decide it if we are to reach the true spiritual meaning of the War.

Jewish faith, which is, and always must be, the fixed foundation of Christian faith, was centered in a veritable Lord of Hosts. Pagan mythology, revived in these latter days in Germany, not only by the military and political leaders for obvious ends, but equally by the philosophers and theologians, delights in honoring and worshipping the War-God.

The fight is on, and we are in it. It is a fight, as we well know, not merely between armies, nor even between nations, but between ideals, and, ultimately, between religions.

The War-God leads upon the one side. Even though he be nothing but an idol, without life or breath, still multitudes have made him the symbol of a living faith. The Lord of Hosts leads upon the other side: at least we are saying, with His ancient people, "The Lord of Hosts is with us." So I would have you picture it, this world convulsion: the Lord of Hosts versus the War-God. It may strike you as a rash, audacious fancy. But I believe it takes us straight to the heart of our subject. That is why I have introduced this course of lectures on Religion in War-Time in this way.

The Lord of Hosts versus the War-God: just what is the difference or distinction? If I may illustrate great things by small, I would ask you to consider and contrast a **knife,** keen, pointed, glittering, in a surgeon's hands and in a murderer's. Think, not of two different knives, but of the same knife, grasped and used first by the surgeon, then by the murderer.

You will notice a striking similarity up to a certain point. Indeed, all that your outward eyes can see will, in both cases, very closely correspond. There will perhaps be more haste, violence, passion, in the one case: more calmness and deliberation in the other. But the operation as a whole, the instrument employed, the muscles used, the flesh-cutting, the blood-shedding, will be the same.

And yet, however similar the outward look, you know quite well that you are witnessing two things as violently dissimilar as light and dark, as Heaven and Hell. Every ounce of manhood in you struggles to circumvent the murderer. Every gift and grace in you is given to support and help the surgeon. For the murderer strikes to kill—the surgeon operates to save. The surgeon is the lord and master of the knife. He has sure control of it. He guides it by his strength and skill. In his hands its sinister power of destruction is converted to the blessed ends of health and restoration. The murderer, on the other hand, is the **knife's man.**

The knife actually is his master, and he its slave. For it is the knife, **as knife,** that draws and fascinates **him.** "See,"the knife whispers in his ear, "I can cut and kill. I am made for that. That is my business." And the murderer yields to it, grasps it, and uses it, because he has cutting and killing in his heart.

You see the point so far. The surgeon versus the murderer: the master of the knife versus the knife-man: the Lord of Hosts versus the War-God.

II.

The first part of our answer: there is no War-God, though there is much to lead men to believe in him.

So far, perhaps, you see the point, —the meaning of the title I have chosen. But does the illustration really illustrate? Can we trust it as a guide? Does it fit the facts? We see the knife, the horrid knife of war, draining the life-blood of the nations. The tremendous question is: who is wielding it, the surgeon or the murderer? Who is in control, the War-God or the Lord of Hosts?

Well, take the War-God first. Is he the king and governor of the world, with other powers, if there be any, impotently looking on? Do not be too ready to deny it. Do not be too sure to begin with. Rather let us try to understand why men have believed in him and still believe in him.

It is a simple story and a plain argument. For one thing is very clear, namely, that, whether or no there be a War-God in the Heavens, there is certainly a great company on earth with murder in their hearts. Cain would not be given so early and so prominent a place in our sacred story unless the doing of murder were very typical of us. Think of the long catalogue of murderers, famous and infamous, in our history. Think how the list is added to each day, quite apart from the carnage of the battlefields. Here in Philadelphia we have had recent experience of "gunmen." It seems to be a well-recognized profession. One can hire murderers on a fixed and rather reasonable scale of prices. Then there are all the **would-be** murderers, with murder in their hearts, held back only by fear of consequences. They swell the ranks. Then there are those who, day by day and night by night, kill the souls of men and women and little children. These must be counted in. They are much worse than those who merely kill the bodies. Even so, we have not finished. There are plenty more. Strangely enough, it is Christianity itself which has opened our eyes to the prevalence of murder in the world. If it were not for Christ, we should never have known there was so much of it. For He taught us that "whoso hateth his brother is a murderer." If that be really true, it sets us thinking. It begins to look as if the world were fairly peopled with Cain's direct descendants.

It is often idly said that wholesale murder is going on in Europe on the battlefields. I think that is just what is not true. There is wholesale bloodshed going on. But bloodshedding is by no means identical with murder, the surgeon being witness. I think there is probably much more real murder going on behind the lines, at home, than on the battlefields.

Well, with all this in view, it is not hard to see where the War-God gets his credentials. Men have found the war-spirit so strong in their own hearts that they have set it up on high in Heaven and called it God. It needs an explanation. It is no rare, sporadic thing with man. It cannot be called abnormal, a species of insanity. It includes the race, or very nearly. It seems wrought into the fabric of the world. It seems part of the warp and woof of human nature. So men have argued that because there are so many killers on a small scale down below, there must **be a killer on a grand scale up above.** There must be a glorified gunman in the Heavens. There is a War-God.

Do you see now why I warned you a little while ago not to deny the Pagan creed too readily? why I was anxious that you should first understand it, and know the reason of it? It is, for us, impossible, unthinkable, blasphemous, leading to worse than atheism. It is a soul-destroying lie. Yes, but the truth which contradicts it cannot ignore all that the War-God stands for. For the notion of a War-God is built up on real facts. It comes out of real experience. There is a fearful mark of murder on our race. There is an unreckoned mass of murderers. If there were nothing else: even if murders and murderers were, among other facts, the most important or the most significant, then there would be no escape from the dreadful creed of Paganism. So it follows that if we are to cast away the War-God, and cling to our faith in the One God, Almighty, Holy, Righteous, Loving, we must have for Him credentials stronger and more convincing than the credentials of His rival. In and through **all the facts:** in spite of war and murder, in the very midst of it, He must be found and proved sufficient for our faith.

Now that means a high adventure, and it is very necessary that we should understand how bold and venturesome our faith must be, if, facing all the facts quite frankly, we are calmly, unfalteringly to repeat the creed: "I believe in One God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible," With Cain and all his followers and fellows clearly in mind: with Belgium, Serbia and Armenia full in view: yes, with malice and hatred knocking at our hearts and seeking entrance, it means a real heroism and hardihood of faith, which perhaps we have not known heretofore, to say: "The Lord, He is the God; the Lord, He is the God."

(To be continued.)

New York Notes

THE PRESIDENT OF HOBART COLLEGE RESIGNS

New Yorkers are interested in the announced resignation of the President of Hobart College, Geneva, New York, to take effect July 1. Dr Powell recently returned from a tour of the European battle front, and his descriptive articles have been read by thousands of people. It is understood that he is now at work in the interests of the exchange of professorships and scholarships between English, French and American Universities. He has an unusual combination of practical and mystical abilities. In Northampton, Massachusetts, besides having a fine influence with the thinking students of Smith College, the noted institution of learning for women, he was a pioneer in the Emmanuel movement, and his book on that subject, as well as his illuminating analysis and criticisms of Christian Science, had a large circulation. He is one of that type of Churchmen who bring credit to the whole Church because they are scholars as well as men and Priests, and have for the movements and thinking of the day a fund of sympathy not too far removed from a sane and affectionate understanding of the Church itself. We can hardly spare such men in these perilous times when ancient and reliable principles of Church and Nation are at stake.

SUNDAY OBSERVANCE AGITATION

Agitation for a stricter "Sabbath observance" is increased by two bills now before the state legislature. One, presented by Mr. Kierman, permits "base ball games to be played after half-past two o'clock Sunday afternoon, to witness which an admission may or may not be charged, and all noise unreasonably disturbing the peace of the day is prohibited." The other, introduced by Mr. Goldberg, would permit "fishing and other public sports and exercises and athletic games, between the hours of 3:30 and 6:30 p.m., on Sunday, if the owner or lessor of the grounds, where such athletic games are to be played consents thereto. All noises unnecessarily disturbing the peace of the day are prohibited."

The New York Sabbath Committee sends out a hurry call for Clergymen to make "brief, strong protests against these bills." At least one of our Clergy, Mr. Oldham, the new Rector of St. Ann's, Brooklyn, comes out boldly in favor of Sunday games, "provided they are quiet and at other than during morning hours of worship." This is in harmony with the traditional position of practical workers in the Anglican Church on both sides of the Atlantic, and there are many who hope that such a liberal policy will not be too readily reversed. If the Church is always found antagonistic to human amusements it will always find itself antagonized by the men and women who insist on pleasure, and the pleasures of life will become too dominant and too evil. This is a dilemma that must be faced in the light of two facts, first that the Sabbath was made for man and not man for the Sabbath, and, second, that it is a mistake to associate Jewish Sabbatarian ideas with the Christian Sunday.

The Rev. John Robert Atkinson has been called to succeed the Rev E. H. Van Etten as Rector of Christ Church, Broadway and 71st street, New York City. Mr. Atkinson graduated from St. Stephen's College in 1890 and from the General Seminary in 1893. He served as assistant in St. George's and Calvary Churches, New York, and was Rector of Trinity Church, Elizabeth, N. J., from 1896 to 1911, where he did a notable work. As a youth he displayed unusual powers as an amateur actor and elocutionist, and his manner now in the pulpit is probably the most expressive in look and voice of any metropolitan preacher. Christ Church has a great history, in which the name of the Elder Dr. Shipman stands out as one of New York's most distinguished Rectors of a past generation. Since it moved up town it has not got hold of new people, and its progress has not always been forward, but the opportunity is a large one and there are hopes that Dr. Atkinson can meet it unusually well.

Diocese of Lexington Notes

SERVICES AT CATHEDRAL

Two special services of interest have been held recently at the Cathedral in Lexington. The Feast of Lights, for the members of the Junior Auxiliary, held in the Parish House by the Cathedral Branch of the Woman's Auxiliary, with appropriate exercises followed by games. The service was made deeply impressive by the interpretation of the Feast by Mrs. John Scott, with the aid of candles. One tall candle, representing Christ, was used to light twelve smaller candles, which represented the Apostles, illustrating the receiving of their "light from Christ. Small candles, one to a child, numbering one hundred, were lighted from the twelve (Apostles) candles, impressing upon the children the thought of their "light" coming from the teachings of the Apostles.

The second service, held in the Church, commemorated the capture of Jerusalem, Rev. Dr. Richard Wilkinson preaching the sermon. At his request Bishop Burton set forth a special service for the occasion "appropriate to the thankfulness that should fill our hearts because the City of the Great King is at last in Christian hands."

CHURCH SERVICES AFFECTED

Cold weather, scarce coal and low pressure of gas have greatly affected Church services in this Diocese. Several of the Bishop's appointments for Episcopal Visitation have been postponed by request of the congregations, on account of travelling conditions and the difficulty of making Church buildings comfortable. In several places, for like reasons, services have been cancelled or held in private houses, Sunday School being held in Church Rectories where this was possible. Scarcity of coal and the low pressure of gas have also prevented services other than those of Sunday. With the moderation of the weather these conditions have been relieved somewhat.

The Daughters of the King celebrated their Twenty-First Anniversary at the home of Mrs. C. Ramager, Lexington, Ky. Reports from the President and the Treasurer showed their work to be in a flourishing condition, both as to growth and finance. The organization presented the Church with a set of handsome chancel rail cushions. Mrs. Ramager and her assistant, Mrs. Holmes, served refreshments.

At St. Andrew's Colored Church, Lexington, Bishop Burton dedicated an American flag, the gift of Captain Fred Herschler. Judge Lyman Chalkley, of the Law Department, University of Kentucky, Acting Lay Reader at St. Andrew's, presented the flag. Miss Curry Breckenridge spoke on the work of the Red Cross, telling of her thrilling experiences at the French front.

The wedding of Miss Nora Brooks to Mr. Harold Wentworth took place recently at Emmanuel Church, Winchester, Ky. Miss Brooks is one of the charming ladies of Winchester. Mr. Wentworth is the son of the Venerable F. B. Wentworth, Archdeacon for Mountain Educational and Financial work in this Diocese. He has taken charge of the Wentworth School Farm, recently instituted in connection with St. John's Collegiate Institute at Corbin, Ky., where with his bride he will live.

Death has entered the ranks of our Diocesan Communicants in recent weeks, removing from active work Miss R. Ford Heath, once a Missionary to Japan, who died at Massie Hospital, Paris, Ky. Miss Annie Douglas Gray, a real saint, instrumental in founding the House of Mercy, Lexington; a strong, active believer in the Second Coming of Christ, whose correspondence on the subject brought her in touch with leading Clergymen of the English Church and the late Bishop George Howard Wilkinson of the Scottish Church, in whose memoirs reference is made to her letters. Mrs. Ella Adair Ardroy, who died at Paris, Ky., and Mrs. John T. Shelby, wife of the Chancellor of the Diocese, who died at Lexington. The wife of Rev. J. H. Gibbons, Rector of Trinity Church, Covington, and Mrs. R. K. Massie, wife of Dean Massie of the Cathedral, have lost their mother recently.

Religion Has Done This For Me, It can do the Same for You

Mr. Ted Mercer and Mr. Tom Farmer, well-known laymen workers of New York, spent the week beginning Feb. 3rd in St. Paul's Parish, Akron, Ohio, the Rev. Franklin Cole Sherman, Rector. They addressed the men in the factories and spoke in all the High Schools. Three largely attended meetings were held on Wednesday, Thursday and Friday nights in the Parish House. Splendid work was done among the men and boys of the Parish. From Akron they went to Emmanuel Church, Cleveland, and from there to Chicago, where they are spending a month holding Missions for men. The Akron Times says: "It is interesting to note that the two men are diametrically different in character, education, parentage and training. Mr. Mercer, a member of a well-known Southern family, is a university man. Mr. Farmer, the son of a saloon keeper, trained in childhood for a life of crime, and an ex-convict, has not had the advantages of an education. The two men met in an East Side Mission in New York City. Both men speak from their personal experience in addressing men. Their messages are plain spoken, frank and gripping. Their whole teaching is this: 'Religion has done this for me—it can do the same for you.'"

In Memoriam

FOR GOD AND COUNTRY

Hundreds of friends mourn the death of Corporal Elmer H. Van Fleet, son of the Rev. John B. Van Fleet, Rector of St. Stephen's Church, Winton Place, Ohio, who died of scarlet fever on Jan. 17th, while on his way to France.

Mr. Van Fleet was a young man of exceptional high moral character and splendid Christian manhood, and universally beloved by all who knew him.

He was graduated with highest honors from the University of Cincinnati last June, and had been awarded the Rhodes Scholarship of Oxford University, England. Had it not been for the war he would have entered Oxford, but with characteristic unselfishness he deemed his duty to his country and to humanity of greater moment than his own advancement, and so offered himself to the service of his country. He was the first of the 396 University of Cincinnati men to give his life for the cause of freedom. He had been elected to the Phi Beta Kappa Fraternity, a national organization, in which only students receiving highest marks are admitted.

Corporal Van Fleet has just as truly poured out his life on the altar of freedom as any who have fallen in battle, and he has not died in vain. His enthusiasm was so great that he would have desired to go even if he could have foreseen his sudden death.

In the hearts of all who knew him his death has left a void which cannot be filled, yet the wholesome influence for good which he radiated over all with whom he came in contact can never die. He is one

"Of those immortal dead who live again
In minds made better by their presence."

We beseech thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord.

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE ARCHBISHOP OF YORK A VISITOR TO AMERICA ON IMPORTANT MISSION

The idea suggested to many of our people by an English Archbishop probably is chiefly that of a high ecclesiastical dignitary, with a seat in the House of Lords, moving in select social circles, and a good deal removed from knowledge of, or sympathy with, the mass of ordinary people. Such a conception would be very far from a true picture of the present Archbishop of York, who is spending some weeks in this country, primarily with a view to strengthen the bonds between England and America at this critical time, when they are allies in the war to make the world safe for democracy. Dr. Lang is still a young man, not much over 50. He was brought up a Presbyterian, his father being the Moderator of the Scottish Presbyterian Kirk, but he came into the Church of England while at the University of Oxford, where he had a distinguished career. After his first Curacy, in the great Parish of Leeds, under Dr. Talbot, the present Bishop of Winchester, he went back to Oxford for three years, and exercised a wide influence over the students as a teacher of divinity at Magdalen College, and as Vicar of the University Church. Then he spent five years as Vicar of Portsea, an enormous Parish, with a large staff of clergy, part of the great naval depot at Portsmouth. After that, he was made Suffragan Bishop of East London, succeeding Bishop Ingram when he became Diocesan, and after eight years' work there, became Archbishop of York, a remarkable career of quickly advancing responsibility, justified by devoted and successful discharge of the duties of each post.

Our special point of interest may be in Dr. Lang's contact with the realities of life and of ministerial work. Leeds, Portsmouth and East London gave an experience of anything but cloistered shelter. This familiarity with ordinary life stands out in a little book which it would be helpful for our clergy generally to read. **The Opportunity of the Church of England** (published by Longmans) is the title of a course of lectures given in 1904 to men at Cambridge University, looking forward to Holy Orders. A few extracts will show the kind of man who is visiting us, and his ability to understand our problems, however different in some particulars our circumstances may be from those of English Churchmen. He insists on the necessity of adapting ourselves to actual conditions: "We have our unchanging creed, our definite ministry of Word and Sacraments; but these must be adapted to the conditions and calls of our day and generation. Language and methods which were suitable to the Middle Ages, or to England in the 16th, or 18th, or even 19th Century, may be no longer suitable to the England of today."

He points to two great characteristic evils of our time, and then shows how they are to be met. "(1) the dissolution of definite faith and custom in religion; (2) the indifference towards religion of the great masses of the people". "After all, it is said, "the breach with custom is often a vague impulse of sincerity. So far, it has a soul of goodness in it. Honest revolt is better than dishonest conformity."

With reference to Biblical criticism, the lecturer remarks: "Our ambition should be to restore their Bible to Englishmen, and to restore it enriched [redacted] the docility of the docile; let us give some of it to winning the freedom of the free." "Too often Church doctrine is repeated by the clergy as if it were a lesson learned by rote, as if it were a system in the air, without any context or background in actual human experience and need."

Sound and wholesome words, these, as suitable for America as for England. Let us hope that the Archbishop may give us many such counsels, and that they may be welcomed and taken to heart.

It should be mentioned that Archbishop Lang is the President and the chief inspirer and guide of the Church of England Men's Society, a great Guild, with a very simple rule, like our Brotherhood of St. Andrew.

Death of Rev. Dr. Hewitt

The Rev. John Hewitt, Rector of St. Mark's, Coldwater, Mich., died suddenly on Tuesday, Feb. 19, at the Rectory.

Dr. Hewitt's life reads like a romance. He was the tenth father and son to take up the work of the ministry. He built ten churches. He placed ten men in the ministry, and had he lived to attend the next Convention, it would have been the tenth General Convention to which he had been a delegate.

During his Rectorate in Coldwater, Dr. Hewitt saw built one of the most commodious and convenient Parish Houses ever erected in a town the size of Coldwater. Dr. Hewitt had passed his three score and ten, yet he did the work of a young man while in Coldwater, leaving the Parish in better shape, after three years' labor, than it had been for years previous to his coming. Mr. Hewitt was beloved by all who knew him.

He was a Mason of high degree, and at one time he was Grand Prelate of the Grand Commandery in Pennsylvania. He had taken the thirty-third degree in Masonry. The services were impressive, as the Masons, Elks and Knights Templar took part and went to the cemetery as well. All the ministers in town were there. Rich and poor, Jew and Gentile, black and white, religious and irreligious, paid their respects to the much-loved Rector of St. Mark's. One man, who had never been inside of a Church, broke his custom to attend the burial services. In the morning there was a celebration of the Holy Eucharist, and at 2:30 p. m. the services took place in the Church. The Rev. Lewis P. Franklin of Newark, Ohio, a friend of long standing to the Hewitts, read the Sentences, the Lesson, and made the address. In the absence of the Bishop, now in war work in France, the Rev. G. P. T. Sargent of Grand Rapids read the Creed and gave the Blessing. Out-of-town clergy attending were the Rev. W. F. Bachman of Albion, Mich., the Rev. C. E. Bishop of Sturgis, and the Rev. D. C. Huntington of Grand Rapids.

The work of Dr. Hewitt, at his advanced age, was a constant rebuke and rebuttal of the current idea that a clergyman has passed his time of fruitfulness because he is beyond the meridian of life.

Church Hyphenates Who Excite Derision

The Rt. Rev. Cameron Mann, D. D., Bishop of the Missionary District of Southern Florida, in his annual address before the recent Convocation of his District, said:

"Our Church has many members who are hyphenates—'semi-Episcopalians' is their proper title. For one or another flimsy consideration they were confirmed. They like the services when attractively rendered, and their pastor when he is an eloquent sermonizer and an attentive listener to their comments and complaints about the course of this world. But of the real value of creed and worship and Sacrament they have scarcely a glimmering.

"So they do not recognize that in supplying them, say, one Eucharist a month, albeit in a humble building and with a simple sermon, their Church is really doing a great thing for them. They mutter, 'If we can't have more than this, we don't want anything.' They make no allowances for the impossibility of giving them more; and they refuse support of personal attendance and of money contributions.

"Another class of our hyphenates dwell where there are regular services in well-appointed Churches. But they dislike the priest; or they dislike somebody in the Parish; or they dislike some bit of ritual; and so they stay away, not helping the Church, and not helped by the Church.

"All these hyphenates are worse than 'dead wood'; they are rotting wood which spreads contagion. It is my deliberate conviction that the Church in Southern Florida, probably in the whole of the United States, would be much better off if a considerable percentage of her nominal members would openly withdraw, and so release her clergy from the vain task of trying to minister to them."

The following is an excerpt from the Bishop's trenchant appeal for the support of the Church:

"The Church has no power of taxation. She depends absolutely on volunteer men and volunteer money.

"And the Church—using the term for all organized Christianity—must be saved, or the nation will not be worth saving. We might as well give in to Imperialism at once, and stop fighting.

"You and I believe our Church to be the best Christian society in the land—otherwise we would not remain in it. It is, as Westcott says, 'a Church which possesses in a unique combination a heritage of catholic doctrine, unbroken historical continuity, and intellectual freedom'. It is, as the author of 'John Inglesant' defines it, 'an agency by which the devotional instincts of human nature are enabled to exist side by side with the rational'.

"This Church must be preserved with full equipment and undiminished activity. And that means we must contribute time, and labor, and money to a greater degree than ever before. We are not to recoup our war expenditure by cutting down our religious expenditure; we are not to feed our soldiers by starving our Missionaries.

"Let none of our women say she can't work for the Guild because she is working for the Red Cross; let none of our men say he cannot pay for Missions because he is paying for aeroplanes.

THE NEW DESTROYER—THE TALBOT; THE EPISCOPAL CHURCH IN U. S. NAVY

An event of unusual interest to Church people was the launching of one of the newest and most powerful destroyers at Cramp's shipbuilding yards, near Philadelphia, on Wednesday, Feb. 20.

The name of the boat is "The Talbot", in memory of Commodore Silas Talbot, who rendered the colonies brilliant service in the Revolutionary War, capturing many British vessels. The Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, blessed the boat, and was assisted by his brother, the Rev. Robert Talbot of Washington, D. C. The beautiful ritual of christening was performed by Miss Elizabeth Talbot, a most winsome Missouri girl, niece of the Bishop. The launching was most auspicious, and we will follow the cruise with a new meaning in Longfellow's line, "Our hearts, our hopes, are all with thee".

It would be most interesting to know of other "Church" boats in the U. S. Navy. Please report them to THE WITNESS.

"The nation has gone ahead. The Church now has the right of way.

"Nobody, I trust, will be so dense as to suppose I am advocating cessation of toil and expenditure for the Red Cross and similar objects. I am simply advocating attention to the just demands of the Church first. And then, if there seems no room for the Red Cross, cut out something else—some amusement, some luxury. The people who cannot attend a meeting of Vestry or Guild, but can play golf or cards every day—these people would excite a cackle of derision, were it not that they must rather arouse a profound sadness."

Dr. Stires Pays Tribute to Chaplain Who Saved His Son

The Rev. Dr. Ernest M. Stires, Rector of St. Thomas' Church, New York City, in a recent sermon on "Sacrifice" referred to the wounding of his son, Earnest M. Stires, Jr., while driving an ambulance which was paid for and sent to France by the Parish. Young Mr. Stires has recovered and is now at Harvard University. In referring to the wounding of his son Dr. Stires said:

"An American lad of eighteen, driving an ambulance day after day, prepared in the early morning of August 1, 1917, to take a load of wounded to the base hospital. Within a few seconds four shells exploded close to him. The first stunned him, the second slightly wounded him. and the stretcher bearers in the dugout were afraid to venture out to bring in the body. A French Protestant Chaplain was at that advanced post, four hundred yards from the German line. Climbing out of a back window he worked his way to the front, drew the lad's body from beneath the ambulance and with the help which finally came carried him to the surgeons.

"He was the Rev. Ernest La Roche. You will permit this modest record of his name, for the lad he rescued was my son. A few days later this faithful minister answered his Master's call."

The Wilderness Lesson of Life

We live in two worlds—the physical and the spiritual. We are living two lives—the one putting us in contact with the material world and its daily duties and pleasures, the other charging us with duties and pleasures that are spiritual, which bind us to the world invisible. In the wilderness it was determined to which world man belongs, which is his true life. Character, virtue, integrity—moral elements—are definitions of manhood; these separate us from the beasts and make us lords of creation. And the more one lives in and among the invisible powers, so much the greater will be his lordship.

These are some of the explanations of Lent. These are some of its occupations, some of its benefits.

Bishop Hall Views General Boards and Commission With Suspicion

The Rt. Rev. A. C. A. Hall, D. D., in his annual address to the recent Convention of the Diocese of Vermont, said, "I have always favored Provincial action, and I believe that the development of the Provincial Synods may be of great service. I hope it may tend to free us from the multiplication, which I view with considerable suspicion, of General Boards and Commissions, to which a Church nominally Episcopal is in danger of being given over for government. Committees and commissions to prepare plans for action by a legislative body are of course necessary. But I distrust commissions for executive purposes. The General Board of Missions may be necessary—for the present. But the General Board of Religious Education and the General Commission on Social Service are to my mind of doubtful value. They can exercise no real authority, and I don't think they should have any. I am ready to co-operate with neighboring Dioceses, and I believe Diocesan peculiarities may be helpfully checked, as well as work stimulated, by such joint deliberation and action. But direction from a Board or Commission supposed to represent in its membership the whole Church, but owing to vast distances practically coming to be confined in its action to a small group round headquarters, is an entirely different thing. Apart from questions of ecclesiastical order, the circumstances, needs and possibilities of small and rural Dioceses are likely to be overlooked. We are in constant receipt of prescriptions dictated from the point of view of large cities."

Washington Gave the Boy a Silver Dollar

A certain Jeremiah Much (Mouch) lived in a house on Swanson St., Philadelphia, south of the Gloria Dei (Old Swedes') Church grounds, writes the Rev. P. R. Stockman in his Parish paper. "He was a contempory of the Rev. Nicholas Collin and was a soldier of Washington's Army in the Revolution. Sometime early in the year 1709, his son, Adam Much, was playing near the Church when a gentleman rode up on horseback and dismounted at the parsonage. He beckoned to the boy and asked him to hold the horse. After a visit with Dr. Collin, the gentleman called for his horse and asked some questions of the boy. Upon learning that the boy's father was an ex-soldier, he entered the Much house and insisted upon seeing Jeremiah Much. Adam still held the horse, and when the gentleman came out again he placed a dollar in the boy's hand and bade him good-bye. It was a large silver dollar, dated 1709, with the bust of Washington stamped upon it, and the gentleman himself was Washington. The mother of Jeremiah Much was the sister of Evan Evans, a famous preacher sent to the Colonies by the Bishop of London in pre-Revolutionary days. The "Washington Dollar" is still a prized possession of the Much heirs.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Wednesday Before Easter

THE EPISTLE

Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. ix:16.

"The blood of the testament." As we read this there comes to mind the phrase, "The blood thereof, which is the life thereof." A man reveals his life in his testament as much as he does himself in his covenant. Many of the hopes and fears, many of the ambitions and plans which he has long lived in his heart, come to light in a man's last will and testament. His desire to speak, even though dead, is an imperishable desire. Moses found this desire inherent in the heart of man, and he consecrated it to a higher purpose. Our Blessed Lord does the same thing, only He shows us that healing and health lie not in the blood itself, but of the life of which the blood is a common carrier.

Notice that it was **after** "Moses had spoken every precept" that he used the blood, thus sealing the life of the precept to the life of the hearer by an outward and visible sign, which had its origin in the aspiring life of all peoples, and therefore could by them be easily understood and appreciated..

In the upward progress of the race, man learns to seek more and more earnestly for spiritual meanings; and in proportion as his vision is clear will those meanings be powerful and effective in his daily life. Christ's great mission was to show man that life was a sacramental thing, the outward and visible, made by hands, being mere carriers for the inward and spiritual, which are the heavenly things. He says He came that man might have "the more abundant life". And He warns us that more abundant life does not consist in the abundance of things which a man has. In fact, the more "things" a man possesses, the more difficult it is for him to see spirit and life in the words of Jesus, and hence the more difficult it is for such a one to enter the Kingdom of Heaven. Remember how St. Paul tells his congregation in Rome that "the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost". So when the true Jesus is preached, or, rather, when Jesus is truly preached, we see that He expects to be preached as One who by His blood cements the life of His love to the life of our love, in order to purify those loves which are human figures of the true and eternal love, and make them happy and shining bright. God so loved the world that He gave Jesus to the world. Jesus so loved the world that

of His covenant, His testament, is still being used in the Church by the Holy Ghost, the Life Giver, to tie our loves and our lives to His commandments, which are not grievous, and which mean life, wonderful life, to every one of us who will yield ourselves to His cleansing touch.

How much we Christians miss who are content only with the formal touch of the Sacramental cup, and know not what power issues therefrom to those who have washed their robes, that is, the "habits" of their daily lives, in His blood, and thereby have made them bright with His life, which is righteousness, and peace, and joy in the Holy Ghost.

And how very important it is that we Christians, members of God's Kingdom, do our level best to bring this idea of Sacramental life into the haunts and habits of all men who dwell on the face of the earth, and thus to hasten Christ's "second coming without sin unto salvation".

THE GOSPEL

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master sayeth unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.—St. Luke xxii:1.

Today we begin St. Luke's version of our Saviour's most holy and wonderful passion. Surely he who companied with the Missionary St. Paul will have some unusual messages for us in his version of The Good Tidings. May the Holy Spirit help us to search them out, and take them home to ourselves.

Judas knew about testaments and covenants. And the covenant he and the high priests made clearly revealed the minds of those two parties to that covenant. They thought and talked about the Messianic Kingdom in terms of money, and Judas, in his disillusionment over the Kingdom that Jesus proposed, as compared with the one he thought Jesus was going to propose, made him speak cheaply of his Master, whom the chief priests and captains already held at a low price. Never let us present the dear Lord of mankind to those who know Him not as we know Him in any way that will cheapen or lower Him in their sight. I think this applies even to the buildings where we gather to worship Him, and present His claims to the passer-by, whether at home or abroad. Let us beware of so presenting our Lord, or His claims, anywhere or to anybody in such a way as to cheapen Him who is the Pearl of Great Price.

"Follow the man into the house", etc. If we would only be braver about "following" people, we would find that God had led those same people to expect us to talk to them about the Master, and that they already had a room waiting for us to "make ready" for Him. Timidity has lost many a soul to the Master's use. Let us not be afraid to speak to others about the Lord Jesus and His cause. Nine times out of every ten you will find them grateful and happy over your action.

"The New Testament in my blood." Let us remember that the old covenant was sprinkled with the blood of animals, but the new covenant is in the blood of Christ, and that our business is to see that every one has a chance to know and accept the terms of that new covenant, which is the great Sacramental message for material loving and material thinking people.

"When thou art converted, strengthen thy brethren." Each of us is a "petros", a stone in God's building. It is a sign of the truly converted Christian when we see him strengthening his brethren. He who is interested only in his own self, his own Parish, his own Diocese, his own country, is a loose stone, and is out of place in the stronghold of faith—a dangerous stumbling stone, instead of a helpful stepping stone, hindering instead of serving his weaker brethren in the way of righteousness.

When Jesus is "reckoned among the transgressors", then His cause needs the defense of the sword. Let the sword be a literal sword if you please, but bear this in mind, that no material sword is going to make peace half as effectively as will the other "Sword of the Spirit, which is the Word of God". That is a two-edged sword, but its destructive and constructive work are absolutely necessary to change transgressors into followers, and no battles for our Blessed Lord are or can be turned into victories where the swords are only of steel.

"Lest ye enter into temptation." One of the reasons that we should pray, "Lead us not into temptation", lies in the fact that many of us do not know how to pray when we have "entered into temptation". Praying in temptation is an agonizing concentration to find the door of escape, and then to make a strong effort to use that door when we find it.

The great Mission cause fails of fulfillment because , of many a Christian who is essentially a Missionary born, it can never be said, as St. Luke said of Jesus, "He went as He was wont to the Mount of Olives". We do not get away into a place of retreat in order to gain that conversion or turning back again to those first and recreative things which will enable us to strengthen our brethren. Not only must we watch and pray, but we must also rise and pray. We must aim to be foresighted and forehanded Missionaries of the Cross.

"Peter followed afar off." Too many Christians are apt to follow afar off when the test time comes. Peter thought he was ready to go "into prison and to death" with Jesus, but when the test came he just "petered out". Too much of our religious life can be summed up in those two words, "peter out", which doubtless owed their origin to St. Peter's action. The solitary places might have blossomed like the roses of Sharon, only the few Church folk "petered out". They called themselves "followers" of Jesus, but they "followed afar off". Pray that ye enter not into that sad and disappointing procession. After "petering out", denial is apt to come. And then will come the eyes of the Lord, with their look of sorrow, regret and pathos. Oh, then for the tears of a true repentance! And then for the resolve to do your bit to help "feed those lambs and feed those sheep", for whom He gave up His life—for whom He shed His blood.

"What need we any further witness? We have heard of His own mouth." Listen to Him: "Other sheep I have which are not of this pasture: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Tell me, how will the Good Shepherd bring home those other sheep, if we keep within our own fences, and never let Him use us to show how green are the pastures, and how still are the waters, where the Good Shepherd giveth His life for the sheep? By Thy Cross and Passion, dear Lord, deliver us from hardness of heart and contempt of this Thy Word and commandment!

An Occupation of Lent—Self-Denial

The germ principle of the Christian life;—Its practice the universal evidence of love, which is willing to spend and to be spent—to become a living sacrifice—for others. The test of our love for the Redeemer, whether we are willing to count all things else but loss to win Christ and to be found in Him;—Self-denial in food, in dress, in luxuries, in amusements, to produce also a "saving fund" for an acceptable Easter offering. "If any man will come after Me, let him deny himself."

THE SANCTUARY OF PRAYER

WAR-TIME PRAYERS

"We have the guns now, and the men, and ammunition; what we need now is a nation on its knees."—Lord Roberts.

O Lord of Hosts, bless our soldiers and sailors; keep them pure and loyal amid their temptations; and grant that all their operations may tend to peace on earth; that they may fight nobly in their earthly warfare and maintain steadfastly the Christian conflict against sin, the world, and the devil, and triumph therein by thy victorious might, O Lord, thou God of Hosts.

O Almighty God, King of kings, our Father and our God, we commend to thy fatherly goodness the men of our army and navy and our allies, who are enduring the pains and perils of war for us on land and sea, under the sea and in the air. Be thou their tower of strength in the midst of so many and great dangers and help them, in life and death, to put their trust in thee, who art the only giver of all victory; through Jesus Christ our Lord.

Defend, protect and sanctify, O Lord, we beseech thee, all those who wear thy cross and minister to thy suffering brethren. Keep them pure and true amid all their temptations; give them patience and tenderness, and the wisdom and guidance of the Holy Spirit in their work that in thee and for thee they may labour and be rewarded by thee.

[redacted]

"Oh, make me feel it was my sin,
As if no other sin were there,
That was to Him who bears the world
A load that He could scarcely bear."

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Confirmation Instructions

by

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

X

CONFIRMATION

Catechism (To read carefully the Confirmation Office) (p. 273).

Prop. 1.

In the Acts of the Apostles, we find that, closely connected with the Sacrament of Holy Baptism was the Rite of the Laying on of Hands, commonly known as Confirmation.

So close is the connection that many theologians have regarded this Rite as the completion of Holy Baptism, and a part of it. Certainly in the Eastern Church the two are performed at the same time, and as infants are baptized in the Eastern Church, they are also confirmed at that age.

But in the Western Church the two have been separated by a lapse of time, but not necessarily by any different view of the nature of the Rite.

Th essential parts of the Rite of Confirmation are:

1. The Candidate must have been baptized.
2. The outward and visible sign is the laying on of hands.
3. The Bishop must participate in this Rite. (In the Eastern Church by consecrating the oil which the priest uses in performing the Rite; in the Roman Church by a blow on the cheek from the Bishop; in the Anglican and Episcopal Churches by the more primitive method of laying on of hands by the Bishop in person.)

The grace conferred in the Rite is the gift of the Holy Spirit.

The grace of Confirmation differs from that of Baptism in that in the latter we receive by the Holy Spirit the gift of eternal life; in the former we receive the personal indwelling of God's Holy Spirit for our guidance and inspiration, and for the development of that special vocation within us to which we are called by the same Spirit. (See I Corinthians xii.)

Prop. 2.

In the separation of Baptism and Confirmation by a lapse of years, and in the requiring that a child come to the years of discretion (that is, moral responsibility) before being confirmed, the Church has given a double significance to the Rite.

1st, and chiefly of course, the gift which Christ promised would guide us into all truth and convince us of sin.

2nd, the marking of the age of moral responsibility,—a time when we should voluntarily assume the vows made by our sponsors in Baptism, ratifying and confirming the same; and also publicly bear witness to our acceptance of this responsibility and of Christ. It is much as if the United States should require a child born as a citizen of the U. S. A. to publicly confirm his responsibilities of such citizenship before assuming its full privileges. (It might be a good thing to do this.)

3rd. It is further directed in the Prayer Book that none be admitted to communion except such as have been confirmed or are ready and desirous of being confirmed.

This Rubric has caused us to be much critized by other religious bodies, (who have abandoned this Apostolic Rite) as being narrow and exclusive.

As a matter of fact, the Rubric was framed before those bodies existed, to prevent our own people from being careless in neglecting Confirmation and had no reference to the exclusion of these sects.

When the sects arose the Rubric was retained, because it was thought undesirable to allow a privilege to those outside of the Church's communion which we denied to our own children (viz, to come to the Sacrament unconfirmed).

Prop. 3.

The person who is confirmed takes or renews certain vows which are to be found in the Baptismal Office.

A vow is a solemn promise made to God, and pledges us to be faithful soldiers of Jesus Christ until our life's end. (I take it that means soldiers and not slackers.)

Of course, one who is born in the U. S. A. has the full responsibility to be a patriot without renewing that vow; even though he had no choice of his own in becoming an American.

So a baptized person, even though baptized in infancy by the piety of Christian parents, has the full responsibility of being loyal to his Church as he is to his country, but in Confirmation he voluntarily renews that vow, and assumes full responsibilities for that to which God already holds him responsible.

QUESTIONS

1. Where is the first Confirmation recorded? (Acts vi..)
2. What was the gift said to be imparted by the Rite?
3. What presumption is there that our Lord instituted the Rite? Ans.: The fact that the Apostles were trained by Him during the great forty days in the things pertaining to the Kingdom of Heaven and that the Apostles performed the Rite as soon as the necessity arose.
4. What relation does Confirmation have to Baptism?
5. What gift is conferred in each?
6. What are the essential elements in a valid Confirmation?
7. What difference between the Eastern and Western Church in its administration? What between Roman and Anglican?
8. What two aspects of the Rite do we get from the Western use?
9. What can you say about the Rubric excluding the non-confirmed from the Altar?

TEXT

"And when Paul laid his hands upon them the Holy Ghost came on them." Acts xix:6.

SCRIPTURE READING

1. The Promise. St. John xvi:6-14.
2. The Commission. St. John xx:21-23.
3. The Reaffirmation. St. Luke xxiv:49 and Acts i:1-9.
4. The Gift. Acts ii:1-4 and 38.
5. The Bestowing of Gifts. Acts viii:14-24. Acts xix:1-6.
6. Some Results of the Gift. I Cor. xii and xiii.

The Epistle to the Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXVI.

Vs. 27. **That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.**

Blunt: **Present it to Himself.** The salvation of the Church is represented as being wholly the work of Christ.

Ellicott: Christ permits neither attendants nor paranymphs to present the Bride. He alone presents, He receives.

Sadler: The presentation of the Church in glory is described in Rev. xxi:27.

Gore: The spiritual union of Christ and His Church is freed from the imperfection of sin, and has become the stainless counterpart of Christ Himself.

Estius: **Spot,** i. e., deformity of work. **Wrinkle,** duplicity of intention.

Grotius: **Any such thing,** i. e., anything that disfigures, like spots or wrinkles.

Sadler: **That it should be holy and without blemish.** This statement is founded on the sacrificial rule that the victim should be without spot or blemish.

Vs. 28. **So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.**

Moule: **To love their wives.** The Greek emphasizes the **"selfness,"** so to speak, of the relation. His own wife—his own self.

Ellicott: **As their own body.** The context clearly implies that Christ loved the Church, not merely just as He loved His own body, but as being His own body, the body of which He is the head. They twain are one flesh. St. Matt. xiv:5.

Wordsworth: Here is the measure and end of conjugal love. It ought to be a love of self-sacrifice, and it ought not to be sullied with carnal impurity, but ought to have for its aim the spiritual holiness and everlasting glory of the wife.

Sadler: As Christ loved the Church which He made His own body, so ought the husband love his wife, as being his body.

Blunt: The unity of husband and wife is a parable of the unity of Christ and His Bride, the Church.

Ellicott: **He that loveth his wife loveth himself.** A man's wife is a part of his very self. His love for her is, therefore, in fact, self-love. "Amor proprius universal est."

Sadler: Christ considers the Church a part of Himself, and after His example the husband should consider his wife a part of himself.

Vs. 29. **For no man ever yet hated his own flesh, but nourished and cherished it, even as the Lord the Church.**

Wordsworth: **For no man.** He would not merely not be a Christian, but would not even be worthy of the name of a man, for no man ever yet hated his own flesh, and a man's wife is his own flesh.

Sadler: It is the destruction of the husband's happiness if he illtreat his wife. On the contrary, kindness and forbearance to the wife, after the example of Christ's conduct, is loving himself, and so conduces to his happiness and that of his household.

Ellicott: **Nourisheth,** i. e., ministers to its outward growth and happiness and development. **Cherisheth;** literally warmeth, the fostering warmth of the breast being the connecting idea.

Moule: No man ever yet hated his own flesh under normal conditions. Self-love, whether in the direction of the flesh or spirit, acts sinfully only when it acts outside God as the supreme and all-embracing Reason and Good.

Vs. 30. **For we are members of his body, of his flesh, and of his bones.**

Ellicott: **Because we are members.** The position seems emphatic. **Members,** not accidental, but integral parts of His body.

Wordsworth: **Of his flesh.** We derive our life from Christ, as a river flows from and out of its source, or as a tree springs up and receives its growth out of and from its roots. We are formed out of the flesh and bones of Christ by means of His Incarnation and by incorporation into His body.

Whitby: These are the very words that Adam used concerning Eve. Gen. ii:23.

Hooker: The words of Adam may be fitly the words of Christ concerning His Church. Flesh of my flesh and bone of my bones, a true native extract of mine own body.

Waterland: It is a self-communication of His Divine nature, by which Christ makes us to be His flesh and bone.

Ellicott: Our union with the Deity rests entirely in our mystical union with our Lord's humanity, which is personally united with His Divine nature, which is essentially united with God, the Father, the Head and Fountain of all.

Moule: Limbs of His body, and of His flesh, and out of His bones. Our true spiritual life and being is the derivative of His as he is our second Adam in a sense, so strong and real as to be figured by the physical derivation of Eve from Adam.

Vs. 31. **For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.**

Jerome: **For this cause shall a man leave.** Even as Christ left His Heavenly Father's house and married our nature, espoused Himself a Church on earth, and made her to be one flesh with Himself.

Taylor: Christ descended from the Father's bosom and contracted His Divinity with flesh and blood, and married our nature, and we became a Church.

Sadler: These are the words of Adam (Gen. ii), speaking prophetically about what would take place amongst his descendants. They set forth that the marriage union is closer than any other, so that, on account of it, a man severs that parental union which has been hitherto most binding upon him. Hitherto his first duty has been to his parents; now it is to his wife.

Hoffman: The words of Adam are the first prophecy in Scripture.

Wordsworth: **They two.** Literally the two. Marriage is only "inter duos", a protest against polygamy.

A Tradition of St. John

By the Rev. C. C. Gove

There is a beautiful tradition related of the beloved St. John, that when great age rendered him incapable of preaching long discourses, it was his habit to be carried into the Church, and as he sat in a chair among the brethren, he often repeated this tender exhortation: "Little children, love one another." This aged saint, it is said, when questioned why he so often repeated the same words, thus reducing his instructions to a single precept, was wont to reply, in substance: "Because this is the great command of Christ, our Lord, and if in spirit and act, you always observe this, you will be perfect Christians."

Whether it was the privilege of the Christians of Ephesus to hear these words fall from the saintly lips of their venerated Bishop, the beloved Apostle, St. John, cannot now be determined. But the tradition has taken such hold upon the minds and hearts of Christians, it is so in harmony with the character of the last of the Apostles, who by the grace of God was permitted to tarry upon earth after his holy associates had each, probably, earned a martyr's crown, that he might add to the Gospel that part of the Glad Tidings which bears his name, and that, as a lonely exile upon the Isle of Patmos, he might receive the Revelation which closes the canon of Holy Scripture—this tradition, I say, accords so completely with the spiritual tone of him who, in the upper room, at the Last Supper, leaned upon his Master's breast, that all Christians may well desire to accept it as true. Its tenor and teaching embody the spirit of Christ, and inculcate the chief doctrine and practice of our Saviour, and of His divinely inspired Apostles—notably of St. Paul, who in his address to the Corinthian Christians, summarizes the varied attributes of love, and declares that of the trinity of Christian virtues, "The greatest of these is charity."

Christian Religion the Paramount Issue, Says Henry Watterson

Mr. Henry Watterson, the eminent Editor of the Louisville Courier-Journal, says: "Surely the future looks black enough; yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

"Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come, not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being."

The Observance of Lent

Every once in a while some one breaks out in a tirade against the observance of Lent. We have become rather hardened to the various names which have been applied to us for presuming to observe Lent as a piece of hypocrisy; that it is a man-made institution; that it is a time for those who serve the world, the flesh and the devil, at other times of the year, to give some time to religious observance, in order that they may prepare themselves for another year of dissipation.

Now we may be peculiar, but in the first place we never could understand what business any one has in my own observance of Lent. It has always seemed to me a very private matter.

It certainly is a very harmless custom, and need not interfere with any one else's liberty. Again, if it is proper to take one day in seven and devote it to religious observance, what possible impropriety is there in taking forty days from the year and devoting them to religious observation? The principle is exactly the same.

Again, if our Lord saw fit to retire into the wilderness (where they neither married nor were given in marriage) for forty days, certainly the retirement from social engagements for the same period is no more culpable in His disciples than it was in the Master.

In short, Lent should be a time in which every one pays strict attention to his own business. Those who observe Lent should make this their first rule, and those who do not observe Lent will find it an excellent tonic for the season of their non-observance.

If it be true that those who dissipate the rest of the year use Lent for religious purposes, let us be thankful that there is a season that they do respect. At any rate, let us be charitable toward their virtues, if we cannot be toward their vices.

Personally, we never noticed people who dissipate the rest of the year being very strenuous in the observance of Lent, but we are always willing to defer in those matters to those who are wiser than ourselves on such subjects.

Lent has its origin in the imitation of Christ (Acts xxvii:9). It is a time of abstinence. The Jewish Church had its fasts and feasts, and they are the basis of our fasts and feasts.

Easter is the preservation of the Passover; Whitsunday, of the Day of Pentecost, while Good Friday perpetuates the Day of Atonement.

When our Lord was on earth, He told His disciples that "the days will come when the bridegroom shall be taken away from them, and then shall they fast" (St. Matt. ix:15). In another place (St. Matt. xi:6), he tells Christians that they are to be careful not to fast in order to be seen of men, but that they are to fast to be seen of God.

If, then, fasting is a Christian duty, when is it to be done? The Church gives us a regular season when this may be done with the least possible inconvenience to one another, and when the custom of the season conceals from public view our absence from gaiety and social pleasure.

We fast because Christ taught His disciples to fast. We fast in Lent because it is more convenient to have a season for fasting, and because our Lord set us an example of such a season.

Now, marrying and giving in marriage are enjoyable and festival occasions. Hence the season that the Church sets apart for fasting is not an appropriate one for a wedding feast.

We, therefore, decline to marry in Lent, because, as an official of the Church, we feel it to be our duty to safeguard the Church's season.

We do not take this stand because it is more profitable, but because Lent is no season for a Churchman to be married in, and for those who are not Churchmen, if they wish the Church to marry them, they must conform to her rules.

An every-member canvas was made of St. Paul's Parish, Brockton, Mass., one of the purposes of which was to secure a special pledge from seventy-two parishioners to each pay ten cents a Sunday until the end of the war for one of the absent soldiers represented on the service flag of the Parish. Each parishioner making such a pledge was given a little star to be attached to the envelopes for their offerings. The large number of young men enlisting in the service of the country necessitated this "drive" for others to assume the parochial obligations they had to relinquish.

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

The Church War Commission have under consideration the placing of a Chaplain at an early date in charge of the religious welfare of the men at Camp McArthur, Waco, Texas.

At the request of the officers at Camp Upton, and of the War Commission of the Episcopal Church, and with the full approval of the Vestry of Trinity Church, the Rev. Dr. William T. Manning will continue his work as Chaplain at Camp Upton for an indefinite period. According to the first arrangement, Dr. Manning's term of service was to end March 1.

Miss Mary H. Stewardson, a devoted communicant of St. James' Church, Philadelphia, and well known as an active Church worker and deeply interested in Missions, died on Feb. 19. She is survived by two sisters and a brother, the Rev. Dr. Langdon C. Stewardson, Chaplain of Rosemary Hall, Greenwich, Conn., who was formerly Chaplain and Professor of Philosophy in Lehigh University, and President of Hobart College from 1903 to 1913.

Major E. P. Freemont, who is with the DuPont Powder Works, Carney's Point, Del., and a son of John C. Freemont, first candidate for President on the Republican ticket in 1856, gave an address before the Men's Club of Emmanuel Church, Wilmington, Del., Feb. 19, on the topic, "Japan as a World Power, and Her Relation to International Affairs". The Major served with the American forces in the Spanish-American War, and was stationed in the Philippines during the insurrection. During his stay there, he had occasion to visit Japan five times. He says the Japanese have envious eyes on the Philippines, and cannot imagine why the United States needs the islands, that they need the islands to raise rice for their people, and that the United States could well do without them. He stated that among the sources of Japan's strength was their intense patriotism and loyalty to their country and devotion to their families, and the unity of Japan in language, custom and purpose.

Thirty-three men have been led into the ministry through the Galilee Mission, Philadelphia, and last year there were over 1,200 men converted. The object of the Mission is to bring men to Christ. Gospel services are held every night and Sunday afternoon. It is one of the lagest and best equipped rescue Missions in America. A good bed, bath, bread and coffee, are furnished for ten cents, and meals for five and ten cents. Employment is secured for needy men. The Rev. J. J. D. Hall, is the Superintendent, and Mr. Geo. W. Wilkins, Assistant Superintendent. The following are the Board of Directors: The Rt. Rev. P. M. Rhinelander, D. D., Ex-Officio; the Rev. Llewellyn N. Caley, President; J. Clifton Buck, Vice President; Edmund B. McCarthy, Secretary; Edward H. Bonsall, Treasurer. The Rt. Rev. Thos. J. Garland, D. D., the Rev. Floyd W. Tompkins, S. T. D., the Rev. Chas. C. Pierce, D. D., the Rev. Louis C. Washburn, D. D., John E. Baird, Franklin W. D'Olier, and William Waterall.

St. John's Church, Elkhart, Ind., is enjoying and making good use of the new Parish rooms which have been formed by renovating and attractively decorating the Church basement, at a cost of $1,000. A choir room, a spacious auditorium, a large kitchen, and a well constructed stage, add greatly to the equipment of this busy Parish. Three hand-sewed memorial flags were recently presented to the Parish and dedicated, including a processional flag given by Mrs. C. D. Roys; a service flag, containing sixteen stars, given by Mr. and Mrs. E. D. Borneman, and an American flag, given by Mr. and Mrs. W. H. Foster. The latter gave a new Rectory to the Parish a year ago, as a memorial to their mothers.

Even the particular methods of the Church now receive national sanction. "Meatless days" are no new thing. "Apportionments" for Liberty Bonds and Red Cross are not strange to us who have this way of meeting onr missionary obligations and the government's bulletins on self-sacrifice and thrift remind us strongly of the Lenten addresses we have been hearing since childhood.—Carolina Church man.

"I have no sympathy" says the Rev. Dr. Lacey of Brooklyn, N. Y., "with the long-faced, straight-laced old fashioned orthodox hard-shell Puritan conception of religion. It belongs where the tombstones are. Mr. H. G. Wells dates his hostility to the Church from boyhood when he was a lad of 13 he was repelled by the severe Puritan discipline of his home. We must enter into sympathy with the young life and present religion as bright, happy, cheerful. Why should Church workers be queer, disagreeable, irritable, cersorious, harsh. Bishop Williams remarks that "social-reformers are hard to live with." This ought not to be if we catch the spirit of our great Master."

Personal Mention

The Rev. Henry B. Lee, Jr., has resigned the Rectorship of St. Paul's Parish, at Weston, West Virginia, and will become the Rector of Trinity Church, Towson, Md., April 1st.

The Rev. Robert D. Roller, D. D., Rector of St. John's Church, Charleston, W. Va., for the past thirty years, has resigned and has been elected Rector Emeritus of the Parish.

Mr. William Edmund Watson, Senior Warden of Christ Church, Fairmont, W. Va., for thirty-five years, died at his home at Smithtown, in his ninetieth year, on January 28th.

The Rev. Marshall M. Day, Rector of St. Alban's Church, Indiana Harbor, Ind., has resigned to accept the Rectorship of Grace Church, Muncie, Ind.

The Rev. Nicholas Rightor, formerly assistant Rector at Christ Church, Savannah, Ga., has entered upon his new work as Rector of Grace Church, Lake Providence, La.

The Rev. Glenn W. White, Rector of Christ Church, Albion, N. Y., has resigned to accept the Rectorship of Christ Church, Riverdale Ave., New York City. He will take up his new work shortly after Easter.

The Rev. T. W. C. Cheesman, who recently resigned from the Rectorship of St. Paul's Church, Pekin, Ill., has become the Rector of the Church of the Covenant, Junction City, Kans.

The Archbishop Germanos of the Syrian Orthodox Church held services in Grace Church, Grand Rapids, Mich., for the Christian Syrians in the city. He is the head of the Syrian Orthodox Church in the United States.

The Rev. John R. Atkinson of New York, who has been in charge of Christ Church, Broadway and 71st St., that city, for the past three months, has accepted the Rectorship of the Parish. He succeeds the Rev. Edward H. Van Etten, who resigned last fall to become the Rector of Calvary Church, Pittsburgh, Pa.

Mr. J. R. Tolar, Jr., Vice President of the Tolar, Hart & Hart Mills at Fayettville, N. C., who has had long experience in the work of the Brotherhood of St. Andrew, is engaged in religious work at Camp Sevier, Greenville, S. C., with headquarters at the Y. M. C. A.

The Rev. Robert E. Gribbin, Chaplain at Camp Sevier, Green ville, S. C., on returning to Wilmington, N. C., for a visit, found that his home had been ransacked by burglars during his absence at Camp Sevier, and that practically every movable article of any value had been taken away.

The Rev. J. A. Schaad, formerly Rector of the Church of St. John the Evangelist, St. Paul, Minn., who for the past year has been conducting Missions and financial campaigns in the Diocese of Quincy, and for the Church in Detroit, Mich., has accepted a call to the Rectorship of Trinity Church, Bay City, Mich.

The Re. Norman B. Nash, who left Cambridge, Mass., some time ago, and has been doing Y. M. C. A. work in France, has been appointed Chaplain of an Indiana artillery regiment stationed at one of the large cantonments in France. Mr. Nash is a Harvard University man of the class of 1909, and while attending the Cambridge Divinity School was an instructor in the Department of Literature and the Interpretation of the New Testament.

The Rev. Byron Holly, Rector of the Church of the Redeemer, Biloxi, Miss., by appointment of Bishop Bratton has been made one of the Diocesan Missioners for the Gulf Coast. Dr. G. N. Richardson, a former Congregational minister was ordained to the Deaconate on Wednesday, February 20th, at Trinity Church, Peru, Ind. He was presented for ordination to Bishop White by the Rev. Edward W. Averill, Rector of Trinity Church, Fort Wayne, Ind., who also preached the sermon. Mr. Averill states that Dr. Richardson is a man of scholarly attainments and forceful personality, and is doing a splendid work at Peru, where he has aroused the enthusiastic co-operation of the whole Parish.

The Rev. T. J. Lacey, Ph. D., was given a delightful supper by the members of the congregation in the Parish Hall of the Church of the Redeemer, Brooklyn, N. Y., on the occasion of his fifteenth anniversary as Rector of the Parish in February. The speakers were the Rev. Geo. H. Hoover, Assistant Minister; Mr. L. K. Mangum on behalf of the Vestry, and Mrs. DeForrest, President of the Daughters of the King, who in a graceful address presented the Rector a desk and chair. Dr. Lacey was completely taken by surprise and made a brief reply. An informal social followed in which greetings were called for from those present and the assembly broke up at a late hour.

Who Should Observe Lent?

Therefore, Christians should be very careful to observe the season of Lent, to keep it thoroughly, earnestly, seriously, that they may lead the world to its Redeemer. Ought not the strong to help the weak? Ought not the thoughtful to help the frivolous? Ought not the wise to counsel the foolish and lead them away from their follies? Most certainly. It is for this purpose the Christian lives, and it is to this work of leadership he consecrates his influence. We are sons of God, and we must do for this world what the Son of God Himself did.

A Greek Funeral

The funeral of a Greek who was accidently killed in a coal mine, was held in the Church of the Holy Spirit, Gallup, New Mexico, on February 4th. About sixty countrymen of the deceased were in attendance. The burial service of the Prayer Book was used, supplemented by the Lord's Prayer, and the Nicene Creed which were said in modern Greek. As one of their number read the lesson in Greek, the congregation arose and remained standing reverently during the reading. At the close of the service in the Church the casket was removed to the vestibule, and as each Greek passed out he made the sign of the Cross and then impressed a kiss on the forehead of the deceased. At the grave portions of the burial service were also said in Greek. At the words of committal about a dozen persons cast a handful of earth upon the casket. The Rev. D. A. Sanford, who was in charge of the service, has shown a deep interest in the Greeks scattered among the numerous coal mining camps near Gallup and ministers to them religiously. Most of them are single men, but the deceased leaves a family in Greece.

Martyrdom a Christian Asset

Armenian martyrdom may yet work a miracle of everlasting good to the Turk and to the Christian world. In the providence of God, it is quite possible that the victims of Moslem hate and political diabolism, though dead, will exert an evangelizing missionary influence as potent as that which living ambassadors of the Christ have exerted.

Missionaries who know Turkey well say the slaying of Armenian Christians, the villainies inflicted upon women and children, and the deportation of thousands of helpless people from their homes to desert wastes, are crimes to be laid at the door of a clique of human brutes in power in Constantinople, and that probably 80 per cent of the Turkish population disapproved of these terrible deeds.

The superb courage of the buffeted Armenians, their Christ-like spirit, their refusal, in the very face of death, to renounce their faith, have made a profound impression on the minds of hundreds of thousands of Moslem Turks. The more intelligent subjects of the Sultan, who came to understand what Christian martyrdom means by observing it, realize better than ever before in their lives that there is something peculiarly vital and appealing in a faith that fortifies men to dare what these persecuted Armenians dared.

The Tukish masses have been impressed further by the unselfish work of Christian missionaries and Christian philanthropists in their behalf. It was not lost upon them that, in an atmosphere of wartime hate and political persecution, the missionaries went on with their ministries in a spirit of true charity and love, helping Moslem and Christian alike where help was needed. Every dollar contributed in this country to Armenian and Syrian relief is a silent missionary, helping to break down the religious barrier that stands in the way of Moslem evangelization. Every dollar also is a humanizing force, doing something to soften the asperities of war.

To make the most of the Christian martyrdom in that part of the world, it is the duty of Christians everywhere to keep on reaching out the hand of mercy and aid to the living. Particularly is this true of American Christians, upon whose beneficence almost entirely depends the saving of the survivors of Turkish outrages.

Christian ministers, teachers and college instructors have given their lives in the Turkish field as the price of loyalty to their great trusts. Christian schools, churches and hospitals are serving as barracks for Turkish troops. Few missionaries are left on the ground today, most of the survivors having been compelled to leave the country, but the wonderful influence of their stewardship abides through all the shocks of opposition. It is teaching the Moslem—possibly as nothing else could—that the true essence and spirit of the Christian religion have come not out of the Central Empires but out of the other lands where the teachings of the Nazarene are put above all others as pointing to the ideals and standards, ethical and spiritual, that men should strive for. —Minneapolis Tribune.

Shortage of Bibles Due to the War

A rather surprising shortage in our land of vast capabilities—for shortages as well as for other things—is a shortage of Bibles. Since the days of Gutenburg's first issue from movable metallic type, some 450 years ago, printing presses have been turning out Bibles, the clank of the presses at work on them following the morning salute to the flag around the world. Editions have ranged from thumb-nail sizes to great volumes, the cheaper copies running into the millions. Rightly held in reverence, the book is not one carelessly tossed aside or destroyed. It seems as if there must be Bibles extant for everybody's pocket, everybody's desk and everybody's parlor table. Such is not the case. Efforts to fill an order for five hundred thousand pocket Testaments for the Y. M. C. A. failed, though the search extended to Europe. The American Bible Society's presses have been running sixteen hours a day since May 1

Talks of Favorite Hymns

By Alice S. Millard

"A verse may win him who a sermon flies", wrote the Country Parson, almost three hundred years ago; and instances are not wanting in modern times of the power of an old familiar hymn to rouse the sleeping consciences of men and women who have sat unmoved and unconvinced throughout eloquent and earnest sermons.

We all love hymns. Most of us have our favorites, endeared, and one may say, without irreverence, sanctified to us by memories of bygone days.

It will be the purpose of this article, and of some succeeding, to trace the authorship and history of our best known hymns, both ancient and modern, and we believe that the study will emphasize still more their value and beauty.

Most ancient of the Christian hymns, apart from those taken directly from the Holy Scriptures, is the Gloria in Excelsis, or the Angelic Hymn, as it was called in the early Church, and which has been used in its present form since the middle of the fourth century, although fragments of it are found in still earlier writings. This hymn of praise did not always form part of the Communion Service, but for many centuries was sung at the opening of Morning Prayer. In 1552 it was placed in its present position in the Prayer Book.

Next in order of time came the Te Deum, the authorship of which is ascribed to St. Ambrose and St. Augustine. On Easter Day, in the year 387, Augustine was baptized in Milan by Ambrose, the Bishop, and there is a beautiful tradition that this glorious hymn of praise was first chanted antiphonally by the great Bishop and the young convert at that service. This may be only tradition, but it is an historical fact that the Te Deum was used as part of the morning service at Arles, in France, in the year 500. So, for almost fifteen centuries the Te Deum has voiced the praise, the faith and the supplications of all sorts and conditions of men in the Church. At the coronations of kings and emperors, at the services of national thanksgiving for perils averted and blessings bestowed, it has ever been heard. Great musicians have delighted in setting its words to exquisite melodies and harmonies, and great artists have pictured the glorious company of the Apostles, the good fellowship of the Prophets and the noble army of martyrs. At the concluding service of the Pan-Anglican Congress, held in St. Paul's Cathedral, London, on June 24th, 1908, it was in the Te Deum that the highest note of thanksgiving was reached: "We praise Thee, O God! We acknowledge Thee to be the Lord, Thine adorable, true, and only Son; also the Holy Ghost, the Comforter". So sang St. Augustine in the dim and distant days of the Fourth Century, and the same ancient words and the same ancient truths expressed the thankfulness and belief of that great congregation gathered from every quarter of the world fifteen hundred years later.

"So be it, Lord, Thy throne shall never,
Like earth's proud empires, pass away.
Thy Kingdom stands and grows forever,
Till all Thy creatures own Thy sway."

War-Time Resolutions

Penitence, sacrifice and prayer will win and end the war, say the great generals and admirals who are conducting it. Let us all do our "bit".

Pray daily for our country and our allies, using especially the penitential prayers and psalms.

Pray daily for our rulers and all [illegible] for and

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EDITORIAL

The Way, the Truth and the Life

If we had the power of exorcism, we would use it in casting out the statistical devil with which American religion is obsessed.

If there was one thing which our Lord failed to feature as a vital part of His Gospel, it was recording the number of souls which He converted, the size of the audience which He addressed, or whether His teaching attracted the multitude or dispersed them.

Our Lord was "the way, the truth and the life." "Narrow is the way and few there be that find it."

"Because I tell you the truth, therefore ye will not believe me."

"I am the living bread which came down from Heaven . . . . The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat. . . . . From that time forth many of His disciples went back and walked no more with Him."

I do not mean that our Lord was not sensitive to popular approval. He was as sensitive to it as every tender hearted man always is to the good opinion of his fellow-men, but I mean that our Lord preferred to suffer loneliness and misunderstanding than to sacrifice the narrow way to latitudinarian vagueness; or revealed truth to sectarian prejudice; or eternal life to pragmatic opportunism.

We have a word to say under these three heads.

"The way" is a phrase frequently used in the New Testament.

"I am the way."

"After the way which they call heresy, so worship I the God of my fathers."

"Narrow is the way that leadeth to eternal life."

Now the frequent interpretation of this last passage would seem to indicate that some people believe that the broadest minded of all men was advocating a narrow, pharisaical temperament as the Christian ideal.

It is a perfectly absurd interpretation. A study of the "Didache" (or Teaching of the Twelve), one of the earliest Christian writings, written in the second century, shows that the expression, **the way**, referred to the faith and practice of the Church.

Manifestly the analogy is to a path, which certainly does not lie inside of the man that is travelling, but outside of him; which is not something that he creates as he walks, but finds already prepared in order to save him stumbling through the wilderness.

If every traveller had to manufacture his own way as he walked, he would make mighty slow progress.

The path is prepared for us to save us unnecessary hindrance on our journey.

There are two paths, the one narrow, trod by our Saviour, first of all, and then by a small proportion of mankind.

The gate to this way is Holy Baptism, and the way is the faith and practice of the Christian Church which has been trod by her saints and confessors.

It is a simple path and therefore narrow.

The other road is broad, for it is made up of many paths, and when the traveller gets tired of one, he can step over into another. He is not committed to any particular path and it makes little difference which one he takes.

There are just two forms of religion—Christianity and Idolatry.

The latter sometimes worships gods of wood and stone, and sometimes those made of the gray matter of their own brains. Like the pagans of ancient Rome these household gods may be spanked or exchanged when they fail to suit.

A pagan can change his gods most readily, for none of them are real.

A Christian has only one way, and that narrow and unchangeable, because it is based on fixed facts and not on shifting opinions. A Christian could no more change his religion, because, for example, he didn't like the ritual, than he could change his mother because he didn't like the dress she wore.

Since it is based on facts, we cannot change those facts to suit our preference.

Truth is another aspect of the same principle.
It cannot be varied to suit the imagination.
But truth is a curious thing. You can, by getting hold of a fragment of it and refusing to accept the balance, so damage and distort it that it becomes a nuisance.

Take the vocations of men. Here is a Prussian General to whom the whole world is a military camp, and men are merely cannon fodder. To be sure military discipline is a fine thing in itself and in its place, but he makes it a monstrous thing which men despise and would rather die than submit to.

Or here is a Viennese doctor, to whom the whole world is a chemical laboratory, and the poor sick are merely automatic specimens for dissecting purposes. He may change a hospital from a house of mercy into a sort of experimental morgue.

Or here is an Italian priest to whom the world is a school of ecclesiastical politics in which the word of justice and truth is sacrificed to temporal expediency, and the Church a mere tool for political ends.

Or here is an American evangelist to whom the world is a place for him to utter war cries and count his scalps and call everybody a rascal but himself.

It is all one with the pharisaic spirit, "Those who trust in themselves that they are right and despise others."

To these belong many of the reformers, as well as many of the orthodox.

It is a state of mind, that, if the world is to be saved, it must be by that fraction of truth which they may have absorbed.

They take one feature of truth, like the human nose, and spread it over the face, until it is all nose and hideous.

Christ taught the whole truth and lost the sectaries who resented His unwillingness to subordinate the whole truth to their particular panacea.

But the American business man has introduced a new danger into the Christian faith. Like the rich man in the parable, he loves this world and wants it to grow. If he lives in a city of 50,000, he wants it to have 100,000; not that homes will be more comfortable nor society more delectable, but that the statistical devil within him may be satisfied as to population, bank receipts, and his own personal fortune, although the only really important rich man is the village squire.

The Church also feels this touch. It must show pew rents, souls saved, and confessions made.

No matter how sacred a soul's relations to God may be, it must be standardized and fitted into a statistical table.

The congregations are counted, not measured.

Moreover, the Church is a tremendous motive power. It must attach itself to all avenues of progress, civic, national, educational, social, political. Truly the Church is the greatest motive power in all history, but its function is to prepare men for eternal life; not primarily to convert them, but rather to introduce that leaven which, working secretly, leavens the whole lump.

There are just two things in the world that you can't advertize without ruining them both—a man's home relationships and his personal relations with Almighty God.

The business hand can so ruin religion that the more enormous it is, the more unsoluable it becomes.

A "Mission of the Incarnate Life"

ATTRACTED WIDE ATTENTION AND DEEP INTEREST IN WYOMING

A new method for Parochial Missions, devised by the Rev. Paul B. James of Torrington, Wyo., has been tried out with marked success in a mission in St. Luke's Church, Buffalo, Wyo., conducted by the Rev. Mr. James, assisted by the Rev. Rowland F. Philbrook of Glenrock and by the Vicar of St. Luke's, the Rev. Samuel E. West. Twelve scenes from the life of Christ formed the basis of both instructions and sermons, each of these scenes supplying the topic of one complete service of the mission. The description of the scene and of its function in our Lord's life and teaching, with brief comment suggesting the thoughts the event might have produced in His own human consciousness or in that of one or more participants or witnesses, formed a separate "exercise" each evening, the Missioner who was to read the lesson having this portion of the work assigned to him.

The following list of the scenes described, together with topics of instructions and sermons developed therefrom, will help to explain the method:

The first part is the scene, the second part the instruction and the last the sermon.

The Birth at Bethlehem—The New Birth (Baptism)—"The Infant Child in our Hearts."

The Baptism in Jordan—Confirmation—"Vocation."

The Wilderness Temptation—The Three Notable Duties—"Temptation."

Peter's Confession and the Transfiguration—The Incarnation—"What Manner of Men are We?"

The Cleansing of the Temple—Repentance—"Cleansing the Body of Christ and the Temple of the Holy Ghost."

The Last Supper—Holy Communion—"The Bread of Life."

The Betrayal of Our Lord—Sin—"Judas and Ourselves."

The Trial of our Lord—the Christian and the World—"Christianity and the World."

The Crucifixion—The Atonement—"The Captain of Our Salvation."

The Great Sabbath—After Death, What?—"The Communion of Saints."

The Resurrection—(Sermon only). Ascension and Pentecost—Priesthood and Sacrifice—"The Holy Catholic Church."

From the foregoing it will be seen that, in its descriptive portions, the "Mission of the Incarnate Life" employs a principle known to everyone who has learned how to make a Meditation, i. e., the **objective** delineation of a scene; that its general method is but an extension of that of the "Three Hours" service for Good Friday to other events in Our Lord's life; and that, in effect, it is a condensed presentation of the Christian Year. The events chosen for treatment, of course, admit a great deal of variation.

The advantages of the method appear to be: (a) Definite instruction in the life of Christ; (b) The linking of Christian doctrine and practice to their source in His life and teaching; (c) Emphasis on the **motives** which **produce** conversion more than on conversion itself as a subjective experience; (d) Dependence upon the silent preaching of Jesus Christ Himself in the hearts of the hearers, rather than upon the personal gifts of the Missioner; (e) General harmony of the method with the Church's system of teaching, eliminating the usual hiatus between a parochial mission and the "follow-up" work of the Parish Priest when the mission is over. It is too early for more than a general summary of results from the mission at Buffalo. These, however, may be noted: (1) Increasing interest and attendance, especially of men; (2) An unusual number of resolution cards signed and returned, most of them indicating serious thought, self-examination and prayer; (3) The clearing away of much misunderstanding about the Church and the Christian religion; (4) The awakening of several "lapsed" communicants; (5) The breaking down, especially among business men, of cynical indifference to the claims of Christ and the Church; (6) The discovery of several candidates for confirmation; (7) 20 per cent increase in regular subscriptions for the support of the Parish; (8) Promises secured from fourteen business men to make an "Every-Member Canvass."

Carry an Altar Three Miles Facing a Blizzard at Camp Grant

The work of the Chaplains and Secretaries of the Brotherhood of St. Andrew in war service at the camps in this country is less spectacular than that of the man who "goes over the top" at the front, but is none the less a trial of manhood. That the Chaplains and Secretaries stand the trial without flinching, and display no little heroism, is evidenced by the story which has come to our table of a trying experience undergone by Chaplain F. E. Wilson and Secretary Herbert W. Raymond, at Camp Grant, located near Rockford, Ill., who carried a portable Altar three miles through snow drifts, and in face of a raging blizzard, in order that a few men might receive the Holy Communion.

There are 25,000 men stationed at the camp, which covers 5,000 acres, and is a city of "magnificent distances". It was on a Sunday morning, at 6 o'clock, that the Chaplain and Secretary hastily dressed, in a room where the fires had been extinguished for hours, and the thermometer registered 14 below zero, and prepared to start on their memorable journey. The whistling of the wind and the swish of the snow and hail against the window panes, thickly covered with frost, indicated the severity of the storm raging without. In their heavy ulsters, they started for the mess hall, one mile away. The driving hail cut their faces as they floundered through great snow drifts, with bodies bent against the gale. A tin of oatmeal and a bowl of coffee gave the strength needed for the work ahead. Returning to headquarters, they paused to get warm and "screw up their courage" before venturing forth to the Chapel at the Base Hospital. They carried with them to the Chapel a dozen Prayer Books and a portable Altar, about the size of a large suitcase, made of thin wood, and within it all the necessary fittings. They took turns in carrying the Altar across the mile of windswept prairie, were almost blown off their feet, and at times buried waist high in the snow drifts. Reaching the Chapel, they found it empty. No one cared to brave the storm to receive the Holy Communion that morning. But these soldiers of the Cross were not disheartened. They had the joy that comes from duty faithfully performed. Warmed and somewhat rested, they started on their final two-mile struggle to the Y. M. C. A. Hut No. 2. The storm seemed to have increased in violence. The wind penetrated their overcoats, and the frozen snow struck their faces with a sharper sting, compelling them to walk backwards at times, and requiring them to dig their heels in the snow to keep them from losing their equilibrium. The comfortable headquarters beckoned them to turn back, and the 344th Regimental Exchange, which they passed, offered them a haven of warmth and rest; but they resolutely set their faces forward until they reached Hut No. 2, where a cheery welcome awaited them at the hands of the genial, warm-hearted Y. M. C. A. men, and, what was best of all, they found two "boys" in khaki waiting to make their Communion.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XX.

PREPARING THE SERMON

"Yes, indeed, I have often been aesked how I prepare my sermons. Pull up by the fire in this comfortable chair, and I shall try to tell you.

"Other people think, too, that writing so many sheets of paper full of words is the backbone of preparing a sermon. They have a dim idea that there are books filled with the necessary information, and that probably the hardest part is the mechanical effort in transferring the information to paper.

"Hard as that may seem, it is not the hardest part of the sermon. Ten pages of manuscript do not constitute a sermon any more than the possession of a music book constitutes a concert. The physical effort of writing is but the smallest element of the whole affair.

"The mental effort is harder, or it should be. To think about fifty different themes a year, with some degree of intelligence, is not a matter that one confronts lightly. For no real sermon is merely the conveyance of certain knowledge or information from one mind to another. If that were the case, the preacher would be merely a flat car, capable of transporting any kind of a load laid upon it. No, each sermon is a creation. It is like a fresh painting. The easiest thing in the world for an artist to do would be to hand you a canvas, a few tubes of color and some brushes, and say, 'Here is a painting, in the rough, as it were, but essentially every part of it'. You could gather a whole gallery of such paintings at any artist's shop. The painting is something different. It is not until the skilled hand, under the direction of the skilled mind, distributes the colors upon the canvas that you recognize the painting.

"So with the intellectual part of the sermon. It is not a disconnected and undistributed mass of information, handed out piecemeal. It is a coherent creation, in which the information, or knowledge, or wisdom, is spread upon the canvas of the mind, forming a picture, in which composition, drawing, lights and shades, color and brushwork, all have some relation to the central message or portrayal. One may read a dozen books before he feels sufficiently informed to prepare a sermon upon an important subject. Was it not said of George Eliot that she read a thousand books before she wrote 'Romola'?

"The intellectual preparation for a sermon may not always require such extensive study, and indeed most sermons cannot have such an extensive background, but it is quite clear that study, in the real sense, must precede the presentation of truth. Much of this work has been done by master minds, whom we can trust, but the sermon is not merely a section taken bodily from such a work, but is the result of our own mental saturation with the portion of truth which we try to present.

"But even this is not the hardest part of the sermon. That which perplexes and sometimes confounds every sermon writer or preacher is the relation of his sermon to human lives, human souls. You may write a brilliant sermon on the geography and physical aspects of Jerusalem, or on the essential doctrines of the Pharisees and Sadducees, or on the Trinity; it may be a sermon that has taken weeks of study, but when it is finished, you may wonder to what extent it will affect the lives of those who hear it. O yes, I know that it may be informing and interesting, and all that, and it will give you a reputation for scholarship, but it isn't really preachable in any vital sense.

"It is this limitation in sermon material that keeps the preacher in a quandary of thought throughout the week. It is hard, spiritually, to prepare to preach as it is hard to prepare to be happy. You try various expedients. You may take down your Bible and a commentary. You find a hard text and a lucid explanation of it. Granted that the people are interested in the text, you may find intellectual enjoyment, and so may they in hearing the explanation, just as the statement of a conundrum arouses our interest in the answer. But is not the effect of such a process merely the maintenance of an intellectual interest in a problem?

"Or you may read a big book—I mean big in the sense of dealing with a big theme. It may grip you, and suggest on page after page things which need our attention. Imagine it to be a book on social conditions. Here is a sermon on wealth, here one on poverty, here one on the social phases of our industrial systems. Your mind glows with great thoughts, and your soul is indignant with the failures of our civilization to meet its primary problems. Suddenly your mind goes to your congregation. They are to hear that sermon. You begin to feel that they are going to be oppressed with their helplessness in the face of such enormous problems, and that they will get the impression that they can do nothing alone.

"So you begin to study what one man can do, even though he does not understand the final outcome of such collective action, but must be like the weaver of rugs on the reverse side of the fabric, weaving according to a fixed rule, and not seeing the pattern in all its beauty and color until the rug is finished. So you reach out for some specific action or attitude for the individual, with just enough disclosure of the pattern to stimulate his interest in the result.

"Perhaps you discover such a concrete line of duty. Then you must find the power which will propel the individual to act. This brings you directly to those motives under which people act—self-interest, charity, patriotism and religion. But here is a danger. You are apt to develop a kind of unreality in the presentation, and to fall back upon abstractions which have but little weight with those who do act daily from motives that are immediate, and under the stress of conditions which are quite apparent.

"But just as you are sure that you have tightened every connection, so that the current flows from the more remote central power plant of high motive to the little motives of action, you begin to wonder whether, after all, you are overlooking the purely human side of your problem. You visualize your congregation again, and you realize their needs, the needs of their own souls, their need for comfort, for encouragement, for forgiveness, for charity, for sincerity, for unworldliness. Are you asking the wounded and unfit to arise and fight a battle? First, you will heal them. So you tear up your scorching pages about general needs that seem so remote, in the face of the immediate personal problem, and begin again.

"You determine to reach the unit first, and to prepare the man for the vision of service, to heal him, to change the centre of his spiritual balance from self to others, to Christ, and His plans for man.

"This seems a definite program, and you grasp your pen afresh. But as your words come, your mind weighs them, and the matter seems to be so speculative, or subtle, or unsubstantial, the ideas so abstract and etherial, that you wonder whether a man who daily deals with immediate problems, with cares of this world, with materials and figures, can grasp the spiritual relationships. So you will try to make the whole matter concrete. You will make the spiritual relation more real by giving it a significance whose bearing he can grasp. So you turn to the Church as the body of Christ, and by emphasizing the Church, duty to it, understanding of its functions, service in it, you transfer the whole problem from the world, as it were, to a laboratory, where the relation of forces and elements may be observed, controlled and made effective in a more convenient manner.

"Then your conscience begins to prick you. Can the Church so completely shelter a life that it is relatively free from world dangers? Or can it so absorb a life that it absolves it from world duties? No. You must find the relation between the two. So you begin to face the original problem again, not of the salvation of a soul in the Church, but the salvation of a soul in the world. All the things that are out of joint in the world become an issue affecting your sermon.

"So you see the problem. To write a sermon may seem easy. To solve the problem of setting the deepest relationships of human experience on paper, and then trying to write words, or a message that will bring real substantial power to a congregation is quite the hardest task that men ever undertook. You may inform their minds, you may interest them, you may entertain them, you may even hypnotize them, but when you try to convert, to recreate, to vitalize and to spiritualize them, you are dealing with such enormous issues, and such varied human spirits, that you are never really certain that what you write contains a single living, vital truth for them.

"This is the problem of writing sermons. Do you wonder that many a man finds it difficult to prepare one each week. His failure is often merely the expression of his insight into the magnitude of his task. Let him write a poem, an essay, a lecture, and he will know when he has finished it; but a sermon is a part of his very being poured into living words, and he does not know when he has achieved it."

Church Where Washington Worshiped Observes His Birthday

A patriotic service was held in St. Paul's Church, New York City on Washington's birthday, which was attended by over one hundred army nurses in uniform and a number of eminent persons. The New York Times states that the historic Washington pew was decorated with American flags, and was occupied during the services by Lord Aberdeen, William Lanier Washington, representing the Order of the Cincinnati, and Colonel Robertson Durham of the Gordon Highlanders. The Stars and Stripes with a color guard from Governors Island occupied a position at the side of the lectern, and the British Union Jack, with a color guard made up of Sergeants from the British and Canadian Recruiting Missions, was placed at the side of the pulpit. At the head of the middle aisle were the colors of the nurses. The service included prayer for the President of the United States, prayers for King George and the British royal family, for peace, for the army and navy, the sick and wounded, and for those who minister to them, and prayers "for the dead in Christ, victims of the war." Vicar Geer made a patriotic address, in which he told of the scenes in and around St. Paul's during the revolution, of Washington's habitual attendance at service.

"Washington as a soldier," he said, "won America from the most powerful kingdom of the world. Then, as a statesman, he turned a mob into a nation. Should we make an unworthy peace now, how could we in the hereafter meet Washington, Lincoln, and the women and children who went down on the Lusitania? But thank God, the possibility of an unworthy peace is past. The equal of the soldier in the trenches is the widowed mother in the tenement laboring over her washtub in order that she could give her son to fight for those worse off widowed mothers of France and Belgium."

Doubt is not something to be proud of. It is an enemy to be fought.—Selected.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. in Lent	Ezek. 20:1-44 Ecclus. 10:1-8; 12:24	Matt. 20:17-end	Isa. 54	John 6:27-69
M.	Jer. 39:11; 40:12	Luke 12:35-end	Ezek. 10	Rom. 8:1-15
Tu.	40:13; 41-end	13:1-17	11:1-12; 14-end	8:16-25
W.	42	13:18-end	12	8:26-end
Th.	43	14:1-24	13	9:1-18
F.	44:1-14	14:25; 15:10	14	9:19-end
S.	44:15-end	15:11-end	18:1-19	10
5 S. in Lent	Ezek. 36:16-end Micah 6	Heb. 10	Zech. 10	Mark 10:32-end

Judah is now in captivity. There could be no doubt about it. Moreover, the foolish optimism that even after the first captives had been carried away, persisted in hopes of an early return, must have given way to an appreciation of the stern realities of the situation, and of the wisdom of the advice of Jeremiah to settle down and make the best of the situation, looking only for deliverance after a couple of generations. The leaders of the people must have been ready to listen, at any rate, to what Jehovah would have to reveal to them through His prophet.

We have selected for the first lesson on Sunday morning that chapter in which Ezekiel points out the causes of the collapse of the Hebrew state, and the reasons therefor—God's gracious purposes to be accomplished thereby. Ezekiel's object is, first of all, to bring about a conviction of sin, and so he divides their history from Egypt on into five periods, each marked by flagrant disobedience to the laws of God. He would have them "loathe themselves in their own sight". But this is the dark background against which shines all the brighter the story of God's grace. For His Name's sake, He had brought them out of Egypt, and refused to destroy them in the wilderness, and would now restore them to their native land, after they had been through a period of judgment and discipline, as a result of which they would "know Jehovah" in His righteousness and His gracious forgiveness (cf. Ex. xxxiv:6-7). This chapter seems to carry out the thought of the Collect, that we who deserve to be punished may by God's grace be mercifully relieved, or "refreshed", and attention is called to the fact that by this selection the experience of Israel in Egypt, used for Lent one year ago, and the experience of Judah in exile, for Lent this year, are both brought before us in one view, just as the two redemptions are on Easter Day. As regards the New Testament lesson, the present scribe would make the confession that Matt. xx:17-end is an error, being parallel with the evening lesson for next Sunday, and, any way, inappropriate as a correlative for Ezekiel xx, some such chapter as John viii, Rom. iii:7, or viii, or Ephesians ii, being more suitable.

In the evening, the New Testament selection was made to give our Lord's discourse, based on the feeding of the five thousand, which is Gospel for the day, bringing out that He is Himself the true Bread of Life, while the first lesson is the chapter of Isaiah from which the Epistle quotes: "More are the children of the desolate than of the married wife, saith the Lord", and "their righteousness is of Me". In other words, more and better goodness results from the covenant of grace than from legalism.

For week day lessons, there are given in the morning the experiences of Jeremiah and of the remnant, after the destructoin of Jerusalem, continuation of course reading of St. Luke, working out of the Christian covenant in Romans, and Ezekiel's messages to the captives, bringing home to them their sins, and at the same time bringing the comfort of God's promised mercy in the restoration.

What Good Can I Get From Lent?

YOU CAN LEARN SYMPATHY FOR CHRIST

On every hand "your Lord is crucified." Men take His blessed name in oaths upon their polluted lips.

His Gospel of peace is despised in war-like hearts.

His example of purity is set aside for deeds of shame.

His commands are trampled beneath unholy feet; His promises are treated as idle tales; His sacraments are ignored as empty signs; His love is consumed in hearts aflame with carnal loves; His work is neglected for every other conceivable occupation of labor and pleasure. Behold the picture! Your Redeemer, crucified in our streets by these powers of evil.

Realize this to be a fact—a disgraceful fact—and it will cause you to set your face against evil, and cast your influence everywhere for Christ.

You Can Gather Good From THIS Lenten Revelation.

An Eminent Layman Dies at Boston

Mr. Charles G. Saunders, eminent lawyer and Churchman died at Boston on Tuesday, February 19th. He was well known throughout the American Church, having for many years been a Deputy to the General Convention from the Diocese of Massachusetts, taking an active part in its proceedings and on important Committees. He was Deputy to the Synod of the First Province, Chancellor of the Chapter of the Cathedral Church of St. Paul, Boston; a member of the Standing Committee of the Diocese and of the Diocesan Board of Missions, and served on several Committees, Commissions, and Boards of Diocesan Institutions. His death, says the Rev. Dr. Jackson of Fall River, Mass., removes from the activities of the Church Militant one of her most conspicuous leaders. Along the line of his profession, the law, he became so expert that throughout the country his counsel was sought, especially upon questions touching ecclesiastical law. A most genuine interest in the Church as an institution was accompanied by a vital sympathy and active co-operation. His learning made him notable by his quiet use of it. In the meetings of the Standing Committee of the Diocese I have been impressed with the quick insight, mastery of detail, serene open-heartedness, and a marked evidence of spiritual contact. One can well believe that in his wide acquaintance many received from him not alone the solution of mental problems but also, and frequently, the radiance and affection of a nature wonderfully blessed in inheritance and ability. Characters like his make one rejoice in the lives that build up the Church Triumphant.

POEMS Worth Preserving

THE RHODORA. ON BEING ASKED, WHENCE IS THE FLOWER?

Ralph Waldo Emerson

In May, when sea-winds pierced our solitudes,
I found the fresh Rhodora in the woods,
Spreading its leafless blooms in a damp nook,
To please the desert and the sluggish brook.
The purple petals, fallen in the pool,
Made the black water with their beauty gay.
Here might the red-bird come his plumes to cool,
And court the flower that cheapens his array.
Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing,
Then Beauty is its own excuse for being.
Why thou wert there; O rival of the rose!
I never thought to ask, I never knew:
But, in my simple ignorance, suppose
The self-same Power that brought me there brought you.

Written 1834.

(The Rhodora is a shrub of the Heath family, formerly regardeld as belonging to the Rhododendrons, but now placed in a genus by itself. It blossoms in May before the leaves appear, and has a charm that has won many hearts.)

It is expected that Sir John Willison, of Toronto, Canada, editor of the Toronto Globe, and M. Stephane Lauzanne, editor of the Paris, France, Matin, will speak at the annual Convention of the Diocese of Harrisburg, next May.

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FOUR LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

THE LORD OF HOSTS VS. THE WAR-GOD

There is one only God Who, since He is really God, works out unfailingly His Will for men in history, which Will, as revealed in Jesus Christ, is set unswervingly on righteousness, and wholly moved by love.

The Lord of Hosts Versus the War-God

(Continued from last week.)

III.

The second part of our answer: there is one only God and in Christ we know that His all-ruling Will is inexorably set on righteousness and wholly moved by love.

If we have come so far together on the way we have really made some progress. We may not have got clear of our difficulty. But at least we know better than we did what the difficulty is. Even though the path of faith is steeper and narrower than we had imagined, we see more clearly where it leads. That is the great point after all. Doubtfuless rather than doubt is the chief enemy to faith and hope. Darkness stealing down upon a wayfarer is what chiefly saps his courage. It brings with it nameless terrors and possibilities of danger. If there were only light so that he could see: then he might find a track, a trail, the mark of footsteps. Then he could hope again to make his way. It might mean hard and toilsome work. But if he could see what was about him, he could pluck up heart again.

There are multitudes of men and women in these days who mean to be more or less religious, who call themselves Christians, and go to Church, and, perhaps, say their prayers, and yet have no real idea of God at all and have never come in sight of the majestic Christian creed. They have no notion what it is based on and what it really teaches. It is patheticallly common to hear such people say that the War has quite destroyed their faith. What has really happened is that the War has shown them that they had no faith to start with. When the first shock and challenge came to test their faith, there was nothing there.

So we have made some progress, in that we have looked the horrid creed of Paganism squarely in the face, and in spite of its plausibility and weight of evidence, have seen it to be impossible and diabolical. It means something that we now know that we must have a faith more worthy of divinity and of us: more adequate to solve our questions and to heal our wounds. Faith, true faith, asks of us more than we expected, but not more than we are now prepared to give. What, then, of the Lord of Hosts? What is to be said for Him? What are the grounds of faith in Him?

Well, there are two chief grounds of faith in Him: two which include all others. First, there is the witness of the human heart and mind: an ideal of God which must be satisfied if we are to believe in Him. Secondly, there is the revelation made in Jesus Christ.

As to the first, let me say briefly what I mean in a figure or parable. Every lock must have a key to fit it, or the door which the lock closes cannot be opened. The human mind, in its widest sense of intelligence or apprehension, is locked in behind a door. Any truth that knocks for entrance must come provided with the proper key. Else it cannot be understood. This is why we call some things rational or reasonable, while we say other things are nonsense. The idea that two and two make five: that there is a fourth dimension: that we are not free; that there is no such thing as right or wrong: these ideas are without meaning for us. We are so made that it is not really possible for us to think them true. They are the wrong shape. They do not fit the lock.

So with the idea of God. What it it that has destroyed Paganism? What is it that has made Olympus, with its crowd of varied gods and demigods, a fairy tale, a mad delusion? Why, simply the fact that we have learned more clearly what we men and women must mean, if we mean anything, when we speak of **God** at all. These Pagan myths are empty dreamings. These Pagan deities are not gods, but only projections or shadows cast upon the clouds by men's pride and self-sufficiency. The throne of true Deity was empty, or at least completely veiled. Having no real God to worship, men were vainly offering their worship to their own swollen images: they were worshiping, not God at all, but **supermen,** just as men are doing now. For the word of **God** on our lips must mean absolute, uncompromising Lordship, One all alone in Majesty; the Cause, and Maker, and Truth, and Goal of all that is: One Who holds Heaven and earth in the hollow of His hand; One Whose will is perfectly effective, and upon Whose will each separate creature, animate or inanimate, is hourly dependent.

Now there is nothing so far to prove, or even to make it probable, that God exists. But there is the certain truth that, **if there be God,** He must be One and only One, and Lord of all. For such a God alone brings with Him the key that can unlock the shrine of faith.

I have said that there is no proof here that God exists. Obviously not. Multitudes have disbelieved in Him, and disbelieve in Him today, just because He must mean so much if He mean anything, that they despair of ever finding Him. They have brushed away the crew of pigmies strutting about on the great stage, and calling themselves divine. They know these to be lies. But there is a veil over the Heavens where God's throne is. They are in doubt.

And yet the instinct, and the longing will not down and will not die. "Like as the heart desireth the waterbrooks, so longeth my soul after thee, O God. My soul is athirst for God: yea, even for the living God: when shall I come to appear before the presence of God?" "O that I knew where I might find him, that I might even come into his presence." So speak not the psalmists and prophets of the elder Church, but all the best and noblest of our race, as, like children, they turn towards home, seeking their Maker and their Father.

And this restless longing is no superficial thing. It lies at the roots of our nature. Nothing can kill it save its own deliberate suicide. Chaos, disorder, was and tumults, death and sorrow, the very signs which make against it, do but stimulate and strengthen it. All other instincts and intuitions are small and shallow in comparison. Men will not let it go. They cling to **faith in faith,** even against evidence. They cry to God to show Himself—to justify their great idea of Him: to prove it true. They will not believe it only a delusion. They would not and could not have arrived at it unless God had wrought it into the stuff that they are made of: unless it were the hallmark of His workmanship. In a striking modern phrase, they are "willing to bet their life there is a God." There, then, is the first foundation of belief in the Lord God of Hosts: there is the testimony of our first witness.

Secondly, there is the revelation made in Jesus Christ. I must be brief and deal only with what is immediately important. The following lectures, God willing, will supplement what is said here.

Notice, to begin with, that our Lord came in due course of history. His coming marks a point in a well-defined development. He founded no new or singular religion. For Christianity is not at all **one** religion among **many.** So to regard it is to miss the very point of its real claim. "God is in Christ reconciling the world, **His World,** unto Himself." That is the real Christian faith. Christ came to make known the one and only God, the true and liying God, to the whole race of men. He came to confirm and complete human faith in God. That is the substance of His teaching. "No man cometh unto the Father but by me." That is the claim. And Christ built upon foundations already laid: first, upon the inner witness of the human heart, in its search for, and need of, God, of which I spoke: and then upon the historic foundation of the Jewish faith, of which we have the record in the Old Testament. He takes it all for granted. He implies in all His teaching just what His Church has always held and taught, that the Jewish faith is for all time the primary and necessary school of the spiritual knowledge of the one true God. He insists that all which the law and the prophets, and the psalms say of God is to be believed. He brings it all to its completion, "I came not to destroy but to fulfill." Those are His words.

Least of all does He destroy or tamper with the great idea of God as the one Lord, Creator and Governor of all that is. The Lord God of Hosts of the patriarchs and psalmists: the High and Holy One Who inhabiteth eternity, of Whom the prophets tell, "Who hath measured the waters in the hollow of His hand and meted out heaven with a span and comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance; with Whom the nations are as a drop in a bucket; Who bringeth the princes to nothing and maketh the judges of the earth as vanity;" He, and none other, is the God Whom Christ proclaims, Whom He reveals, Whose Kingdom He sets up on earth. That is precisely the wonder of His message, the secret of His magic power over the hearts and minds of men. Christ says that God is love, and He means **God,** and nothing else or less than God, when He says God. He says that God is Father, and He means the Lord of Hosts when He says Father.

Brethren, bear with me if I speak plainly here. Those teachers (and there are many of them: their teaching is, in fact, the very pith and marrow of much that we call "pacifism") who tell us that the God of Christ, the Christian God, is **not** the supreme Lord of Hosts, **not** the Almighty, **not** the Governor of men, **not** the unquestioned and unrivalled Will of the whole universe; but is rather a mild, benevolent and indulgent Being, with excellent intentions but pathetic incapacity; unable to prevent war, and doing nothing about it while it lasts; feeling no great anger against sin, no hate of evil; caring not over much for righteousness; willing to compromise with cruelty, falsehood, lust, treachery and pride, if only so there may be peace. Men who so teach and so believe are mocking religion, for they are denying God, and they are false witnesses to Christ. For these teachers leave God's throne empty. They leave righteousness without a champion, and sin without a judge. Christ begins with, comes from, Him Who sits upon the throne. His very message is that God is God, though the earth quake and the rocks are rent and men's hearts are failing them for fear.

Calmly guiding all things towards His own freely chosen goal: meeting each headlong rush of evil; reaching down into the very heart of sin and sorrow, and finding there instruments of His own blessed Will; making all things serve His purpose; perfectly at home upon the battlefield; disposing all the isues; never baffled; never wavering; but ever set on righteousness and always moved by love; that is the meaning of the Christian's God; that is the background and the setting of the Christian Gospel.

That is the background. And in the foreground, here on this earth, in veritable human flesh, Christ comes to win us for, to bring us to, this One Almighty Father. Not because God is so weak, but because He is so infinitely strong, does He speak to us through baby lips and call to us from a cross. Not because God's hold is so precarious, and His Will so dependent upon ours, but because He made us all, and owns us all, and loves us all, does He plead with us, and leave us free to love Him or to spurn Him as we will. None but the Lord of Hosts would dare to do it, could afford to do it. But He, the **Lord of Hosts, in doing it, is seen to be more than ever God.**

This, then, is the Christian faith in God. Christians are they who have known and believed all this. They have taken Christ at His word. They have found in Him the great "Amen" to the witness of their nature. They believe, indeed, that He first put the inner witness there and now has come Himself to confirm and seal it. And so, in calm assurance, no matter how the heathen rage and the people imagine a vain thing, the great words of old are on their lips, as the one thing they are sure of: "The Lord of Hosts is with us: the God of Jacob is our refuge."

(To be continued)

A Unique Commendation

Every mail brings a goodly number of renewal subscriptions; but, better still, splendid commendations for THE WITNESS, that show how our weekly visits stimulate, help and please.

Among them all, here is one that speaks volumes and is unique:

"HERE IS ANOTHER DOLLAR FOR YOUR CORKING GOOD PAPER."

Thank you all.

THE PUBLISHER.

"Aye, Aye, Sir! Till Christ Comes"

The Porish Record of TrinityChurch, New York, states hhat week day services have, very generally throughout the Parish, been held as usual at the regular hours. At such time as this, devotion and supplication should be intensified and increased; by maintaining the regular public services, for the worship of God, under physical difficulty and the privation of certain creature comforts. This is not a time for men to neglect the assembling of themselves together for public worship, upon the Lord's Day or week days. Trinity Church enjoys a world-wide reputation for the maintenance of daily services. In the volume of the"Christian Ballads," of Bishop Coxe, published in 1840, a poem, "Old Trinity," is included; attached to which is the following note: "Easter even, 1840. At this time, the old edifice having been completely pulled down, the Church yard of Trinity was indeed a strange and desolate sight for New Yorkers, by whom old Trinity was usually regarded as a sort of Tutelar, The intended Church will be the most magnificant Christian temple in America; and the daily service will, probably, arise there, till Christ comes; a perpetual witness to Wall Street, and the whole metropolis, that they cannot serve God and Mammon." To Arthur Cleveland Coxe, the saintly poet-Bishop of the American Church, called to the Greater Life, we are ready to make reply: "Aye, aye, sir, till Christ comes."

OUR CHILDREN'S CORNER

AWAKENING OF LADY VIOLET

If you are quiet and attentive when you go out into the garden next Spring, you may hear many things you have never heard before. And even though you should hear nothing, you can understand, of this you may be sure. The trees, and the breezes, and the flowers, the butterflies and the bees have a language of their own, and talk to each other all the day.

This is what happened in my garden on a Spring day, once upon a time:

A violet peeped out from under a brown elm leaf and looked about the garden. The day was soft and sweet and warm, and the sunshine beamed brightly into the face of the little flower-child as she peeped out from under one corner of the brown leaf. "Tell me," said Lady Violet, in a tiny baby voice, "Tell me what was it wakened me up when I was sleeping so soundly?" "It was I," whispered the south breeze, "I woke you up. The morning of the year has come once again, and all your friends and neighbors and playmates have been awake these many days." "Am I the last to open my eyes this year? I have always been first." "Yes," said the south breeze, "you are the last of all." "But I cannot hear any one talking, nor can I see any one," replied Lady Violet. "If you would come out from under that old leaf, you could hear them, and see them, too." "But I can't get out. I have been pushing and pushing and pushing, and I simply cannot move it. Why don't you help me?" "I will help you," said the south breeze, and gave a puff, then another puff, and away went old Mr. Brown Leaf, and Lady Violet felt the warmth of the Spring sun. It felt so good to her, and she looked up with tears in her eyes. They were not real tears, though, just drops of sparkling dew.

"I am so glad that another day has come," said Lady Violet, "and that I can see the sun, and the grass, and the trees, and the butterflies, and all the other things that make a violet's life so full of joy."

The sky was very blue that morning, and through the trees and shrubs and vines came little streams of sunlight. To Lady Violet's eyes, filled with the dew, the whole garden became one great rainbow. Then she dried her eyes and smiled, and nodded her head to the south breeze and said: "I am so, so glad that the morning has come at last. I have slept so soundly and for so long a time." And it was morning truly, the great, glad morning of all the year. Winter, with all his cold, had gone, and it was God's sweet morning for all the flowers. It was Spring.

The First Indian Soldier to Die in the Great War

The Rev. Philip Delora, Indian Priest, of St. Elizabeth's Mission, Wakpala, S. D., gives the following beautiful account in the South Dakota Churchman, of the death and burial of the first Indian soldier to die in the present service of his country:

A young man, twenty-two years of age, whom I baptized on a Christmas day, 1896, joined the army, was called to Camp Riley, Kansas. He died there on the second day of January, 1918. His body was shipped here to Wakpala on Sunday, the sixth of January. The body was taken to his own home at Flying-by's Camp, Standing Rock Reservation, South Dakota. I was called to conduct the funeral service so I went there on the morning of the seventh; found many people gothered who went to show their respect to this young man's body. His old father, and mother and sisters, had a very deep sorrow. During the service the few words of comfort seem to have had effect upon their hearts, they gaining strength from them. Flying-by's people were so kind,—providing a lunch to the outsiders who came to attend the funeral. Some of these people came from about fifteen or twenty miles, though it was snowing and cold; but the people did not get discouraged. That they attended this funeral, showed that these people loved the boy most for two reasons. First, the boy was a very good boy up to his death; secondly, because he obeyed the call of our government. These two reasons people had respected and honored very highly, which they proved by their conduct and the willingness of their attention.

The body was taken out. A farmer in charge of Wakpala carrying the United States flag walked ahead, then came the clergyman. The body was carried by twelve young men, who are all drafted men, six at a time. Then the parents, and a long procession after that—there must have been about two hundred and fifty people. When they opened the coffin so that the people might see the boy wearing his United States uniform, he was wearing also an Episcopal Confirmation cross. Then of course service—that part of it—is through, so beautiful.

This teaches me the Father in Heaven working upon the Indian hearts through His Church institutions with the Holy Spirit, will tame any man. When a man is tame he has the same love toward God it seems to me as the Son of God had for the Father. Because he is a tame man, he is brave, he is true, and he is pure, —same meaning as red, white and blue, of the United States flag. So there is no power on earth that can make a man tame. If a lion is to be tamed, it can be done by man, but man cannot tame man. Man can be tamed by the love of God, the action of the Saviour, with the Holy Spirit.

So what the Indian most needs is the Church teaching—better means than any other. I think this young man pointed his finger to a road to good Christian people in general—also to heathen people—showing the Way more effectively than any other young man up to this date. This is the first Indian young man , being a soldier, who has died in his country's service. Faithfully he did his duty and his body came home. Everybody who knows it seems to have accepted it in a reverent way. His name is Isaac Patesni.

St. Augustine's Normal School and Collegiate Institute, for colored students, conducted by the Diocese of North Carolina at Raliegh, will celebrate its fiftieth anniversary next May.

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Chaplains I Have Met

In broad daylight, out on No Man's Land, there lay a body of wounded Tommies. They had fallen in a counter-attack meant to punish the Boche for a surprise visit paid that morning. In an occasional lull in the roar of guns you could hear a voice calling for water or the scream of a man maddened by pain. But the enemy were on the alert. To go out after them would be little short of suicide. There is always a bullet for a man who appears in the light of day.

But bullets had no terror for the Padre.

This particular priest belonged to the Church of England. Unless my memory tricks me, his name was Dalton. But he can be found in the list of the honored: he was the first V. C. of his cloth.

Disregarding all warnings, he crawled over the parapet, seized one wounded man, and dragged him to safety. When he appeared the second time, the Boches were ready. His audacity probably had kept them quiet at first; but now the bullets began to fly. He got his second man back, and his third and fourth, before he came to a case so badly wounded that it was impossible to handle it as roughly as the others. This Tommy was lying on the edge of a shell crater, and as the Padre bent to tend him, he himself was hit by a bullet, and for a moment he collapsed beside his charge. But he recovered quickly. Then, still clinging to his burden, he managed to crawl down into the hole.

All day they lay there, until the sun went down, when help was sent out to him and his companion.

It comes easy to picture the Padre going his rounds of the hospital, cheering one man, consoling another, administering the last services to a soldier in his last agony. Extremely tiresome and trying work this can be, too, when a convoy of five or six hundred cases arrive and there is only one Padre of each persuasion to attend to all. And yet, this is the least onerous and certainly the least dangerous of all his duties.

To any man who has been in France it comes more easy, because it is more familiar, to picture the Padre walking up and down the trench, giving a cigarette or a slap on the back to some one who needs sympathy, reassuring one man as to the validity of that hastily made will, telling another not to worry—he'll see that his mother gets the news. He is well named the Padre, for he is the father of all, whether he be Protestant or Catholic. And his children turn to him most of all just before an attack.

Suppose the order to "go over" has been given for 4:30 a.m. The previous night the men begin their preparations. They tell a story of one Catholic priest, who for seven consecutive hours sat in a wood close to the firing line, hearing the confessions of his men. And all the time the shells were crashing overhead.

It was the small hours of the morning when he was through with his duty, but his work was not yet done. Before five he was in the first-line trench, ready to say mass and administer communion. I have seen nothing more impressive than these ceremonies at the front.

Try to picture, if you can, the little altar on the firing step, or on some piece of wood hastily slung across the traverse. At this is the priest, and round him are his people, some grim, some smiling, some nervous, some calm, praying to the God whom they expect any moment to face. Truly war brings men close to the realization of life and death.

The attack begins. Where is the Padre? Gone behind to a place of safety to await the result? By no means! He still sticks to the front line. If his men are beaten, all the more need for his presence. If they win, there are still the wounded to attend to.

Of course, some people will tell you that the clergyman's very calling should teach him to hold aloof from the business of war. One parson, to whom I was speaking recently about the fighting, declared:

"I don't think of it. I simply pray for peace."

But, unfortunately, the war is a fact, and one that cannot be ignored. Likewise, it is a fact that thousands of men are going through agonies both mental and physical, and that through no fault of their own. Are they to be left unaided in their suffering?

But to come back to the fighting "men of peace."

It is true they get a Captain's or a Lieutenant's rating when they join the forces and the not too generous pay that goes with that honor. But what do most of them give up for it?

There was Canon Hannay, whom I met when I was stationed near St. Omer. Americans will probably remember him best as George Birmingham. He had given up the Deanship of St. Patrick's Cathedral, a rich and important benefice in Dublin, to live in the mud and smoke of Flanders. And there was the Bishop of London, that slim, strong figure whom we now remember best in his trim khaki uniform. And there are the hundreds of others, Catholic and Protestant, who have given up livings equally lucrative to join not merely as Chaplains but oftentimes as privates in the ranks. It has been estimated that between 20,000 and 30,000 priests, once expatriated because of their religion by an atheist French government, are now fighting as poilus for France.

I am afraid my picture of the Padre has been dark, painted on a gloomy canvas. Like every other, though, it has its lighter side too. All fighting life is not grim.

They tell this story of an encounter between a Padre and a sentry:

"Who goes there?" demanded the stern one.

"Chaplain," sang out the other.

"Pass, Charley," came the quick reply.—Every Week.

A Suggestion for the Bishop White Prayer Book

A Brotherhood of St. Andrew Secretary Calls Attention to the Importance of Having the Burial Service Included in the Volume.

Many suggestions come from the men engaged in religious work in the camps. Some are good, some bad, some indifferent.

But all are interesting.

Walter F. Poole, Camp Secretary of the Army and Navy Department of the Brotherhood of St. Andrew at Ft. Oglethorpe, Chickamauga, Ga., suggests that the Bishop White Prayer Book would have an additional value to the men in the field if it included the burial service.

"One Chaplain told me that he could use the Bishop White Prayer Book if the burial service was added," Mr. Poole writes. His command is about to leave for France. Once the regiment is at the front, the burial service will be read frequently, and many of the enlisted men will need the Prayer Book to follow the service at the grave.

"Perhaps this will be the first time in years that many of these soldiers have opened a Prayer Book. When the men return to camp, impressed by the solemnity of the service at the grave of their fallen comrade, it is likely that they will turn to the other pages and seek the comfort which the little Book holds."

The suggestion is a good one; so good that it was acted upon before Mr. Poole made it.

The service for the burial of the dead is included in the new edition of the "Prayer Book for the Public and Private Use of our Soldiers and Sailors."

Thousands of Uncle Sam's fighting men will carry these little volumes when they go "over there" to make the world safe for democracy.

The Turk Leans Toward Christianity

This war has so vitally shaken the very foundations of the Mohammedan faith that even the Turk leans ever so gently toward Christianity. This was the keynote of a sermon by the Rev. Charles T. Riggs of Constantinople, says the Springfield Republican.

"Mohammedanism found its origin in a corrupt Christianity when Mohammed first began his career in Arabia," said Rev. Mr. Riggs. "The crusades were no credit to Christianity," he continued, "and were utterly unsuccesful in accomplishing the object for which they were intended, the rescue of the Holy City." He defined present-day Mohammedanism, as a combination of good and bad, with the character of Mohammed as its worst feature. He spoke of the present war in the Orient and the attempt of the Sultan to call a Holy War, inciting 200,000,000 Mohammedans of the world against the enemies of the faith. This attempt proved a sorry fizzle.

"The Turkish army," he said, "which should have been the vanguard of this Holy War, is composed of all kinds and conditions of people. The soldier looks to his right and finds himself fighting side by side with an Armenian, behind him a Jew. He is told that he is not to fight the Austrians, for they are his friends. The Germans are his friends too. And he finds himself face to face with the Mohammedans of England; and he wonders. For he knows that England has protected him for centuries against the Russians. And he says to himself, what kind of a Holy War is this anyhow?"

Although Mohammedanism is making great progress in Africa it is decadent in Turkey," said Mr. Riggs. Other nations besides Turkey will not acknowledge the supremacy of the Sultan. "The so-called pan-Islam menace is a myth. There are unmistakable signs that the Turks are turning away from their religion." He told of the visits of two young Turks to the American mission in Constantinople just before he left, at a time when the mere mention of Christianity seemed to court a death warrant. They told him secretly that they believed the teachings of Christ led to truth and spiritual salvation. Yet they dared not declare it openly, as did a teacher at the International College."

Urging the Bishop of Quincy for Congressman

Bishop Edward Fawcett!

It is a mighty good sound to the ears of thousands of persons in Western Illinois.

How would Congressman Edward Fawcett sound?

The above is an introduction to an article which appeared in the Quincy Daily Herald, under date of February 11th, commenting upon a growing movement to make Bishop Fawcett the nominee on the Democratic ticket in the Fifteenth Congressional District of Illinois. The Herald asserts that "Congressman Edward Fawcett" would sound mighty well to a good many people in the Western part of Illinois, so well, in fact, that they believe he could sweep the old Fifteenth Illinois district, despite the fact that it has a Republican majority of from 5,000 to 7,000.

Is Bishop Fawcett a candidate for Congress? He is not. Will he make a hard fight for the congressional nomination? He will not. Will he make the campaign, if nominated by the Democrats on a straight-out Woodrow Wilson fight-the-war-to-the-finish and stand-by-the-administration platform? He probably will. He will, if convinced that he can thereby become of the greatest service in putting into definite form the principles for which he stands. Naturally, he is rather backward about committing himself on such an important step in his career. Scholar that he is, he wants to consider every side of the question before making any decision. He is, by no means, an office-seeker and the movement to nominate him for Congress came as the greatest surprise to him. But once in the race, watch out for him! The fighting Bishop will become the fighting champion of Americanism on the stump, and where's the man who can stand up against him?

It is known to be a fact that many of the most prominent and influential Democrats of this county and district have urged Bishop Fawcett to accept the nomination and oppose Edward J. King. The Bishop has been most outspoken in criticism of Mr. King for his anti-war and anti-conscription votes and his decision at the time when the nation should have been united on the greatest problem that ever faced it. The Bishop has been the most outspoken champion of out-and-out Americanism in this section of Illinois, and gradually the sentiment has grown that he would be the logical man to oppose Mr. King. He is probably the best known man in the district and would make a candidate around whom all those forces who believe in fighting the war to the finish could rally with confidence that the Fifteenth Illinois would be represented by one of the biggest men in Congress. The Fifteenth Illinois needs a man of Bishop Fawcett's courage, vision, intellect and standing.

At any rate, many of the biggest men in Quincy today are talking Fawcett-for-Congress. If Edward J. King is renominated they think that Bishop Fawcett is the logical man to make the race on the Democratic ticket. In addition to Democratic support he would appeal to every voter in the district who believes in his sturdy and outspoken type of Americanism.

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord.

Would Excommunicate Those Who Introduce Enormities in Warfare

The Rev. Edmund Walters of Los Angeles, offered the following resolution at the annual Convention of the Diocese of Los Angeles, which was referred to the Bishop.

"That it would be in strict accordance with Holy Scripture as interpreted by the Holy Catholic Church always, and in all branches of the same, for the hierarchies of the Church independently or, were it now practicable, collectively, by decree of General Council.

To condemn publicly: the pseudo-philosophy of brutal force and fiendish cruelty advocated, even in Germany alone, by over one hundred noted authors or pastors.

To excommunicate the ministers of Government of such nominally Christian nations as have introduced such enormities into warfare, solemnly delivering them over to the penalties of Divine judgment in the world, so that possibly they may learn not to blaspheme and be led to repentance and restitution, and may thus escape condemnation to the otherwise certain and awful penalties of an aeonian hell.

To urge upon all Christians the duty of praying for all such malefactors, persecutors, and murderers, whether the wicked philosophers who have inculcated such hellish doctrines, the emperors, statesmen and commanders who have ordered such infamous acts of the brutalized soldiers and sailors who in many cases willingly, and in all cases, wrongfully and cowardly have committed them."

The Cook or the Book—Which?

The Rev. J. J. D. Hall, Superintendent of the Galillee Mission, a Church institution, at 823 Vine St., Philadelphia, has published a unique tract full of "pep" and sound reasoning, under the above caption, which has attracted wide attention, and brought to his desk hundreds of commendatory letters from all over the world. "Cook-Stove Apostacy and The Cooking Squad vs. Praying Band," is a sub-head to the tract which we print in full:

The early Church**prayed** in the **Upper Room** the Twentieth Century Church cooks in the **Supper Room!**

Today the **Supper Room** has taken the place of the**Upper Room!**. **Play** has taken the place of **Prayer,** and **Feasting** the place of **Fasting.**. There are more **Full Stomachs** in the Church than there are **Bended Knees and Broken Hearts.** There is more fire in the **Kitchen Range** than there is in the **Church Pulpit.** When you build a fire in the Church kitchen, it often, if not altogether, puts out the fire in the **Church Pulpit. Ice Cream** chills the fervor of **Spiritual Life.**

The early Christians were not **Cooking** in the **Supper Room** the day the**Holy Ghost** came but they were **Praying** in the **Upper Room!** They were not **Waiting** on **Tables,** they were **Waiting** on **God.** They were not **Waiting** for the fire from the **Stove,** but from the **Fire** from **Above.**

They were **Detained** by the **Command** of **God,** and not **Entertained** by the**Cunning** of **Men.** They were all **Filled** with the**Holy Ghost**, not **Stuffed** with**Stew** or **Roast.**

O, I would like to see the**Cooking Squad put out,** and the **Praying Band** put in. Less**Ham** and **Sham** and more **Heaven.** Less **Pie** and more **Piety.** Less use for the **Cook** and more use for the **Old Book.** Put out the fire in the Church kitchen and build it on the **Church Altar.**

More **Love** and more **Life.** Fewer **Dinners** and get after **Sinners.** Let us have a Church full of **Waiters, Waiting on God,** a Church full of **Servors,** serving **God** and waiting for His dear **Son** from **Heaven.**

Novel Religious Ideas Permeate Camp Pike

The Church is in Camp Pike and it is the desire of its representatives that anyone having relatives or friends there should send the names of the soldiers, with their Company and regimental address, at once to Mr. G. A. Kenderdine, Secretary of the B. S. A., 509 Scott St., Little Rock, Ark., who states that personal of men in the camp changes rapidly and "The Master's business requires haste." We have received from Mr. Kenderdine the following newsy communication covering the religious work at the Camp:

The Camp is situated eight miles north of Little Rock and there are approximately 33,000 men quartered there. For the most part they are from Western or Southern Dioceses where the Church is not strong and we have no means of knowing how many Churchmen there are here, but we estimate from three to five hundred. With no religious data and a constantly changing personnel one labors at a disadvantage, but we are endeavoring to plant the banner of Christ in the thickest of the fray.

Mr. B. F. Finney, General Secretary fo the Brotherhood of St. Andrew met Mr. G. A. Kenderdine of Trinity Parish, Iowa City, Iowa, who had been selected as Secretary for Camp Pike, in Little Rock, January 10th. We came in with a blizzard and for nearly three weeks, snow, slush and ice made the roads almost impassable but we waded through. Already some work had been done and with the splendid sympathy and aid of Bishop Jas. R. Winchester of Arkansas, Suffragan Bishop Saphoie and the local Clergy we felt from the beginning we were among friends. The only places available for religious services in Camp are the Y. M. C. A. Buildings, and these are open to all denominations for general religious exercises, but not for distinctively sectarian gatherings.

We have, however, secured permission to celebrate the Holy Communion according to the Rubric and, since January 10th, there has not been a Sunday without a celebration in camp.

The attendance, while necessarily small at first is growing and as the time and place become generally known we anticipate a large number of communicants. Besides this distinctively Episcopal service we participate in Bible classes, address religious meetings informally and do personal religious work.

The Rev. Chas. F. Collins of Jonesboro, Ark., is the Voluntary Chaplain under the War Commission and a splendid man for the place. He has had four years experience as Chaplain in the Arkansas National Guard, was with the boys on the border and is a splendid mixer, and indefatigable worker, a good Churchman and withal a Missionary, distinctively a man's man.

There is no means provided for either Chaplain or Brotherhood Secretary to get about camp save by walking and when you realize that the camp covers 4,000 acres you may have some idea of the magnitude of the task. A car is badly needed, not only to carry us but to help men here and there and to bring them for Communion, Confirmation or Baptism. The Secretary's work is manifold and varies from writing a will for a soldier to organizing Bible classes, teaching classes in History, arranging literary entertainments and especially organizing Christian groups of men in the Barracks under the rule of daily prayer and service.

Sometimes when one looks for concrete results the work is discouraging but we are sowing the seed and abo above all letting the men know the Church has not forgotten.

A very dangerous heresy is permeating the army, viz. that if a man dies fighting for the Allied cause he is saved irrespective of aught else and another pernicious error is that attendance at Y. M. C. A. meetings and entertainments is "a good enough" religion for any man.

The "Y" does not teach that. It is doing a wonderful and splendid work but many men are saying just that. So there is a field for the Church after all.

Many good Churchmen are here as Y. M. C. A. Secretaries; Rev. B. E. Brown of Tarboro, N. C., M. Lockhardt of Batesville, Ark., Verne Stover of Little Rock, Paul Kercher of New York City and Ven. D. E. Johnson, colored Archdeacon of Ark., are all engaged as Y. M. C. A. men, besides one or two Laymen.

Wyoming Notes

A new Branch of the Junior Auxiliary has recently been organized at Jackson. It is composed of fifteen girls, under the leadership of Mrs. M. Belknap Nash, wife of the clergyman in charge of St. John's, Jackson. This new Auxiliary is already working energetically for the Cathedral Home for Children.

Church people of Wyoming felt a special interest in the consecration of the Rev. LeRoy Harris, D. D., as Bishop Coadjutor of Marquette on Feb. 7th. Bishop Harris has many friends in this District, as he was at one time Rector of St. Mark's Church, Cheyenne. The best wishes of his former parishioners go with him for a long and useful life in the Episcopate.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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NOTES FROM THE MISSIONS HOUSE

A RESIDENT PHYSICIAN FOR ANVIK.

The Rev. John W. Chapman, D. D., writes from Anvik, Alaska, that the Bureau of Education is considering the possibility of assigning a resident physician to Anvik. He feels that this is likely to be done if the Mission can provide a residence for the doctor. Dr. Chapman believes that this should be done as quickly as possible, "in order to consolidate our gains." He is about to call upon the people of Anvik and the vicinity, both white and Indian, for help in building the house, and believes that they will respond to the call. "It is evident," he says, "that with a little help from home, we can make it a credit to the Mission. We shall have to buy paint, hardware, building paper, etc., and if the work is done gratis we may find it best to feed the workmen. Something like $500 will be necessary to enable me to do all satisfactorily."

It is not clear just why the Bureau of Education should be willing to assign a doctor to Anvik, and apparently unwilling or unable to provide him with a residence. The advantage of having a resident physician, both from the point of view of safeguarding the health of the Mission staff and enlarging the work of the Mission among the Indians would be great. At present ,the nearest physician to Anvik is over 100 miles away, and the nearest approach to a hospital is more than 200 miles away. During the past summer, Dr. Chapman built a small infirmary especially for the use of Christ Church School. This could be made to do duty for the time being at all events as a hospital.

If the doctor whom the Bureau of Education proposes to station at Anvik should be sent there, his reputation is such, Dr. Chapman says, that "we should have patients from all quarters. I do not know how we are going to accomplish all that lies before us, but we shall tackle it, and I hope that our friends will do all that they can to see us through."

Any who desire to help may send their gifts marked, "Special for Doctor's House at Anvik," to Mr. George Gordon King, Treasurer, 281 Fourth Avenue, New York City.

A PLEASANT WORD FROM ALLAKAKET, ALASKA.

Miss Eleanor J. Ridgway, missionary in charge of St. John's-in-the-Wilderness, Allakaket, Alaska, writing shortly after the new year, says:

"We have had such a very happy Christmas here. Our village was full to overflowing—165 natives in all. Everyone was here from South Fork except two old native women for whom trail work is too hard. Then we had about 20 up from Hughes. Our festivities lasted for just two weeks, and now all our Konucks end many of our Koyukaks are off to their traps.

"You have seen the cabins here so I think that you may be interested to know just how many "stopped" in a cabin. Chief Moses' cabin, which has two rooms, had 25 people staying in it—that was the largest number in one cabin. Then the next largest was 17 in a one-room cabin. How they find room to eat and sleep I cannot see. Everyone appeared happy and contented while they were here."

A LETTER FROM SECRETARY WOOD.

To the Editor:

The Church's educational work in China and Japan is facing a serious situation resulting from the enactment by the United States of the Selective Conscription Law. This made it impossible last summer to send to St. John's University, Shanghai, and St. Paul's College, Tokyo, three young men who had volunteered for service as lay teachers. They were eminently qualified for the work, but were within the draft age, and consequently could not leave the country without giving the impression that they were desirous of escaping the draft, or running the risk of being called back to this country at any moment.

The difficulties caused these great institutions are further emphasized by the fact that some of the younger men now in the field are asking whether they ought not to come back to this country to enlist in the Naval or Military service. Lay members of the faculty of these institutions returning to this country for furlough might find it difficult to go back to the field.

Under these circumstances, Dr. Pott, of St. John's University, has asked us to find, if possible, at least three men who are not subject to the draft, either by reason of age, or for some minor physical disability, such as slightly impaired vision. In any case, men beyond the draft age should not be older than 35. They should be unmarried, college graduates, and with some teaching experience.

If any of your readers know of men who might be available for such service as this, will they send us the names and addresses, in order that further particulars may be supplied?

Very truly yours,
JOHN W. WOOD.

Another—a good Christian and a very busy physician—came and read three chapters of St. Matthew's Gospel aloud to me, just for the love of it. I interrupted just now and then when I could clear the meaning a bit for him.'

"The nurses are very attractive and affectionate, although they must of necessity be irregular. They love the eight cent size Perry pictures. The other evening I had a group with me of those who speak very little English, and we discussed two or three of the pictures. I sent them home with a copy of Hoffman's Good Shepherd for each, to pin up over their mats. When they left, I said, "I shall bring over many more pictures," and they said "Please" very eagerly.

"Miss Tauda's girls also have learned to come to see me. They sit before my nice grate fire and tell me their doubts and perplexities. One was baptized a week ago, another is waiting for the consent of her non-Christian parents, tells me she wants to believe but cannot—but I am sure she can soon.

"The Red Cross is great. The head, a Jewess, and I are becoming fast friends. It seems to me the Tokyo Branch has done remarkable work this winter.

"In March Miss Saito is to go to St. Agnes', Kyoto. I have had to give her up because of the need there."

NOTABLE SERVICES IN CHRIST CHURCH, HYDE PARK

The month of February, 1918, proved an unusual one in the history of the Parish of Christ Church, Hyde Park. It was auspiciously ushered in by the offering for the War Commission Fund, which was taken up on the last Sunday in January. The Parish had been asked to contribute $775, and when the offering was counted on Jan. 27, it was found that they had given $1,216.30.

On Sunday, Feb. 3, at 11 o'clock in the morning, the Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts, assisted by the Reverend John W. Suter of Boston, instituted the new rector, the Reverend John W. Suter, Jr. Bishop Babcock was formerly rector of the parish during a period of twelve years, previous to his appointment as Archdeacon. His rectorship was one of unusual success, the present church building, designed by Mr. Ralph Adams Cram, having been built at that time. At the close of his sermon, in his address to the new rector, Bishop Babcock described the character of the parish in the following words:

"My dear brother, the Rubric at the close of the service reads—'After the Benediction the Wardens, Vestry and others shall salute and welcome the newly insitituted Rector, bidding him Godspeed.'

"May I for a moment take the place of the congregation?

"I know whereof I speak when I state that they all wish you a hearty 'God-speed.' They have already called and welcomed you to their midst and have promised you loyal co-operation and support.

"I am speaking out of my own experience when I say that the atmosphere of this Parish is that of kindness. These are warm-hearted people, hospitable, genuine, responsive, generous to a fault. They love their Church and their minister, and are glad to remember him in their prayers. * * *

"In the name of this people, who in days past have given their ministers in Christ more proofs of their affection and loyalty than I can number, I wish for them, as well as for myself, a long and happy ministry as Rector of Christ Church."

On Sunday, Feb. 10, at 7:15 p. m., there was held in the Parish House the first of a series of union services, the congregations of two other Hyde Park Churches being present, together with that of Christ Church. The coal crisis has made such an arrangement necessary, and the services that night, as well as those which have followed it on other Sunday evenings, was marked by a spirit of enthusiasm and friendliness. The plan agreed upon by the three Churches is that each Church uses its Parish House instead of its Church building for all services, and that on Sunday evening the three congregations unite in one of the Parish Houses, allowing the fires of the other two houses to be put out at noon.

On Sunday, Feb. 17, at 11 a. m., a special patriotic service was held, at which Washington and Lincoln were commemorated, the Service Flag dedicated, and a Processional Flag, recently given to the Parish, dedicated. The form of service was "An Office to be Used in Time of War" (published by St. Paul's Cathedral, Boston), with a few appropriate additions to mark the day. After the processional, the congregation remained standing while the Sunday morning prayer, written by George Washington, was read. The Collect for the day was announced as a prayer for national abstinence. The lesson was followed by a sentence from Washington's Farewell Address, and a part of Lincoln's Address at Gettysburg. At the dedication of the Service Flag, the Honor Roll was read, consisting of fifty-two names—a proud record for a Parish of only 500 communicants. The prayer of dedication of the Service Flag follows:

"Almighty God, who telleth the number of the stars, and calleth them all by their names; Accept at our hands, we pray Thee, this flag, as the pledge of our devotion to the cause of liberty, and as a sign of the constancy and valor of our sons, that it may ever remind us of the sacrifice by which alone the world can be redeemed, and which was manifested in Thy Son, our Saviour, Jesus Christ. Amen."

Lent is Full of Christ

It brings men to Christ and Christ to men. We seek the Saviour in the wilderness, and we find Him by our side, in our hearts; and in the glow of feeling, under the guidance of Love that "seeketh not her own," we go out to find and help our brother for whom Christ died. By faithfulness in Lenten duties we gather strength and grace to go on to better things, when the light of Easter morning breaks through the mists, and the Sunshine of Eternal Hope falls upon an empty Tomb.—Bishop McLaren.

BISHOP DUN VISITS GUATEMALA AND SPANISH HONDURAS

In February Bishop Dun of British Honduras visited the Republics of Guatemala and Spanish Honduras. At his very first stopping place (Barrios) he found a district containing 2,300 Anglicans and only a deacon to take charge of them, as well as of a country school.

During his absence two men from the country came to Belize, one with a signed petition, begging for a school teacher or a lay reader in a district where the Church people could muster quite a good sized congregation but have no one to take services or teach their children; the other a lay reader, who gave notice that he would open a Sunday School in a hut on a **Bante** (plantation) and at once had thirty children all eager to learn.

The news has travelled up and down the rivers that the Bishop is interested in the children, and these men came to town at their own expense to represent the needs of their neighborhood.

The S. P. G. is taking a very sympathetic interest in the District and instead of shortening the grants is going to try to increase them.

NEWS FROM TOKYO

Deaconess Knapp writes from Tokyo, January 21, 1918:

"We are having the coldest winter for twenty years, and coal 33 ven a ton.'

'The work comes on slowly and steadily. With the educated Japanese many different Christian influences contribute toward the work of conversion. Others have labored, and we are entering into their labors.'

"One doctor has asked me to prepare him for Baptism; another came to make an appointment when he might ask the questions which especially perplex him from becoming a Christian.

THERE IS RECONSTRUCTION WORK IN CHINA TOO

Mrs. Bliss, wife of a Missionary Physician at St. James' Hospital, Anking, writes on January 11:

I am making a new social service venture. So many patients leave the hospital unable to resume their former occupations, that I have been spending many days and nights, planning how to help them. Finally I have rented an old Chinese house, put a wooden floor and four glass windows in the workroom and fitted up a second room as domitory.

At present four live in the dormitory. No. 1 has a defective heart. He was a beggar by profession and is now a neat, conscientious, cheerful, self-supporting man. No. 2 came to the hospital in a dying condition—seventeen percent of something that should have been at least ninety-eight per cent in his blood, I believe. After weeks in the hospital he has over seventy percent. He was a water carrier by trade, but will probably never again be able to do any heavy work. He has no education, of course, and is the size of a twelve year old child, although he is twenty-six. No. 3 is an obstinate leg ulcer case. No. 4 is a soldier with a diseased bone in his leg. He has spent seven months in the hospital and now goes on crutches, still needs daily treatment at the dispensary. These all are working under ideal conditions, and are entirely self-supporting.

We make place cards, Christmas cards, Christmas toys, blotters, etc. I am sending to America for a jig saw, lathe and printing press, so that we may be able to take on all the needy cripples as they come out of the hospital and need work, money and good cheer. Already three canvalescent have been able to pay their board and leave with a little money in their pockets, to make a fresh start.

It sometimes frightens me to think of these people dependent upon me for their livelihood, but so far we have been successful beyond all my dreams. We hope our friends will remember us in their prayers.

Orders for the work of this Reconstruction School may be sent through the Educational Department of the Board of Missions, 281 Fourth Avenue, New York.

The Cross of Christ Was Here First

Mrs. Ed. Melcher, Secretary of the Michigan City Diocesan Branch of the Woman's Auxiliary, asserts that, "What we all need is more education along missionary lines. And then we need to pray more for missions. Every Auxiliary woman is pledged to pray daily for missions. If we lived up to this, what a mighty spiritual force we might become. I think this year will be a testing of our faith—will show how much our religion really means to us. It seems to me that we must be faithful—praying and doing, and giving more for missions. We must be of good courage, and hold the line, prove the Auxilary to be truly a means of grace to us, and to others. I did not mean to preach a sermon, but I cannot understand women who let war work crowd out their Church work. The cross of Christ was here first—and we must uphold that, and we can do both if we have the will."

Dean White Accepts Chaplaincy

The War Commission has asked Rev. Francis S. White, who has been on temporary duty at Camp McArthur, Waco, Texas, to become Volunteer Chaplain at that camp, and he has accepted.

He asks THE WITNESS to request its readers that if they know of any Church boys who are now or who will be at Camp McArthur or Richfield to send him their names and addresses, and he will be to them as much a pastor as they are willing to allow.

A cable from Monrovia, received at the Church Missions House on Tuesday, March 5th, indicated that both Bishop Lloyd and Archdeacon Schofield were well, and that all their plans were progressing satisfactorily.

How hopeless we would be just now, amid the strife and turmoil of the world, were it not for the assurance that Jesus lives and reigns. His immutability is the solid foundation on which all can build. "I am the Lord; I change not."—Exchange.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Thursday Before Easter

THE EPISTLE

In this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.—I. Cor. xi:17.

Church-going has an objective: it is to "shew the Lord's death till He come". If we do this worthily, we come together for the better; if we do it unworthily, we do it for the worse. If, when we come together, we put our own needs, wishes, desires, hopes, first, even to the point of obtrusion, as did those Church folk in Corinth, then we bring about divisions, and this "is not to eat the Lord's supper", for that is a common meal. Neither is it "to eat the Lord's supper", if we satisfy our own physical needs first, choose for ourselves what we will for ourselves, which is heresy, and then give ourselves to satisfying our spiritual needs with tag ends. All of this is unworthy of us as "the redeemed of Israel". Let us remember that the House of God is meant to be the house of bread, the house of that Bread which cometh down from heaven. To remember this will keep us from "despising the House of God", and will save the feelings of those good souls whose only home life in this world is the home life made by those who keep faith with God. The Church should be the House of Bread. That is her chief reason for existence. And if one should ask you what reason the Church has for going into places where the Gospel was already being preached, it seems to me the answer could very properly be made, because that only is a full Gospel message which includes the "shewing forth the Lord's death at least once on the first day of every week, and we are the Church that does that these days, in a way understood by the people, and according to the ancient rite.

But besides the corporate, there is also the individual "worthiness" and "unworthiness" on which we should meditate. Not to examine ourselves, not to judge ourselves, is to omit the use of conscience and self-judgment in matters spiritual, and so to condemn ourselves in our communions with God. If the Parish or the Church members are "weak and sickly", it may be premised that they are just attending services, or just conducting services, and are not really participating in them. And, as a result, they are "guilty of the body and blood of Christ".

"Setting things in order." This is a great task. A greater and a harder task is "to keep things in order". How much setting in order is required of our clergy and people because their predecessors did not "keep things in order"? It took almost as much pain and blood to restore the Church in England as it did to reform the Church on the continent; and after nearly five centuries, we Christians still need to be setting our house in order. Can it be that the Church, in her unreformed, restored or reformed branches has not been discerning the Lord's body? And is it for that reason that it is possible for men to publicly rebuke her for being "weak, and sickly, and asleep?"

Let us remember that unless our coming together as a Parish, or as parts of the Church, is "to shew forth the Lord's death", we may as well go out of business. It is because parts of the Church militant throughout the ages have persisted in maintaining the Sacramental life that no human agency has supplanted her. Be sure that you do your part loyally and generously to see that the Church, in her corporate and individual membership, remembers, week by week, yea, even day by day, where possible, to shew forth the Lord's death so worthily that nothing will have to be set in order when the Lord comes to judge the quick and the dead of our generation.

THE GOSPEL

The whole multitude arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in fierce, saying, He stirreth up the peofierce,saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I have examined him before you, and have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him and release him. (For of necessity he must release one unto them at the feast.) And they cried out all together, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.—St. Luke xxiii:1.

"He stirreth up the people." The story of the Cross is not opium—it is dynamite. It is not such "stuff as dreams are made of", giving artificial and unreal repose and quiet; but it is the power of God unto salvation, breaking up hard hearts, breaking down bad habits, stirring up the productive forces of a man's life, converting sinners, like the thief, out of their own torments, shaking men steeled by the fires of discipline, as was the centurion, into open confessions of conviction concerning the Christ; moving the people with conscious guilt opprest to smite upon their breasts and return to a real sense and conviction of sin. Such a story cannot be preached too often, nor in too many places. The more the wills of the people are stirred by the come out of the country how to bear the cross after Jesus.

"If he be Christ", said the rulers. "If thou be king", said the soldiers. "If thou be Christ", echoed one of the malefactors. That word "if" is the devil's hypodermic needle. More work for Jesus and His Church suffers and languishes because the rulers, the soldiers and the good men gone wrong roll on their tongues at the great crises in their lives that little word "if". It spells doubt, despair, antagonism, scorn, and a lot of other attitudes which the enemies of God want men to take. Originally, it means to convey a challenge, but, like many another good word, it has been so often used by the forces and followers of evil, that it has acquired a sinister meaning, and has become the password of inaction, cowardice and sloth. Let us be careful how we use "if". In many ways it often becomes a synonym for "hell".

"Stood afar off beholding these things." It was a very human thing to do. There are times in the lives of families and individuals when it would seem as if all we could do was to stand by and look on in sorrow and awe. Yet we must be careful not to get into this habit. If we be true followers of Jesus, we must be "close up" when His cause is in danger, whether it be in a friend's personal life, or in his home, or in his business, or his community, or in the life of the state, or the nation, or the world. Too many people and peoples have fallen, and never risen again, because their friends stood beholding, instead of coming to the rescue. There are, of course, certain "passions" in life that we must respect in silent sympathy; but before we take such an attitude, let us make sure it has the approval of God, and is not adopted by us to quiet conscience, and excuse us from a constructively disagreeable task.

An Occupation of Lent—Prayer

More frequent, more earnest, more intense in the closet and in the Church;—Giving utterance to the deep yearnings of your soul for God and for a better life; expressing your sincere desire that God may visit with pardon for past offenses, with compassion for your infirmities, and with Divine help in your dangers and necessities;—Drawing your life in its every thought and occupation closer to your Saviour's side, and nearer to "Our Father, who art in heaven."

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. in Lent	Ezek. 36:16-end Micah 6	Heb. 10	Zech. 13	Mark 10:32-end
M.	Jer. 30	Luke 16	Ezek. 18:20-end	Rom. 11:1-21
Tu.	31:1-14	17:1-19	21:1-27	11:22-end
W.	31:29-end	17:20-end	22:1-8; 12-end	12
Th.	32:1-25	18:1-30	33:1-20	13
F.	32:26-end	18:31; 19:10	34	14
S.	33	19:1-27	47:1-12	15
6 S. in Lent	Ezek. 37:1-14 II Esdras 7:19-29	Matt. 16:17-end Luke 19:28-end	Isa. 62:10; 63:6 Zech. 9:9-16	John 11:47; 12:19 12:20-end

The morning Old Testament lessons during Lent of the second year (both Sundays and week days) constitute a study of the experience of God's people in exile—how and why they were carried into Babylon, what they learned while there, and their coming out in accordance with God's promises—this on Easter. This parallels the similar use of the experience of the children of Israel in Egypt during Lent of the first year. The first lesson for Sunday morning takes up again the sin of Judah, that made necessary the discipline of the exile, and incidentally sheds a flood of light on what is meant by the anger or wrath of God. "I poured forth my fury upon them," says Ezekiel, "for the blood they had shed, and for their idols." But right alongside of this is the same promise of restoration that we read in last Sunday's lesson, though carried out much more fully: "A new heart will I give you and a new spirit will I put within you and cause you to walk in my statutes." Restoration was to mean not merely change of place, but of nature—regeneration.

The New Testament lesson, from Hebrews, shows how this promise was fulfilled as to its depth of spiritual meaning, only through our Lord Jesus Christ, who is there declared to have inaugurated the New Covenant. Both these lessons are in line with the teaching of the Epistle, in which, on this Passion Sunday, the sacrifice of our Lord is described as an offering of Himself, through the Eternal Spirit, without spot to God; and in both lesson and Epistle, the sacrifice of the Christ is designed to be followed by a similar consecration of ourselves. Christ, as our Redeemer, is something more than, and other than, our substitute. The "blood of Christ" is to "purge our conscience from dead works to serve the living God", and, in the second lesson, sin, under the new covenant of grace, is worse than under the law. This, too, corresponds with the regeneration associated in Ezekiel's mind with restoration, and with the teaching of Micah in the Old Testament alternative, where "doing justly, loving mercy and walking humbly with our God" is given as the true idea of sacrifice. Never was such teaching more needed than now, when so often the suffering Christ is impaled between an ecclesiastical legalism and an unethical, selfidian, so-called evangelism, in which connection the proposed Collect of 1688 (given in Sanders' "Message of the Church in Collect, Epistle and Gospel) for this Sunday is worth thinking about, though, as a minor point, the present Collect is admirably illustrated by the Old Testament lesson ("governed and preserved in body and soul").

The evening lessons were selected with a view to Passion Sunday. In the second lesson, our Lord foretells His Passion, and follows that, in line with other Scriptures for this day, with the insistence upon the adoption by His disciples of the law of the Cross for themselves, and the prophecy of the Passion (present Prayer Book lesson for morning) is given for Old Testament backing: "There would be a cleansing from sin (not escape from punishment), but not unaccompanied by suffering:" What are these wounds in Thine hands?"

The week day selections keep to the general tenor of the Sunday lessons. The course reading of St. Luke's Gospel is concluded; Romans is concluded, and the pith of the teaching has relation to true sacrifice xi:1), while the prophetic readings have regard to the New Covenant and the Messiah to come.

Passion of the blessed Jesus, the better place will this old world become.

"Set Him at nought, and arrayed Him in a gorgeous robe." We, too, do this, if we build beautiful Church buildings, erect costly Altars, buy wonderful chalices, flash back to the shining sun exquisite stained glass portraits of the Saviour and the saints, preach thrilling and colorful word pictures of the wonderful Christ, and yet set him at naught by neglecting His Altar, irregularly frequenting His meeting houses, refusing to obey His commands to preach Him and teach His message to the ends of the world, shirking the responsibility of extending by word and by example, directly or through a substitute, His kingdom in ever widening circles from our Jerusalem to Judaea, through Samaria, unto the uttermost parts of the earth. Think of "the gorgeous robe", think of the "setting at naught". If, perchance, you have a robe, and at the same time have given little or nothing to send the Saviour into places where they know Him not, are you not in danger of making friends with Pilate and Herod?

"That he might bear is after Jesus," What a message this whole verse is to the Christian Church, which has seemed so indifferent to "the rural problem", as we call it now-a-days. Simon was "coming out of the country" on his way to the city. The mob leaders used him because he was looked upon as a mere burden-bearer. But God placed him among the saints, because he bore the cross of suffering love after Jesus. It is a dreadful thing to neglect the man coming out of the country. The city Church should not neglect the sources which are filling up the cities. It should see that when men come up to the city they should be bearing the crosses after Jesus. The country parson should be, and often he used to be, and occasionally he still is, the wisest master of the human heart that the Church can find. God help us to see our duty in making life tolerable for the man who stays away from the sanctuaries of the city, and shows the people who

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Confirmation Instructions

by

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

XI

THE COMMUNION OFFICE

Catechism: A careful reading of the Communion Office to the words, "Lift up your hearts." (Prayer Book, pp. 220.)

Prop. 1.

(a) The service which our Lord instituted comes to us with the same authority as the Lord's Prayer or the Sermon on the Mount. It is His creation, therefore we reverently accept it, knowing that it is only when we do His will that we will come to know His doctrine.

So it is more important that we obey Christ by observing the Sacrament, than it is that we understand it. We first of all accept in faith.

(b) Moreover, this service is the one thing which you do as a Christian that no one but a baptized person can do. A non-Christian can say prayers, sing hymns, be kind and pure, but to participate in the Lord's Supper is the sole right of those who have been admitted by baptism and confirmation. It is the one exculsively Christian act that you perform.

(c) This service of the Eucharist is the greatest miracle of history.

Other leaders of men have left memorials after them;—temples, arches, monuments, but time has crumbled the monument, as interest in the great man has gradually ceased. Even the great empires that they have formed have disintegrated. But here a plain man, in an obscure room, with twelve men of the peasant class, instituted a service and said, "Do this in memory of me," and in all probably a day has never passed since Pentecost, in which somewhere that memorial has been observed, and, today, nearly twenty centuries after, you can not find a country in the world where men do not congregate to "show forth the Lord's death until He come."

There is nothing to compare with this in all history, and each time you attend this service you are braving your arteries as a Christian to the fact which this service embodies.

Prop. 2.

This service is known commonly by three names, each of which illustrates a different aspect of the service. It is called, (1) the Lord's Supper, (2) the Holy Communion, (3) the Holy Eucharist. (The term Mass, used exculsively in the Roman Church, has no particular significance as a name, being more of a handy term than a fitting designation of the Sacrament. It is derived probably from the Latin phraze with which the congregation was dismissed, a shortening of the words "Missa est." Its use is convenient rather than reverent.)

1. **The Lord's Supper.** The word, "Supper," carries with it the idea of nourishment. It is the Christian's spiritual meal in which "our bodies are strengthened by His body." "Except ye eat my flesh," said the Lord, "you have no life in you."

"Take, eat, this is my Body," was the Lord's own comment on the meaning of this word.

2. **The Holy Communion.** These words carry with them the idea of reconciliation with God and our Christian fellowship with one another. To the Hebrew mind (and the Apostles were Jews) man's reconciliation with God was not complete until he had partaken of the sacrifice at God's Board.

"Grant that we may so eat the flesh of the Son of man and drink His blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us."

It is also the communion of Christian's with one another in His mystical Body.

"Ye who are in love and charity with one another" are invited to cement your fellowship at the Lord's table.

3. **The Holy Eucharist.** The word Eucharist is a Greek word and means "to offer thanks." It is the word that our Lord Himself used when He brake the bread. It carries with it the idea of offering. In this sense the priest takes the bread and wine (products of God's grace and man's industry), and offers them to God. This is called the oblation, and signifies that you "offer yourselves, your souls and bodies to be a reasonable, holy and living sacrifice unto God."

God accepts this offering of yourselves, and in His turn makes the bread and wine to be the Body and Blood of Christ. So that you offer yourselves to God in this Sacrament, and receive Christ Himself in return.

Thus your religion finds its hightest expression in this commerce of love between yourselves and God. You give Him yourself, and He gives you Himself.

QUESTIONS

1. Why is the Holy Communion the most important service in the Christian Church?
2. Who alone may participate in this service?
3. How effective a memorial did Christ establish in this service?
4. By what three names is this service known in the Church?
5. What can you say about the word "Mass?"
6. Why is it called the Lord's Supper?
7. Why the Holy Communion?
8. Why the Holy Eucharist?

TEXT

"Verily, verily I say unto thee, except a man eat the flesh of the Son of Man and drink His blood, he hath no life in him."

READINGS

1. St. Matt. xxvi:17-30.
2. I Cor. xi:17-34.
3. Its early use. Acts ii:41-47.
4. Its Sunday use. Acts xx:7-11.
5. Its contrast with heathen sacrifices. I Cor. x:16-21.
6. The Christian Altar. Heb. xiii:10.

Religious Meditation

By Rev. H. P. Scratchley

"Meditation," in a religious sense, is devout thought on the truths of our Holy Religion. Its object is to gain deeper spiritual knowledge and insight of the things of God. It is not enough to know simply facts; the really true nature of these becomes apparent only when we have meditated upon them. Our grasp of what we have learned is to a very great extent superficial unless we give thought to it; turn it over and over, as it were, in our minds until the full meaning is more and more apparent. The same principle applies in religion; our intellects are just as much a part of our religious natures as our emotions are. So with our faith and knowledge of the things of God; to grasp these completely we must think and meditate upon them. It is because of our failure to do this that we are so easily misled in spiritual matters. St. Paul prayed that the Ephesian Christians might be strengthened with power in the inner man through the Spirit of God, that Christ might dwell in their hearts through faith, to the end that they, being rooted and grounded in love, might be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passes knowledge, that they might be filled with all the fulness of God. (Ephes. iii:16-19.) This gives us the method of the acquisition of spiritual knowledge, faith, the power of the Spirit of God, apprehension of the faith. So it is a part of our religion to think deeply, that is, meditate, on the "unsearchable riches" of Christ.

A system of meditation is very often of great help, but it is not necessary to be a slave to this system. It is better to make a few simple rules for ourselves and keep them, but, when they become irksome, they should be changed.

The main purpose of meditation is by thinking in order to know. If a system becomes a hindrance to thought, the whole purpose of the system is lost. Then we must be on our guard against simple mechanical reading of the Scriptures. The determination to read one chapter of the Bible every day is of little spiritual value if thought does not go with the reading; a short passage read intelligently and thought over is of great value, the value being proportional to the thought given it.

Here are a few simple rules for a beginner:

1. Begin meditation with prayer for the guidance of the Holy Spirit.

2. Have a well thought out scheme of reading, such as the Life of Christ, or the Parables of the Kingdom, or the Sermon on the Mount.

3. Choose the time of day for the meditation when you are at your best and have the most time to give yourself fully to the meditation.

4. Read over carefully the passage of Scripture chosen; learn it by heart, if possible. Think over each part after reading the whole.

5. Use such helps as will aid to an understanding of the passage, but be careful to avoid all technicalities or polemical commentaries.

Short passages for meditation are better than long ones, but the length is to be determined by the unity of the paragraph. For this reason a Bible which divides the books into paragraphs instead of verses is decidedly the best to be used.

Every-Day Religion

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

JESUS CHRIST THE SAVIOUR

Text: There is none other name under heaven given among men whereby we must be saved.—Acts 4:12.

These words express the conviction of a little group of men and women at the day-dawn of the Christian era. They indicate a change of attitude that, in the face of the then existing conditions, was as remarkable as it was heroic. To profess faith in the crucified Nazarene meant to incur the sternest disciplines, and in many cases to forfeit one's life. It was this conviction, however, that literally made the Christian Church so mighty and irresistable that within three centuries it had substituted its standards for those of the Roman legions, and had established itself in the great centers of learning and power.

Jesus of Nazareth has many names and distinctions, but He takes His supremest place in human thought as the world's Saviour and Redeemer. When we measure His life by human standards there are some aspects of it that we can comprehend and understand, but when we are confronted with His Saviourhood He rises to such sublime heights and gives evidence of such supreme power and authority, that, with Thomas of old, we can only cry out: "My Lord and my God."

In the loneliness of his exile, Napoleon repeatedly turned to the consideration of Jesus Christ's life and ministry, and in his latest hours he recognized, not only the transcendent beauty of His life and teachings, but he betrayed a deep reverence for His sovereign place as the world's Saviour. When the Frenchman, Renan, attempted to write the life of Jesus, which is one of the most beautiful expressions of that life the world unbeliever though he was, he was appalled by the colossal assertion of Jesus as the world's Redeemer. After years of deep sorrow, in which the mystery of death was uppermost in his mind, Tennyson thus addresses Christ:

"Thou seemest human and divine,
The highest, holiest manhood Thou,
Our wills are ours, we know not why,
Our wills are ours to make them Thine."

There can be no question about it that the outstanding appeal that Jesus makes to the human consciousness is that of man's Saviour and Redeemer. He declared Himself to be the giver of "the more abundant life." He says, with strange authority: "Whosoeyer believeth on me hath everlasting life." And again, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Even on the cross, with hands and body pierced, He asserts His sovereignty to the dying thief: "Today shalt thou be with me in Paradise."

Confronted with these mighty assertions, human speculation and doubt are arrested and the hand of faith is outstretched for that which the human heart craves and which Jesus Christ alone satisfies. If the poet's word is true,

" 'Tis life whereof our souls are scant,
More life and fuller that we want,"

then here by the side of the world's Saviour we discover those wells of power and inspiration that spring up unto everlasting life. It is our deep conviction that His saving power is not a consummation effective only when life is spent. Say what we may, there is something which the consciousness of His Saviourhood lends to life here and now that is utterly beyond our powers to analyze or express. We are a world of men and women with the first glow of the eternal life upon us; upon whose faces there can be no shadow of departing day. What this old world is sighing for today, what it has ever sighed for, is the conscious presence of its Saviour, for the Saviourhood of Jesus has to do with life's renewals. With even a partial conception of this transmitted power of Jesus, the tasks and burdens of life are lightened and its most awful problems solved.—Courtesy of Minneapolis Tribune.

THE SANCTUARY OF PRAYER

WAR TIME PRAYERS

The first is a prayer by the Bishop of Montana. The second one is selected from the special prayers used in Trinity Church, New York, as is also the third.

O God, our refuge and Strength, who art long-suffering and of great mercy, and by no means clearing the guilty; Hide not thy face from our land in the fiery trial of war; Grant us true repentance of our sins, and take away the offences of our people, that with clean hands and a pure heart we may go forward in thy name. From the idolatry of Mammon; from levity and dissolute living; from the strife of classes, from injustice and contempt of law; from vainglory and confidence in our own might, and from forgetfulness of thee, Good Lord, deliver us. Save us, we beseech thee, from treason and from panic fears; and make us of one mind in steadfast fealty and cheerful sacrifice. Those in authority over us endue with courage and wisdom and thy holy fear. Strengthen and defend our protectors by sea and land; and suffer no dishonor or crime to stain our arms. Safeguard and multiply the ministries of merch; succor the wounded, comfort the dying; restrain the spread of cruelty and hate. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations; hasten the advent of righteous peace, and with great might establish thy kingdom, through him who died to redeem mankind, thy Son, our Saviour, Jesus Christ. Amen.

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

O Lord Jesus Christ, who by thy death dist take away the sting of death, grant rest, we beseech thee, in the place of light and refreshment, to those who have died in battle, or through sickness, in this war; receive their souls into thy holy keeping, where pain and sorrow and sighing are done away, and grant unto them a merciful judgment at the last day; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Making Soldiers Better Men

The Brotherhood of St. Andrew at Work in the Camps—Difficulties Encountered by the Secretaries Results Beginning to be Apparent.

In many ways the Secretaries of the Brotherhood of St. Andrew are making their presence felt at the cantonments and naval stations. The organization of the groups among the enlisted men for personal work among their fellows proceeds quietly. The camp Secretary selects a "key man," who forms a group of three, five or a dozen men, and the work is on.

Naturally, the groups make progress clowly. Soldiers are busy men. From early morn till late in the day, they are occupied with routine duties. Comparatively little time is left for Christian work.

But the man who is looking for an opportunity to help his fellows always finds one. Perhaps it is a word, now and then; perhaps an act.

The results of the work accomplished by the groups,—which are not limited to Churchmen, by any means,—are becoming apparent. Bible reading is common among the enlisted men. A blessing is offered at mess. Men are not ashamed to pray before their comrades.

"One of the Chaplains visited us for dinner, and for once we had grace before a meal," writes a young Churchman who is wearing Uncle Sam's uniform.

The camp Secretaries are giving attention to this matter; the groups are interested. The asking for a blessing upon one's food is a little thing, but little things of this kind make for righteousness.

An enthusiastic Brotherhood man at Camp Logan, Texas, is endeavoring to organize a Chapter. There are many Churchmen in the cantonment, and he should succeed. The difficulty seems to be to bring them together. A religious ceusus, which is under way, will materially aid him in his work.

"They are drilling us rather hard nos as they do not intend to give us any training in France, so you can readily see that our time is well taken up," writes this soldier.

True; but over in France, there will be plenty of time for Christian work. And it will be needed. The groups should be formed here, before the men embark on their Great Adventure.

Doyle E. Hinton, Camp Secretary of the Brotherhood of St. Andrew at Camp Cody, New Mexico, has a Bible class of 200 men. From this class he has recruited more than a dozen men for personal work. The dozen represent a dozen different companies. Each will form a group. The groups will extend their influence. Who can tell where that influence will stop?

Hinton wins over many of the soldiers by his work in the hospitals. When men are sick they are susceptible to kindly influence. They will receive advice. They will talk religion. A hospital is an excellent "beginning place" for a personal worker.

At one of Mr. Hinton's services, more than 200 men promised to pray for their religious welfare.

Other Camp Secretaries are engaged in similar work. The seed is being sown; the foundations laid. While the new American army is being trained to meet the foe, the Christian forces are quietly preparing for the attack of the more insidiuos enemy which strikes an army from within.

The Y. M. C. A., the Churches, the Chaplains and the Brotherhood of St. Andrew are engaged in this work.

And God will bless it.

Thinks Every Priest Should be Called "Dr."

In congratulating all who are connected with THE WITNESS, who he says have produced a splendid Church paper, calculated to educate the people in the principles of the Church, the Rev. H. G. England of St. Paul's Church, Rock Creek Parish, Washington, D. C., expresses the earnest wish that the title "Mr.", as applied to the Clergy, be dropped from our columns. In his opinion it is neither Churchly nor American. He asserts that the physicians of the United States showed good, hard common sense in ignoring the English custom of addressing physicians as "Mr.", and we would do well to follow their example. We honor the diplomas of small schools giving professional training more than we do the Priesthood of the Church, says Dr. England, who thinks every Priest should be called "Doctor." "He is as much a Doctor of Theology as a physician is a Doctor of Medicine, and as much entitled to be so addressed as a dentist, veterinarian or chiropodist. Doctor is free from 'doceo' to teach, ('doctus', teacher,) and has no reference to medicine. In the Prayer Book ordination service for Priests, every Priest is called 'doctor', which is pretty good authority."

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

There are three large Greek Orthodox congregations in Chicago, with an aggregate membership of 24,000.

Marion H. Casier, a Christian Science practitioner, despondent over business, committed suicide at Detroit, Mich., on March 5th.

"Coal will not make good the lack of zeal in the maintenance of the Church services", says the Newark Churchman, "but zeal will help to make up for the lack of coal."

A beautiful new Altar of finely carved oak, nine feet long, and weighing about 1,500 pounds, has been installed in St. George's Church, Chicago, in memory of Mr. Christopher Clake. r

A beautiful pair of Eucharistic Candle Sticks was presented to Grace Memorial Church as a gift from the Daughters of the King of that Parish. The candle sticks were blessed by the Rector, Rev. A. W. Sidders, the first Sunday in Lent, Feb. 17, 1918.

The Woman's Guild of the Church of the Epiphany, Chicago, collected, under the direction of Miss Mary T. Granger, the handsome sum of $410 during the year 1917 by means of a penny-a-day scheme. A Liberty Bond for the Parish Endowment Fund was purchased, and the balance of the money was turned over to the Church treasury.

A patriotic service was held in St. Paul's Church, Pawtucket, R. I., which was participated in by the four Parishes of the city, in connection with the unfurling of Service Flags in honor of the men in war service from each Parish, the total stars numbering 185. The several Rectors took part in the service, and Col. H. A. Dyer gave the address.

St. Mary's Mission was opened and the first service held on Feb. 4th, at Los Angeles, Cal., by the Rev. Neal Dodd, who has charge of the new work. The Mission has developed from St. Stephen's Parish, and is intended to assist the mother Parish in caring for the spiritual needs of the rapidly increasing population in the district known as Hollywood.

The daily population of the hospitals, homes, sanitariums and prisons which the Rev. Dr. C. L. Cooder visits in Newark and Essex County, New Jersey, is about 3,000, with the change of about 500 persons each week. He has visited twenty-five institutions the past year, the visits numbering nearly 1,000 and the number of persons visited in them over 11,000. He baptized 185 persons and administered the Holy Communion in private to 341 persons, and officiated at 597 burials.

"The question may be asked," says Bishop Woodcock of the Diocese of Kentucky, "does it pay to minister year after year to small places, where there is but a handful of people, and little prospect of more? No, it does not pay, if by pay we mean returns, and progress, and contributions. But to cut off our work because it does not pay would be to become unworthy of our trust. Wherever the Church may minister to the scattered family, give comfort and shepherd her flock, it is not given to us to ask or to hesitate regarding whether it pays. To raise such a question would be to reduce our work from a spiritual to a commercial basis. It is not a question of pay, it is a matter of conscience and fidelity."

The Girls' Friendly Society in Missouri has had a busy Winter. All of the Branches have been knitting for the soldiers, making surgical dressings, and giving money for patriotic purposes. The Diocesan Council has offered the services of the G. F. S. to the Y. M. C. A. in its work at Jefferson Barracks, near St. Louis. A Quiet Hour was held for the members of the Society at the beginning, with a special service at 4:30 p. m., on March 10th, followed by a supper, at the Church of the Holy Communion. The Passion Play is to be given in motion pictures, to be followed by evening service in the Church. A Quiet Day will be conducted by the Rev. H. W. Mizner at St. Stephen's House, St. Louis, for the Associates of the So-

the demands of the educational and health authorities of the State of New York, and to avoid the possibility of being required to reduce the number of pupils by at least one-third. The present enrollment is fifty-five. The School is overcrowded, and fourteen applications have been refused the past year for lack of room. St. Faith's is one of the few secondary schools for girls in the North which provides College preparatory and general training at a rate of $300 per year. Thus, in the midst of its greatest prosperity, St. Faith's finds itself confronted with conditions which, unless removed, will defeat the purpose for which Miss Shackleford founded it to provide a place where girls of moderate means could secure a thorough secondary education plus the advantages of a Christian home. With the new dormitory, it is believed that the School can continue to operate at the usual low rates, and friends of the School are urged to respond liberally to the appeal made by the Board of Trustees.

"He's won! He's won!" exclaimed Mr. E. W. Spencer of Highland Park, Ill., when he received word that his son, Demaresque Spencer, had been killed while on air patrol duty in France, and when Mrs. Spencer heard the news of her boy's death, she said she would gladly give another son to die. Impressive memorial services for the dead soldier were held at Trinity Church, Highland Park. The Rev. Dr. Arthur Rogers and the Rev. William Holmes of St. Mark's Church, Evanston, assisted in the service, and the Rector, the Rev. Dr. Wolcott, preached the sermon.

op Israel of the Diocese of Erie, who went to France last Summer for war service, and working in conjunction with the Chaplains of the English and French armies, is now in Rome. Base Hospital Unit No. 1 of the University of Pennsylvania, to which Bishop Israel is attached, is still in America. It is expected that it will be ordered abroad at an early date, and that the Bishop will join it on arrival in France.

The Rev. Everett Wilson Couper, Rector of Christ Church, Alameda, Cal., for the past eight years, has accepted a call from Trinity Cathedral, Duluth, Minn., as Vicar, and will take up his new work shortly after Easter. Mr. Couper is a native of Minnesota, a graduate of its University and of Seabury Divinity School. It is with with much regret that the Parish at Alameda releases him, where he has endeared himself to its members and made a large place for himself in the community and in the Diocese of California.

The Rev. Robert E. Browning, Rector of the Church of the Good Shepherd, Silver City, N. M., has left for France, having been notified the first of this month that he had been commissioned as an Army Chaplain, with the rank of First Lieutenant. He has been assigned to service with the American expeditionary forces under General Pershing. Mr. Browning has a brother who is a Chaplain in the Army, and Mrs. Browning has four brothers in military service. His predecessor, the Rev. Z. T. Vincent, is a Chaplain of the U. S. Army, stationed at Laredo, Texas.

Notes From Syracuse, N. Y.

At a meeting of the Executive Committee of the Episcopalian Club of Syracuse University on March 4th, Professor Lewis W. Crawford was elected to the Presidency. Miss Barbara Watson, of the class of 1919, was elected Secretary.

A Lenten letter was issued to the members of the Club, announcing services in the neighboring Churches and also Confirmation Classes.

There will be a corporate Communion of the members at St. Paul's Church on Palm Sunday, at 8 o'clock, and there will be a reception in St. Paul's Parish House, the Rev. Henry Harrison Hadley, Rector, on Tuesday, April 9th.

The Club has ushers and hospitality committees in some of the city Churches where pews are set aside for the students, and also assists in having clergymen of the Church speak in College Chapel and students' religious organizations.

Steady Growth of the Church in West Virginia

Some very encouraging facts and figures were presented to the Kanawah Convocation of the Diocese of West Virginia by its Survey Committee. The report opens with an extended excerpt from Bishop Peterkin's address to the Diocesan Council in 1905, wherein the Bishop urged the relinquishment of all aid from the General Board of Missions. At the time of the formation of the Diocese, two prominent laymen wrote to the Bishop-elect, Dr. Peterkin, one to warn him (although the warning never reached him) not to heed the call to the new Diocese, as the people had pledged themselves far beyond their ability to give, and the Diocese was doomed to disastrous failure. The other layman wrote encouragingly, and pledged himself to make up such deficiency in the financial resources of the Diocese as seemed to some inevitable. He was never called upon to make good his pledge. The Diocese promptly and fully met all its obligations, and has continued to do so ever since. The report states that the Council, in 1905, adopted Bishop Peterkin's suggestion, and in doing so, as in all other matters involving his sound judgment, the Diocese has had abundant cause to be thankful. From its formation, the Diocese had received help from the Board of Missions, and in September, 1905, gave up the last appropriation of $1,450. In giving up the appropriation of $1,450, the Diocese did not ask for a reduction of the apportionment placed upon it by the Board of Missions, and has never asked for it since. In addition to this, it has never failed to overpay its apportionment. The Diocese, by assuming the responsibility for its own Church extension, and by continuing to bear its full share in the work of the General Church, has developed the true Missionary spirit, and the Church in the Diocese has grown very rapidly. In a recent survey of the Diocese, two country Churches, in a distinctly Missionary field, not to mention others with a wonderfully fine record for giving to Missions, contributed for Diocesan Missions, $4.71 and $2.20 per capita, and not a single wealthy person in the Missions.

In the Eastern Convocation, where the Church has been long established, the growth has been much more rapid than in the General Church, for while the ratio of the Church in the United States is 1.99, the ratio for the Eastern Convocation is 1.69. In this same Convocation, the ratio of Sunday School scholars to children from 6 to 14 years of age within its bounds is 1.22. This shows the rapid development where the Church has had the chance of standing the test of dwelling long in the land.

The only help the Diocese has received, and is receiving at the present time, is $400 for the Colored work.

The Diocese, during the last eleven years, gained 4 clergy, 23 Churches, 5 Parish Houses, 13 Sunday Schools, 777 scholars, 1,819 communicants, and $26,267.80 in contributions.

In six years, the Diocese has gained eleven points in ratio of communicants to population, for in 1910 the ratio was 1.214 and in 1916 it was 1.203.

The Sheltering Arms Hospital was founded in January, 1886, by Bishop Peterkin. It was opened in July, 1888, with six beds. Thirty-three patients were treated during the first year. Today it is one of the best equipped hospitals in the State, and treated, during the past year, 3,055 patients. Although the hospital has just completed a drive to increase its Permanent Fund from $40,000 to $100,000, it did not in any way fail to do its part in the Pension Fund, as was shown in the amount given.

Not to go into a more detailed report of the varied Diocesan activities, we feel that sufficient has been given to show the remarkable growth of the Diocese, and with the sustained cooperation of all our forces, the Diocese will be prepared to take advantage of the great opportunities which are being presented.

Parish Opportunities

The opportunities for good in every Parish are splendid. If every communicant in the Parish were an earnest Church worker, who can calculate the result? If every communicant were a helper, a sympathizer, in every means employed to build up the Kingdom of Christ in our midst, and to pull down the kingdom of Satan, who could hinder or impede the Christian influence of the Parish, placed here to represent the truth and the work of God? If every communicant were a fellow-worker with the Rector in the service of Christ, who can estimate the "fruits of their labor?"

'Tis the neglected opportunities by the many in the Parish, that produce weakness, worldliness, dissatisfaction and failure in its life.

This Lenten season comes to arouse every dormant member of the Church to a realization of the splendid work the Parish can do, if only it can secure the consecrated energies of all God's people.

WHO WOULD HINDER THIS USEFULNESS?

Personal Mention

The Rev. H. G. Stacey, Rector of St. Paul's Church, Brainerd, Minn., has resigned and accepted a call to St. Andrew's Church, Cloquet, Minn.

The Rev. Charles Harris, Jr., of Port Allegany, Pa., has accepted a call as Curate at Christ Church, Williamsport, Pa. He will be assistant to the Rev. Charles N. Tyndell, and have charge of St. Mary's and St. John's Parishes.

The Vestry of Christ Church, Riverdale Avenue, New York City, has called to the Rectorship of the Parish the Rev. Glenn W. White, Rector of Christ Church, Albion, N. Y. Mr White has accepted the call, and will take up his work after Easter.

The Rev. Arthur E. Woodward, Rector of the Church of the Holy Cross, Poplar Bluff, Mo., has accepted a call to Trinity Church, Van Buren, Ark.

The Rev. E. S. Barlow, for the past three years Rector of St. Luke's Church, Mechanicsburg, and in charge of St. Andrew's Church Shippensburg, Pa., has resigned to accept a call to Christ Church, Milton, Pa.

Dudley S. Stark of the Junior Class at Cambridge Theological School has enlisted in the Navy as Chief Yeoman, to do religious work. He will be stationed temporarily at the office of Chaplain Stone, at the Boston Navy Yard.

The Rev. Frederick S. Sill, D. D., Rector of St. John's Church, Cohoes, N. Y., has been appointed Chaplain of the Cadet Battalion in his city, which is composed of 500 boys under 19 years of age. Dr. Sill was honorary Chaplain of Co. B, 3rd Inf., New York National Guards, for twenty-five years. He resigned last June.

The Rev. Wilmer S. Poyner has tendered his resignation as Rector of St. Andrew's Church, Birmingham, Ala., and accepted a call to St. John's Church, Florence, S. C. He has been enjoying a two weeks' vacation before beginning his new work on the fifth Sunday in Lent.

Philadelphia papers state that Bish-

Would Like Tonneau Seatc in Heaven-Bound Limousines

The congregation of the Church of the Epiphany, Louisville, Ky., are now worshipping in a hall on the third floor of a building at Chestnut and Twenty-sixth Streets. The Rev. Arthur Gorter, Priest-in-charge, says that "Each Sunday we have the pleasure of welcoming back to the fold some old member who has just learned our new location and climbs the 'golden stair' to our exalted station. Some of the Sunday School children are lost to us because their parents think the social advantages will be better elsewhere. I am convinced that many 'stylish' people will meet a large number of their best friends in hell. The Kingdom of Heaven has more than its share of 'slackers' who don't want to work in mission trenches, but would like tonneau seats in heaven-bound limousines well behind the range of vulgar shells."

The Witness Comes to Break That Habit

You subscribe for your own town paper, of course. You would be ashamed not to show your interest in local affairs. You keep in touch with national affairs by taking some great daily paper. You could not live without it. You meet your literary tastes by subscribing for one or more popular magazines. Your housekeeping and your dressmaking are aided by family journals. A trade journal is in the hands of every ambitious workman. In Church matters, you subscribe for your Parish paper (or your Rector gives it to you) to keep in touch with Parish work. Your intelligence is marked by the periodicals you read. Why should you be ignorant of the Church's great life and work and thought? Why should you be out of touch with the great throbbing heart of the Church at large?

It is not the cost. You will cheerfully give $1.00 a year for such a paper. It is not the desire to be ignorant of Church affairs. There is only one reason. You have never subscribed. You lack the habit. THE WITNESS comes to break that habit. A National Weekly Church Newspaper.—St. Augustin's (Wilmette, Ill.) Messenger.

Roosevelt's Message to the Troops

The teachings of the New Testament are foreshadowed in Micah's verse: "What more doth the Lord require of thee than to do justice, and to love mercy, and to walk humbly with thy God."

Do justice, and therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand for the reign of Moloch and Beelzebub on this earth.

Love mercy. Treat prisoners well, succor the wounded, treat every woman as if she were your sister, care for the little children and be tender with the old and helpless.

Walk humbly. You will do so if you study the life and teachings of the Saviour.

May the God of Justice and Mercy have you in His keeping.

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EDITORIAL

LABELS AND LIBELS

From the days of Abraham to the present day men have sought to camouflage selfishness by a pious label.

The Pharisees and the Puritans alike sought to make themselves pure by attaching a purity label to their narrow and self-centered religion.

One thing is certain, and that is, whatever may be the truth about the religion of Jesus Christ, there is one ingredient which it must have, without which any label is a libel, and that ingredient is unselfish love manifesting itself in joyous service.

Now love is a quality that is not found in a label. It exists or does not exist in the person. It makes no difference whether a man be a priest or a levite, if he passes by the duty of kindly service, the unorthodox Samaritan, who "worships he knows not what" is his superior.

So the fact that you are a Catholic priest, or a practical laymen, or a Presbyterian elder, does not tell us whether you have been converted from a life of selfish egotism to that of Christian service. In short, the mathematical accuracy of your theological views do not insure the Christ-like tenderness of the human heart.

There are certain phrazes that one hears mouthed by zealous partisans, that so often represent a nature incapable of unselfish service, that one is inclined to gag at their frequent repetition.

The one phraze is "Bible truth" and the other is "Catholic principles." Either phaze was perfectly proper as used by its discoverer, for it meant and could mean nothing more than the intellectual convictions which they described; but when they come to be used as a label to designate a man, and not a title to indicate a body of truth, they become somewhat nauseous.

When you run across a selfish sybarite who plumes himself on his entire acceptability to God and man because he has mastered a scheme of ritual and casuistry which he calls "catholic principles," and which goes no deeper into his life than the conventionalities of society and dress a la mode implants kindliness and true courtesy into a frivolous woman; you are disposed, even though you may approve of his whole program so far as it goes, to shriek out your disapproval of this libellous label.

No intelligent person can dispute the value of convention in society. It is not a sign of superiority to eat like a savage because you prefer simplicity in manners, and yet it is a painful fact that I have been treated discourteously more often by that class which prides itself on courteous conventionalities than I have suffered from social savages. Yet I still eat with my fork and do not refuse a finger bowl.

Presto change! I go to Church and am shocked by the irreverance of ritualists when they are out of their particular temple of the Lord.

I have seen the shocking irreverance of bad temper entirely destroy the value of faultless ritual.

It affects me just as the sight of one of the four hundred treating an occupant of her pew with most unchristian insolence makes me want to be an anarchist long enough to speak my sentiments.

Still I continue to be fond of very elaborate ritual, and continue to be polite to the offensive dame. Yet I am not fooled by the label, for it becomes like "Made in Germany"—an offensive one.

I found myself a victim of the same sensation recently in a Y. M. C. A. service at a cantonment of soldiers, who were looking forward to the grim realities of the front.

They were being fed, with what to my mind was a most unpalatable dose of saccharine mush that was labeled "Bible truth," although I defy any of the tribe of professional evangelists, with their perfunctory phrazes, (taken from the terminology of good fellowship, but which libel goodfellowship because of their insincerity and professional persiflage), to show me where in the Bible there is any warrant for either their methods or their vulgarity. I cannot find it.

To my mind they represent primitive Christianity in about the same way as a silly man represents the innocence of childhood. He may put on the language of such innocence, but he plays the fool and not the child in doing it.

And just this is the kind of stuff our all-wise business man falls for;—not for himself, Oh no! He doesn't wish to be silly, but he feels that his money is well spent if some other man can get a lot of other fellows to sing silly stuff to God.

I am not condemning all Y. M. C. A. work as I am not condemning all ritualists. They both suffer from the pious frauds who attach these labels to a purely professional insincerity, which camouflages its hideous poverty of true spirituality by its duly authorized label of conventional piety.

Ritualists who do not make their Early Communions in order that they may indulge their aesthetic fancies in a gorgeous high celebration are no better than gushing Y. M. C. A. secretaries who talk pious but do not go to Church except when they themselves are performing.

Whatever we have in the way of religious manifestation, whether it is our kind or the other fellows kind, let us as Americans demand that it have underneath the soul of sincerity, and the earnest desire to do Christ's work.

The Epistle to the Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXVII.

Vs. 32. **This is a great mystery: but I speak concerning Christ and the Church.**

Blunt: **Mystery.** The mystery being that natural oneness of man and wife declared in the previous words.

Chrysostum: The mystery which Adam, the father and representative of the whole family, was empowered of God to reveal concerning the oneness of man with his wife.

Wordsworth: Many are unwilling to receive this Divine mystery (the indissolubility of matrimony), and many who once received it have now rejected it by creating new facilities for divorce.

Sadler: The institution of marriage brought before the Apostle's mind its mystery, but he turned from it to that infinitely greater mystery, the spiritual union betwixt Christ and His Church.

Wordsworth: **Christ and the Church.** The union of Christ and His Church, represented by holy matrimony.

Moule: Paraphrase of verse. This revealed mystery, the union of bridegroom and bride, is great; but I say so in reference to the Bride of Redemption, to which our thought has been drawn.

Monod: The relation which he indicates between the two unions is based in the depths of the Divine thought and on the harmony established between things visible and invisible. The marriage instituted in Eden was really, in the plan of God, a type of the union of Christ and His Church.

Vs. 33. **Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.**

Ellicott: **Nevertheless,** i. e., not to press the mystical bearings of the subject any further.

Sadler: If you cannot realize this exalted idea of marriage as shadowing forth the unity betwixt Christ and His Church, still attend to the plain duty that each one is to love his wife even as himself.

Blunt: **Reverence.** Literally fear, used in the same sense as honor, in honor thy father and mother.

Moule: The word fear is continually used in Scripture of the holy and happy reverence of man for God, and so has lost all necessary connection with painful ideas.

CHAPTER VI.

Vs. 1. **Children obey your parents in the Lord, for this is right.**

Whitby: **Obey.** Obey in compliance with the commandment of the Lord.

Theophylact: Obey parents as far as their commands are consistent with the will of God.

Wordsworth: **In the Lord,** as always being in the Lord's sight, obeying parents, whether the parents are present or absent.

Blunt: **For this is right.** Obedience to parents is a Christian duty, as well as a natural duty enforced by the fifth commandment.

Vs. 2. **Honor thy father and mother, which is the first commandment with promise.**

Blunt: This commandment is quoted partly from Ex. xx:12 and partly from Deut. v:16, the promise being given from the latter.

Moule: **Honor.** The honor is that not of mere sentiment, but of obedience.

Ellicott: Specifications of the commandment as an additional confirmation of the foregoing precept, and as supplying the reason on which it was based. The solemn recitation of the commandment blends the voice of God with that of nature.

Whitby: **With promise,** i. e., a special promise; for that which is annexed to the second commandment is rather a general assertion than a special promise.

Vs. 3. **That is may be well with thee, and thou mayest live long on the earth.**

Blunt: **Mayest live long on the earth.** St. Paul, writing under inspiration, has generalized the original words, "in the land which the Lord thy God giveth thee", into "on the earth", so as to make them plainly applicable to all people and lands, and not to the Jews and the promised land only.

Wordsworth: This promise is not to be limited to temporal life in this world; but the Apostle here gives an exposition of the true meaning and application of the fifth commandment.

Blunt: The promise can hardly be interpreted in any other than a spiritual sense as referring to the spiritual life in the Church of God.

Eadie: This is a clear implication of the presence of children at public worship, when the Epistle was to be read.

Chrysostom: A temporal promise is mentioned by the Apostle, because this injunction is addressed particularly to children who could not understand so well the promise of eternal happiness.

Vs. 4. **And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.**

Sadler: **Provoke not** by unkind words, by partiality, by injustice, by inconsistency of treatment.

Whitby: Provoke them not by disinheriting them, by laying heavy burdens upon them, by using them rather as slaves than as sons.

Aristides: It is not a thing of small consideration what principles are put into them in their youth, but it is the foundation of all they do hereafter.

Wordsworth: **Nurture and admonition.** First of all, exacting strict obedience and then with admonition, the former applicable specially to the body, the latter to the mind.

Ellicott: These two words are not related to each other as the general to the special, but specify the two methods in the Christian education of children; training by act and discipline and training by word.

Chrysostom: Is it not absurd to send children out to trades and to school, and yet not bring them up in the nurture and admonition of the Lord?

Ellicott: Of the Lord. Possessive genitive specifying the Lord Jesus Christ as Him by the discipline and admonition were prescribed, and by whose spirit they must be regulated.

Sadler: This shows that the children, as a rule, were brought into the Church by Baptism, and that in this Baptism they were made universally members of Christ.

Archbishop of York Arrives in This Country

Desires to Cement Ties of Friendship Among English Speaking Nations

The Rt. Hon. and Most Rev. Cosmo Gordon Lang, D. D., Archbishop of York, Primate of England and Metropolitan, arrived in New York City on a transatlantic steamship, March 1st, for a seven weeks' visit in this country, in response to an invitation extended to him by the Church War Commission, seconded by Ambassador Page, and others. A reception committee met the Archbishop, consisting of the Rt. Rev. James De Wolf Perry, Jr., D. D., Bishop of Rhode Island; the Rev. Dr. Slattery, Rector of Grace Church, and Mr. Monell Sayer, members of the War Commission; Dean Robbins of the Cathedral of St. John the Divine; the Rev. J. P. McComas, Senior Curate of Trinity Church, and Mr. Stuyvesant Fish, who is the host of our distinguished guest while in New York. The Archbishop preached at the Cathedral on Sunday, March 3rd, in the morning and at Trinity Church that afternoon. He was the guest of the Pilgrims of the United States at a dinner given in his honor at the Waldorf-Astoria on Tuesday evening, March 5th, at which the Earl of Reading and Ambassador Jusserand were also guests. A meeting in honor of the Archbishop was held at Carnegie Hall on Thursday evening, March 7th, under the auspices of a Committee of one hundred and fifty representative citizens of the city, including Bishop Greer, Honorary President; Governor Whitman, and Mayor Hylan, Honorary Vice-Presidents, and Mr. Eugenius H. Outerbridge, Chairman. Bishop Greer gave the invocation. Mr. Outerbridge and Gov. Whitman made addresses, which were responded to by the Archbishop. The Archbishop is fourth in rank in precedence in the English House of Lords. The King is first, the Archbishop of Canterbury second, the Lord High Chancellor third, and the Archbishop next. He will visit the older universities and larger cities in the East and in the Middle West. The New York Times states that he will also pay his respects to President Wilson, whose great grand-father took for a second wife the great-grand-aunt of the Archbishop. President Wilson is descended from the first wife. "I don't think anything has stirred us more in England," said the Archbishop to a Times representative, "than the way in which President Wilson has embodied the ideals for which we are struggling. It is especally gratifying that these great historic documents have been put forth in the English language. They constitute another bond of union between the two great English-speaking races. We are feeling the strain of three and a half years of unparralled sacrifice, and I want to gain and bring back to my countrymen the sense of exhiliration that must come from seeing this great republic girding up its loins to take its place—please God, a decisive place—in a struggle for the things which are the very breath of life, and so to strengthen our own fortitude, faith and hope.

"In our common struggle for the freedom and peace of the world we have to strive on to finish the work we are in, so that when it is done we will have made as sure as we can that no other generation will have to do it over again. For this nothing is more important than the cordial fellowship of these two nations."

St. Peter's Church, Talladega, Ala., Destroyed by Fire

St. Peter's Church was destroyed by fire at noon Tuesday, February 26th. The fire was caused by defective electric wires. The building was erected in 1871 as a Parish School building, but has always been used for Church services. At a meeting of the vestry held last Sunday, a committee was appointed to receive plans and specifications for a new stone building to cost about $10,000.

By heroic effort of the city firemen the Rectory and contents adjoining the Church was saved.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

The Congregation

XXI

The sermon presupposes a congregation. At least most sermons give evidence of the idea in the preacher's mind that people are listening. A few sermons, indeed, have the impersonal atmosphere of a text book. It would be easier to write sermons if it were not for that stubborn fact of a group of people waiting to hear. Those people present a problem of greatest difficulty to us less gifted parsons, who cannot hold the eye by our "pulpit presence" or the itching ear by our nuexpected "freshness of presentation", (alas, often too fresh), nor by our volubility in coruscating nouns and adjectives.

We have before us the less young, to whom some sentimental reference to a past is more effective in bringing tears, than a warning reference to the future is in bringing repentance. We have the middle aged, too well established in mental and physical habits to be moved by a fresh principle or motive to new courses of thought and action; we have those just arrived at maturity, who are somewhat absorbed in life as it is, and we have the young absorbed in the novelty of fresh experiences.

But that by no means is the only classification. We have the mentally alert, who catch our message, and the mentally sluggish who catch the illustrations. We have the morally alert who respond to the quickening power of a vital message, and the morally phlegmatic, who accept human nature as it is, saying "one is what one is and what is the use of trying to be different?"

Then we have the educated persons who understand some of our longer words and elaborate phrases and the persons, who, keen enough because of their native ability, are tripped by our college-bred vocabulary.

So the preacher must beware! He must possess the art of simplicity, lucidity, warmth, earnestness, picturesqueness and poignancy, in public speaking, to say nothing of brevity.

But you of the congregation must help. You must give your preacher a chance. Of course the first thing you must do is to come within the sound of his voice. As a congregation you have deprived the preacher of the interest that comes from constructive teaching, by your habit of coming once in a while. A preacher can never assume that he has laid any foundation in one sermon, for the presentation of further aspects of a subject is another sermon. He has [redacted] from Sunday noon to the following Sunday morning, he can have but a casual interest in a sermon. The seed falls on rocky soil.

If the preacher seems uninteresting let it be the first concern of the congregation to scrutinize its own habits. A good, alert, refreshed congregation is the first esential to a good sermon.

minutes, from its beginning to its end, it is not sermon material today. A lawyer may spend several hours putting in a foundation for his conclusions; a teacher may spend days in preparing a class by the study of definitions to begin to grasp the essentials of geometry; but the preacher must imperil a subject by trusting it to the casual attention, in whose mind no foundation has been laid.

So the congregation may help by coming regularly to Church!

The congregation may help by giving itself a chance. A Saturday night party with abundant refreshments and late hours is a poor preparation for a normal and edifying Sunday. Even though one drags himself to Church there is a physical and mental fatigue that robs the service of its vitality. The old Puritans had some grain of sense in their conviction that the Sabbath began at sundown on Saturday. Oliver Cromwell himself could never have sat through the two hour sermon on Sunday if he had spent Saturday evening at the club with a late supper of chicken a la Parliament! and other delicacies. No! The Puritans prepared for their service by a good night's sleep. It is asking too much of the preacher to arouse a physically and mentally exhausted congregation. There is quite as much "breaking of the Sabbath" on Saturday nights now-a-days as there is on Sunday.

The congregation may help by giving the truth a chance. If one never prays, never thinks on things eternal, never lets the fundamental things of life and religion enter his thoughts

[redacted]

How small the little republic looks, as seen on one of the up-to-date maps of wonderful Africa! In reality, Liberia is the size of the State of Ohio, with a population of less than half—that is, it has an area of 41,000 square miles, with some 2,000,000 inhabitants.

It is the child of the American Colonization Society, founded in Washington in 1816, to give to slaves freed in the United States a place in the land whence they or their fathers had come, and the opportunity to work out for themselves the rights and duties of free men.

In 1818 the Society sent out its first agents to secure the desired territory; in 1819 the Government of the United States gave its official co-operation; in 1821 agents again were sent to renew the first unsuccessful search; in 1822 a permanent settlement was made, at Cape Montserrado, and in 1824 the name of the colony, till then called Christopolis, was officially changed to Liberia, and the settlement on the Cape was named Monrovia. In this year new land was acquired, as far north as Cape Mount. In 1831, another Society, called the Maryland Colonization Society, was formed, and sent out its members, who, going south from Monrovia, as far as Cape Palmas, established Maryland, in Africa. Mississippi colonists established what became known as Mississippi, in Africa. New York and Pennsylvania Societies took charge of settlements at Bassa Cove, and in 1838 the three settlements outside of Maryland united under the name of the Commonwealth of Liberia, and adopted a Constitution drawn up for them by Prof. Greenleaf of Harvard University. Nine years later, the American Colonization Society gave self-government to this commonwealth, and in June, 1847, the Liberians called for a Constitutional Convention, and on July 26, made their declaration of independence and adopted the Constitution of the Liberian Republic.

To the student of history, these papers are interesting reading; to us all, living in a time in which history makes itself more quickly than pen has skill to write, they make a strong appeal, for in support of such principles as the fathers of the Republic of Liberia set forth, are not we and our allies in arms today? Has not the following a natural and most stimulating sound?

"We recognize in all men certain and inalienable rights. Among these are life, liberty, and the right to acquire, possess, enjoy and defend property. By the practice and consent of men in all ages, some system or form of government is proven to be necessary to exercise, enjoy and secure these rights: and every people has a right to institute a government and to choose and adopt that system, or form of it, which, in their opinion, will most effectively accomplish these objects, and secure their happiness, which does not interfere with the just rights of others. The right, therefore, to institute government, and all the powers necessary to conduct it, is an inalienable right, and cannot be resisted without the grossest injustice."

In Article V. of the Constitution are these words: "The great object in forming these colonies being to provide a home for the dispersed and oppressed children of Africa, and to regenerate and enlighten this benighted continent, none but persons of color shall be admitted to citizenship in this Republic."

In 1907 this article was amended to read: "None but Negroes or persons of Negro descent shall be eligible to citizenship in this Republic."

None but citizens might hold real estate, except that "colonization, Missionary, educational and other philanthropic institutions" might do so, "so long as the property or estate is applied to its legitimate purpose."

We have, therefore, a Republic for Africans, governed by Africans alone, whose flag Prof. Starr thus describes: "The flag consisted of eleven stripes, alternately red and white; the field, blue, bore a single star. It is suggested that the meaning of the flag is this: The three colors indicate the three countries into which the Republic is divided; the eleven stripes represent the eleven signers of the Declaration and Constitution; the lone star indicates the uniqueness of the African Republic."

Two years after this, Maryland was annexed, and Liberia became the Liberia of today.

Is it very difficult to picture the story of this little Republic, the outcome of colonies founded partly from political, partly from philanthropic motives; purchasing from native tribes the land on which to establish themselves; subject to the questionings and encroachments of those and other tribes, and of grasping and stronger neighbors; left more and more to themselves, without a constant, steady flow of encouragement, understanding, sympathy and ever ready and sufficient help from the Society that had planted them, and the Government that had endorsed the Society; left far too much to grope their way along? With those standards of living, for the most part, which memory and tradition set in the ways of "white folks" in the Southern States "before the war", perhaps it is not strange that the trades have never flourished greatly among these people, that politics and public office have held so high a place. Nor is it strange that, with the passing years, as schools like Hampton and Tuskegee, St. Augustine's, St. Paul's, have sent out well-equipped workmen to work in States where all are free, few of the Negroes in this country should feel an appeal to Liberia, where the ordinary conditions of life are of a quiet, unadvancing past, and those in the lead of government hesitate to introduce new elements that would be likely so soon to change familiar ways and things.

As time has passed, this Republic of ours has known less and less of its foster child of sixty years ago. When Bishop Lloyd would visit it, he must go to England first, or by way of Porto Rico and the Canaries. Before this war broke out, it was Germany that supplied largely commodities for food and other use; the English market is now the source of uncertain and inadequate supply. West Indian immigration, English loans, French and English boundary negotiations, the German cable and offer of a German protectorate, native wars, disputes and difficulties constant between Liberians and natives, a long, long period of recognition of independence on our part, which seemed to mean a severe letting alone of the country our own mixed desires had founded—these things combined to make Liberian conditions desperate. In 1908 the authorities turned to us for help. In 1909 the Government sent out a Commission. (In view of the Church's present Commission of two, it is interesting to note that Commission was of three, with a fourth as Secretary.) The Commission spent thirty days in Liberia and Sierra Leone, and returned with six suggestions:

1. That the United States extend aid to Liberia in the prompt settlement of boundary disputes.
2. That it enable it to refund its debt.
3. That it lend its aid in the reform of internal finances.
4. That it aid in organizing and drilling an adequate frontier police.
5. That it establish and maintain a research station in Liberia.
6. That it reopen the question of a naval coaling station there.

When Bishop Lloyd returns, he may be able to tell us in what ways during the years since then our Government has shown that it has made the findings of the Commission good. This attitude of the Government towards Liberia, in these nine years, as in the sixty-one years before—shall it determine the attitude of the Church toward the Church's Mission, when our Commission comes back with its report?

For alongside with the story of this Republic, which we have sketched so briefly by the help of Prof. Starr, in his book on Liberia, runs the story of the Church's Mission, and more than usual the stories are commingled, since from first to last the Missionaries and the members of the Mission have had a guiding and developing part in the nation's life.

(To be continued.)

Vision's Dimensions

By the Rev. Wm. Porkess, Editor

The way in which we do things, particularly Christian work, is a reliable regulator as to the size of our vision. No one more correctly and more quickly realizes the small or large world we move in than the children. This very fact emphasizes the importance of giving them a wide-sweeping vision by what they see in us—by the way in which we take hold of our work. In a small town of Cornwall, England, there was held once a year a large fair. Everybody went to it from far and near. One of the inhabitants of this small town, who had never been away from home, when seeing the crowds of people, was heard to say, "I never knew there were so many people living in the world." Her vision was shaped by the size of the place in which she had lived. There never was such an opportunity, as in this day, for the forces of Religious Education succeeding in causing the children to look at everything through the largest possible circle. The activities of the American Red Cross organization have brought a wider vision into this world of suffering and need, and all who serve in connection with this are looking at their service through world-wide spectacles. They are missionaries indeed after the pattern of our Lord's universal commission. Now, with regard to the children, shall we not make hay while the sun shines? Shall we not put to right and full use the golden opportunity that is ours? The dimensions of vision are a fundamental of Religious Education. There is an ideal time for it. That time is when first impressions are made. The Sunday School should be, and can be, the conservatory of first and lasting impressions. One of the best object lessons, emphasizing and that also accomplished by the children. This chart gives far-reaching dimensions to vision. Here is the assurance of parochialism's death, and also a tremendous awakening to the great cause of Missions, as well as the claims of Community, Diocese and Nation.

The Value of Lent

The Lenten season is prized chiefly for its many opportunities to strengthen Christian purpose, and develop the devout Christian character.

Wherever you turn, amid its holy occupations, you feel one influential power towards the better, truer, holier life.

Multiplied services, frequent communions, fasting, acts of self-denial, withdrawal from amusements, more abundant labors, larger offerings, the renewed study of the Bible, the deeply-searching utterances of the pulpit, the acts and prayers of penitence—all combine to secure a thoughtful frame of mind, a conscience ready to hear, a heart full of sympathy with Christ in His sufferings; and these conditions, carefully preserved, produce the devout, earnest Christian in heart and life.

POEMS Worth Preserving

THE SPIRES OF OXFORD

By Winifred M. Letts

I saw the spires of Oxford,
As I was passing by;
The gray spires of Oxford,
Against the pearl-gray sky.
My heart was with the Oxford men
Who went abroad to die.

The years go fast in Oxford,
The golden years and gay;
The hoary colleges look down
On careless boys at play.
But when the bugles sounded war
They put their games away.

They left the peaceful river,
The cricket field, the quad,
The shaven lawns of Oxford,
To seek a bloody sod.
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun,
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town.

A Hymn for Departing of Absent Friends

(To the tune sung to "Art Thou Weary, Art Thou languid".)

Holy Father, in Thy mercy,
Hear our earnest prayer;
Keep our loved ones in their absence
'Neath Thy care.

Jesus, Saviour, let Thy presence
Be their light and guide;
Keep, O keep them in their weakness
At Thy side.

When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.

May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise Thee
Day by day.

Holy Spirit, let Thy teaching
Sanctify their life;
Send Thy grace, that they may conquer
In the strife.

Father, Son and Holy Spirit,
God the One in Three,
Bless them, guide them, save them, keep them
Near to Thee. Amen.

Give Us Men

Give us men!
Men from every rank.
Fresh and free and frank.
Men of thought and reading.
Men of light and leading.
Men of royal breeding.
The nation's welfare speeding:
Men of faith and not of raction.
Men of faith and not of faction.
Give us men—I say again.
Give us men!

Give us men!
Strong and stalwart ones:
Men whom highest hope inspires.
Men whom purest honor fires
Men who trample self beneath them.
Men who make their country wreathe them
As her noblest sons,
Worthy of their sires.
Men who never shame their mothers.
Men who never fail their brothers.
True, however false are others.
Give us men—I say again.
Give us men!

Give us men!
Men who when the tempest gathers,
Grasp the standard of their fathers
In the thickest of the fight.
Men who strike for home and altar.
(Let the coward cringe and falter.)
God defend the right!
True as truth though lorn and lonely;
Tender as the brave are only:
Men who tread where Saints have trod.
Men for country, home and God.
Give us men—I say again— again—
Give us such men!

Bishop of Exeter.

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FOUR LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

THE LORD OF HOSTS VS. THE WAR-GOD

There is one only God Who, since He is really God, works out unfailingly His Will for men in history, which Will, as revealed in Jesus Christ, is set unswervingly on righteousness, and wholly moved by love.

Devil's Work

III.

God has in His world a malignant enemy in evil, which evil for a season He allows, for a high and holy purpose; but which, even while allowing it, He wonderfully circumvents, and which finally He will utterly destroy.

Introduction: The Battle of Faith: our need of Predaredness for it.

In my first lecture I tried to bring two things to light: First, that because the ugly fact of murder is here on earth and among men so wide-spread and deep-rooted, therefore men have been prone to shift the responsibility for it on Heaven, and have actually gone so far as to fashion for themselves a War-God, in order to quiet their minds and ease their consciences. Secondly, that the notion of a War-God is utterly intolerable, because there can be but one only God, Who must account not alone for war and murder, but for everything else that happens in the Universe, which final truth is witnessed to by the very necessities of our thought and is confirmed by every word and deed of Jesus Christ.

Meanwhile I was at some pains to warn you that this faith in the One and only God is an exacting faith, a real adventure, a high enterprise. It is indeed an essential part of any reasonable faith, and it is certainly fundamental to Christianity. But it is by no means self-evident. One cannot pick it up and be at home with it as easily as one can learn, for instance, about the stars, or about the anatomy of the human body, or the laws of high explosives. A little talk or reading will give one a speaking acquaintance with any of these things. The facts fit close together. They lead to one result. They make a sort of photograph upon the mind, quite clear and definite.

But it is not so with God. All the facts do not seem to fit in with Him. Quite the reverse. There is an immense amount of evidence which seems to contradict Him. True, one often is able to say "because of this or that I find it easy to believe in God."

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there was some good reason for this seeming aberration.

Or suppose I found some refined and cultivated friends of mine entertaining at their home some low, uncouth and doubtful characters; I should think I had been mistaken in my friends unless my faith was strong enough to trust against appearances.

That is just the point with faith in God. We must be ready to trust in Him **against appearances.** He must be the supreme Governor and Lord; and yet there is such awful disorder in His world. He must be wholly good, and yet there are so many bad. He is all love and kindness, and yet there is such a weight of misery. He is absolutely just, and yet there is such terrible injustice.

Now, of course, it would be easy enough to solve our difficulty by choosing certain facts, and leaving out the others. But for true faith that is just what is impossible. That leads us straight back again to Paganism.

You remember that is the way in which men come to set up the devilish image of the War-God. They fasten on the fact of murder, and, forgetting all the rest, make a god of it. And it is just as blind and foolish to do the opposite. It is just as Pagan to make a silly idol of a good-natured peace-god, shutting our eyes to the momentous facts of war and murder. To be quite frank, and it is time for frankness, the "peace-god" of Christian Science and of many other moder cults is every bit as much a pagan idc as is the war-god of the Germans.

No, faith, to be faith, that is to b true to itself, must believe in God with its eyes wide open and not shut. For faith is not like a simple problem in addition; one does not add up items of proof or evidence here and there, and so arrive at faith. No, faith starts with a splendid guess, a noble intuition. "Lo! I believe in God." That is its war-cry, and then it goes on and out to wrestle its way along; in the midst of every kind of happening, holding on to the fair vision till it finds the Great Original, as a lover seeks the loved one he has lost—"O'er moor and fen, o'er crag and torrent, till the night is gone." Wise men of old had a rather striking way of putting it: "God cannot be present in the conclusion of your argument," they used to say, "unless He is already present in your premise," which is indisputably true and worth remembering; as is also a great saying of Pascal, who hears God speaking to the troubled soul: "Thou wouldst not be seeking Me, hadst not thou already found Me."

So the battle which faith has to fight to keep its ground and make its way comes clearly into view, and it is this good fight of faith which is our theme tonight.

I spoke last time about the grounds of faith, about the foundation that it rests on. The next thing obviously is to do a little testing to find out whether these foundations will stand the strain that surely comes on them. You will recall that our Lord Himself encourages us to do this very thing. He warns us not to go to war, not to enter the battle, till we have estimated clearly and carefully the foes drawn up against us. What, then, are the enemies to faith? What is the evidence against the Lord of Hosts?

IV.

The Enemy of faith and God, and to Faith in God, is Evil; which Evil is found only in the Will, but is actually there, and seemingly is without bound or limit.

Well, there is really only one enemy, though it takes myriad forms and uses countless agents. Evil is the enemy. When that is said all has been said, provided, of course, that we take full account of it, and open our eyes quite wide to see the whole extent of it. In order that our thought may move in a straight line, that we may easily keep hold of it, let me put before you three simple statements about evil.

First, evil is always and only in what we know as will. Things in themselves are never evil. Would that we could remember it! It would mean much for social progress, as well as for personal salvation. There is and can be nothing evil in the whole wide world except an evil will. For instance, **drunkenness** is surely evil, but not **drink;** for wine marks the marriage feast of Earth and Heaven: God uses it and chooses it in the sacrament of His most intimate communion with us. **Murder** is evil, but not **knives:** for as we saw, a surgeon saves life with a knife. **Stealing** is wicked: but not the use of **force,** for to wrest a dangerous weapon from a madman, or a criminal, may prevent suicide or killing. Rebellion against pain, the will to curse the Lord and die, is sin; but pain itself may be a timely danger signal: it may even be the very messenger of love and means of blessing. Some one has said, "More even than knowledge, pain is power," and it is true. Death itself is not an evil. It is much like moving from a smaller house into a larger one: if you leave

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No, these ancient words are just as true as ever: "God saw everything that He had made, and, behold, it was very good." There is no evil in the world save in so far as evil wills are in the world, for evil lives only in an evil will.

Secondly, an evil will is a real thing, an awfully real thing, and God alone knows how many evil wills there are. An evil will means a will deliberately set on evil; a will that chooses and does evil knowing that it is evil while it chooses it and does it. That too must be remembered. It is no question of mere ignorance. If one does something which seems good, but which later turns out to be bad, there is no real evil done, though mischief may be done. One has not chosen evil, one has not had an evil will. A mother might possibly give her child poison by mistake, and without any guilty negligence. That would be a dreadful, shocking, tragedy. She would have willingly given her life for the child's life. Now she has killed it. But there would be no evil in the mother.

This must be clearly recognized, else we shall not see the horror and awfulness of evil. There is no ignorance, no accident about it. It must be deliberate, intended, voluntary. Evil enters our wills only at our personal invitation; but the invitation is actually given, and there is no one who has not actually given it. There are evil wills.

Brethren, before the war began, it would have seemed to very many people almost a wicked thing to speak so plainly and so nakedly as this. Very generally we had lost the sense of the malignant reality of evil. We used to listen gladly and even gleefully to those windy prophets, who in those far-off days were teaching us the comfortable doctrine of universal progress, of the humanizing and elevating effects of education; who were telling us that crime and wickedness were the results of mental ignorance, or of bodily infirmity—that murder, like measles, comes from microbes. I think the War has opened our eyes and brought us back to sanity and reason. It may be that the War was needed for this very purpose,—to show us in time the fearful precipice in front of us before we toppled over.

But the single proof of the reality of evil which I shall give is not taken from the War, but from the nursery. Children are the best witnesses in all spiritual matters. They are so transparent and spontaneous. They have not learned to act a part. And we see children willing evil and doing evil. Of course, it is nothing very bad; just little acts of disobedience and rebellion, small deceptions and purloinings. Is it harsh and cruel in me to charge children with letting evil fasten on their wills? Why, I am not charging them with it,—they openly admit it. That is the touching and convincing part of it. They come and throw their arms about us, and between sobs give us to understand that they are sorry that they have done it. There you have it all. There it is in all its mystery; for why, in Heaven's name, should evil have anything to do with little children? There it is in all its certainty, for the children themselves know it and recognize it. **They welcome it first and spurn it afterwards, God bless them!**

What better commentary could there be on the whole situation? There is the whole story in a nutshell, in the nursery, of the presence and meaning of evil in the world.

I have dwelt upon this at some length. It is a crucial point. We must at all costs do it full justice. Evil is only in the will, but it is really actually there.

Next: Evil, once it has made its way, seems to have no limit. We cannot set bounds to it. There is nothing it will not try to do. There is nothing it will not actually do. You cannot imagine anything too dreadful, too wicked, for men to think of, to plan for, to carry out. It was Goethe, of all men, who had the fearless honesty to say that he never heard of any crime which he could not imagine himself to have committed. I have heard from eye-witnesses, as you no doubt have heard; indeed, I have heard it from every eye-witness whom I have met, that the recent story of almost every single captured town or village in Belgium or in France exhausts the whole catalogue of imaginable evil deeds. Nothing more infamous or diabolical can be conceived than what has actually taken place.

No doubt you may restrain the evil-doer; that is one of the great offices of law. But you cannot by any strength or skill restrain either the capacity for evil in one single will, or the number of wills that may be evil. Men cannot do it: God, if there be a God, does not see fit to do it.

In Christ's teaching on this tremendous subject, there is a dreadful note of anxiety, or warning, almost of pessimism. He reminds us that the narrow way has always so few pilgrims in it, while the broad way is overcrowded. And you recall His wellnigh heart-breaking inquiry which you and I must answer: "When the Son of Man cometh shall He find faith on the earth?" No, at least, we will keep our eyes open, and look facts in the face. We will not live in a Fools' Paradise. From what we know of evil, from what evil actually is and does, there is and can be no assurance that it may not some day have us in its grip; that it may not overflow the world.

(To be continued.)

Lent Emphasizes the Spiritual

Races perish, not from physical but moral failure. Nations disappear, unfit to survive, with all physical resources in their favor, from purely moral unfitness: Families, stalwart, healthy, courageous in all that belongs to physical power of survival, have perished from moral weakness, unfit to be. So it must be in the individual. There must be moral force—character—power; there must be principles—convictions—a living faith; or a man's life must surely sink into defeat.

OUR CHILDREN'S CORNER

THE LITTLE DREAM FLOWERS

Mother Nature, as we call her—and you will know much more about her when you grow up—goes to sleep, and rests, and dreams, just like other people. Only she sleeps a long time, but then, you see, she is awake a long time. While she is awake, she works so hard, and does many things to make the world beautiful for us. It is Mother Nature who makes the trees send out their leaves, and makes the grass green, and sends the birds and the butterflies. It is Mother Nature who makes the beautiful flowers grow in the garden and in the woods, and in the fields, and by the wayside. Indeed, we often say that the flowers are Mother Nature's pretty children. They are pretty children, too, don't you think so? Do you know of anything lovelier than the snowdrops and the tulips and the lilies and the roses?

Now, when Mother Nature goes to sleep in the Fall, I wonder if you know what she does? Why, she just dreams all the Winter through. Now comes a real secret, so I am just whispering it to you. She dreams of flowers. What sweet dreams they must be! And then, after a while,, her dreams come true—come true in the Spring. She wakes up with a smile, and there is the lily and there is the rose and the violet and the daisy. And one of the most beautiful of her dreams is a little delicate thing, a flower so shy and so smiling that it wins you all at once. Its petals are as airy as a fairy's wings, as sweetly pink as a little maiden's cheek. I love all the flowers, and all of them are beautiful, but I do not know of a flower that enters into the heart as much as these little dream flowers—found in the Spring, and I call them dream flowers, but some people call them Spring beauties.

Church at Work Among Italians

Lillian Marchant Skinner gives the following interesting account, in the Diocesan Record of Rhode Island, of the work being done by the Church in that Diocese among the Italians:

For thirty years, or since the early eighties, Italians have been coming among us in great numbers. Excepting that they have done much of our hard work, we have known little about them. They have been thrifty and have gotten on, but we don't know them, and they don't know us. It is plain there is a big gulf between them and ourselves. Their language, their habits, even their customs are different; and their outlook on life, what they want of life, their attitude toward it, may be different. They are eager to learn our ways, to know how we do things. For this reason the Diocese of Rhode Island resolves, if it can, simply to get acquainted. We want to know them and give them a chance to know us. Our object is to find out whether we may serve them and how. We are asking what are their needs, especially their religious needs. We are finding out where they are in relation to our Parishes, who of them and how many of them have already begun to be served by our Communion, and whether others need us. Primitive in many ways, they have not been accustomed to assume responsibility or to train their children religiously, and many of them are unable to do so.

They do not grasp religious arguments and it is better that they should not. God is over all. We all belong to Him, and must worship Him. This the simplest mind can understand. "Your children must be instructed." The Italian will listen to this and nod and say, "Yes, yes, I want my children learn." Sometimes they show a curious separation in their minds regarding things we are accustomed to think of as belonging together. A woman says, "No, I don't go to Church; I don't have no time. My husband, he never go, no never. He don't believe in religion. He's a good man, but he don't believe in religion."

An intelligent young fellow, living near me, who has been in this country since a little boy, said, "I don't go to Church. There ain't no need to pray to God. I treat everybody right; I don't hurt nobody. There ain't no need to pray."

A family, asked what they did on Sunday, replied, turn about:—The mother laughing, "Do the work. Too many, six, seven, eight children. Have to have lots to eat. Never can go to Church."

The father, "Sleep." Pressed for something more active, he added, "Read the paper."

Little boy, "Go outside." His brother, too, said, "Go outside."

The father: "I sent them once, but they never go; they play outside. Sure they ought to go."

Turning to the young man boarder, I asked, "Where do you go to Church?"

He was silent, and the whole family in chorus, exclaimed, "He don't believe in God."

How that sentence strikes upon the hearts of us who believe and love!

One young girl, the eldest daughter in an intelligent family, said to me yesterday, "Have you been in Italy, oh, have you? Is it nice there? My mother said it was, but I wouldn't believe it."

"Why not?" I asked.

Oh, Americans don't like Italians, and so I thought it must be that the country wasn't nice."

"Would you mind to drink a little cup of coffee? I made it. I don't think it's like American coffee My mother says, do you know where I could learn to sew; she wants me to sew good and she can't teach me, there's so many to take care of. My mother says she likes to have you come; she wants you to come here every day. My mother says she wants to learn English."

The father, smiling, says he went to school but "non assai, not enough." Because he was the oldest son, he could only go two years. He wants to learn more.

The two little boys burst out laughing as their mother tries speaking the hard speech. "Shut up," cries the elder sister, hitting them. "Would you mind,, she says, "to take a little of this bread with you; my grandmother has just made it. They make it like this in Italy."

What a tremendous leap for a people to take in one generation, out of the middle ages in the life of a little interior town of Southern Italy into our complex civilization. How we ought to stand by them as they quiver from the tremendous impact with all that our modern life signifies! How eagerly they turn toward us to receive what they feel that we possess! How they open their door to us, the stranger!

In the very act of discovering whether we may help, we find that we are helping. Their needs, there they are, spread out before us. We can meet them and we will. The greatest one, their need of ourselves, our care, our interest, our fellowship, that at once they begin to receive as our thoughts and questionings, turn toward them.

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The Modern Prodigal

By the Rev. Carroll Lund Bates.

The Parable of the Prodigal Son contains three clear-cut portraits. The first portrait is of the father, a father wonderfully good. Generosity of every sort marks his character. He is generous in the provision of his house, generous in his forgiveness of the younger son, generous in his forbearance with the elder. Not an unkind word escapes his lips.

The second portrait is of the younger son—impetuous, emphatic in his demand for independence, drifting into luxurious courses of living, but withal, open-handed and warm-hearted, and lovable notwithstanding all his faults.

The third portrait is of the elder son, the one very gloomy portrait of the three—self-contained, self-satisfied and self-willed, his self-satisfaction having, forsooth, no moral justification in view of what he is, for he is without love for father or for brother, and is, himself, unlovable. He is stern, he is a censorious judge of others, he sees no fault in himself, he remains in his father's house for what he can get out of it, and he claims all in the house as his just right, denying his brother a part in it.

Consider these three portraits in the light of today's events.

God is our Father. This world is our Father's House. He has planned all well. It is a world splendidly furnished, a world equipped to supply all His children with plenty of food and clothing and abundance of wholesome enjoyments. The one condition of their having all this plenty is that God's children will live in the house, recognizing the Father by Faith, in fellowship with Him, and upon amicable terms with one another.

As "a certain man who had two sons," even so there have appeared in the world two opposing spirits. The younger son may be termed "Democracy." In a wider sense he may be said to be a certain spirit of extreme individualism that has appeared in the realm of both Church and State. Its cry has been for Independence. In the Church it has said, "Give me my way. Let me loose from my notion of a Divinely constituted Church. Release me from Sacramental conceptions. Let me make creeds and constitute ministries." This same younger son in the State has been inclined to go to such lengths and to put in practice such wild dreams of personal liberty, that the result, if carried to these lengths, would mean a whole world delivered over to a leaderless chaos of Socialism.

The younger son is that spirit in the social body which has gone to such lengths of waste and extravagance that the Church pews of America have been emptied while worldliness has run riot. The younger son has rushed past our Church doors on a Sunday in his five thousand dollar Packard, with scorn in his heart for his Father's House.

Yet the younger son, with all his faults, is better than the elder of God's two children.

The elder son belongs, indeed, to an ancient regime. He stands for the opposite of Individualism and of Liberty and Independence. He stands for Pharaseeism, Kingcraft and Priestcraft. In these new days he stands looking with a heart of stone upon God first and then upon his brothers. To him the Father is not Father, and his brother is not brother but "your son." The world is a place where all is to be got by himself that is due him and that can be made to come to him. It appears to him clearly that he is his brother's and even his Father's superior. He is magnificent in his self-sufficiency "never transgressed I at any time thy commandment." He feels that he should have all and that his brother is entitled to nothing.

Thus the Parable of the Prodigal Son brought up to date reveals today's conditions.

The younger son has erred. Democracy has gone to foolish and well nigh disastrous lengths in the pursuit of the principle of the freedom of the individual. We have tried out the doctrine to the farther limits of it, and we have found that to practice it at these extreme lengths is intolerable. We have suffered in the "far country." We find that to declare that Christ is not God, the Church a society but not Divine, the Sacraments symbols unendowed with Power is a form of individual independence that well nigh starves us. And, further, the younger son has found that waste, expenditure and the multiplication of costly pleasures really possess a curious inability to satisfy.

And so the younger son is coming home. Democracy perceived that to go too far with individualism means a danger of the loss of the great ideals.

Democracy remembers the fine religious Spirit of its Washington, thinks of the New England Puritans, and realizes that, as Samson had to let his shorn locks grow before he could pull down the walls of the palace of Gaza upon the heads of the Philistines, so America must recur to principles of thrift and moral self-control and Faith in God that have made Democracy a power in the past, if she is now to succeed.

As the younger son comes back from the far country today, the cold eye of the elder brother is bent upon him. Between Imperialism and Democracy exists no sympathy. The mistakes that we, the younger brother, have made, seem a proof to Imperialism that there is no good in us. Haughty, self-righteous and made more proudly self-sufficient by the faults of which Democracy has been guilty and of which it duly repents, the elder brother has only hate and scorn for us, coupled with a most despicable admiration of himself.

It is an hour of judgment and of the supremest test. Can we face this elder brother, Imperialism, without hate, but with a well guarded realization of his many and awful sins? Can we preserve a right attitude of humble realization that we, the younger brother, have made mistakes of which we repent while this elder brother too has sinned but is not yet repentant?

Can Democracy dismiss the weaknesses that is has fostered and, at the same time, refuse to be brow-beaten into trying again those things in Imperialism which history has discredited?

It this can be ,then shall the younger brother, Democracy, reconciled to the Father against whom it has grossly sinned, sit down to a feast of acceptance from which both King-craft and Priest-craft will be excluded.

Democracy has been lovable all along, as the Prodigal of Christ's parable is somehow lovable all through his career. Democracy has been lovable even with all its faults, but it never was so completely lovable as now when it comes back home, saying, "My God, I have discovered my sins and I repent of them. Bless both my Sword and my Flag as I go to offer my life in behalf of Divine ideals. Empower my arm to fight, and I and my children shall not lose true Freedom nor Humanity nor Thee, my God, out of the world."

Missions Are a Part of War Work

Miss Grace Lindly, General Secretary of the Woman's Auxiliary to the General Board of Missions, gave the address before the recent meeting of the Woman's Auxiliary of the Second District of the Diocese of Central New York, held at Grace Church, Utica. She said in part:

"The question which we must face is elemental—winning the war—we can't think of anything else until that is done. Missions are an indispensible part of our war work. Esssentially, this war is a conflict of ideas. Democracy, liberty, peace—all of these are founded on Christianity. It isn't war work and Missions. Missions are a part of war work. If you truly believe that we are to build our new civilization around the cross, you can't let Missions go until after the war. The Church must not wait until after the war to care for the Missionary work. America is not spiritual and not Christian as it ought to be. Let us hope and pray that we will stand before the world as a Christian nation. It will be worthless if we win the war and don't build on the rock, which is a strong foundation—Jesus Christ. We must do this by the aid of Missions. We must send messengers—and that is what the United Offering means. This offering has grown steadily ever since it was started. It is to send our representatives."

Miss Lindly asked the women of the Diocese of Central New York to make an offering of $25,000 the coming year, and closed with an eloquent appeal to the women to do their part in such a way that the organization may have a great increase in spiritual power.

Talks of Favorite Hymns

By Miss Alice S. Millard

In our last paper we considered the two most ancient hymns of the Christian Church—the Gloria in Excelsis and the Te Deum. In this paper we will glance at some scarcely less ancient, but which, translated, and in most cases greatly abridged, are to be found in the Church Hymnal.

"The Day is Past and Over" (No. 16) was written by a Saint of the Eastern Church about A. D. 458, and is still the favorite evening hymn of the Greek peasantry. We are indebted to the same branch of the Church for "Christian, Dost Thou See Them" (No. 81), and "Art Thou Weary, Art Thou Languid" (No. 542), so well known and so dear to us all.

Among the hymns for Holy Week is "The Royal Banners Forward Go" (No. 94), which was written and sung for a processional in Portiers, in France, in the Sixth Century, and another well known hymn from the Gallican Church, "All Glory, Laud and Honor", was written by Theodulph of Orleans during his imprisonment on a false accusation. There is a story recorded that the Emperor Louis was so impressed by this hymn, sung by choristers in the Cathedral on a certain Palm Sunday, that he ordered the author to be immediately released from confinement. The Book of Common Prayer contains one hymn only, the "Veni Creator Spiritus"—"Come, Holy Ghost, Our Souls Inspire", which is to be found in the Order for the Consecration of Bishops and the Ordination of Priests. The authorship of this ancient hymn is ascribed to the great Charlemagne, Emperor of the West, and another medieval monarch, Robert II., one of the earliest kings of France, was the author of No. 378 in our Hymnal: "Come, Thou Holy Spirit, Come!" This king greatly enriched Church music. It is said "he placed himself, robed and crowned, among the choristers of St. Denis, and led in the singing of psalms and hymns of his own composition. From these royal personages we will turn to Bernard of Clairvaux, who has been called the holiest monk that ever lived, and surely the man who wrote "Jesu, the Very Thought of Thee" must have been worthy of the title.

To another Bernard, also a monk, we owe those three hymns that never grow old: "Jerusalem the Golden", "To Thee, O Dear, Dear Country", and "Brief Life is Here Our Portion".

All of the hymns mentioned in this paper were written before the end of the Twelfth Century, and most of them in the Latin language. For many centuries they remained buried in the office books of the ancient and medieval Churches, their beauties unknown and undreamed of, save by a very few students. It remained for Dr. Neale and other leading spirits of the Oxford Movement to unearth these treasures and recast and reset them in a form suited to the hymnals of the Nineteenth Century.

Appeal for the People in Bible Lands

An urgent appeal has been issued for an immediate and generous response for the people living in Bible lands, by the Assyrian and Armenian Relief Committee, signed by a large number of the Bishops, clergy and laymen of the Church. The appeal states that these people in Bible lands have shed their blood as martyrs, and the remnant is experiencing a need more than we of the West can possibly conceive. The President of the United States appeals for these people, the Red Cross assists them generously; but all is not sufficient to stay hunger. Our own Government cannot undertake official relief. The appeal comes to us as Americans, as Christians, and it should be given generous consideration at this time. Checks should be made payable to the order of Mr. Woodbury G. Langdon, Treasurer, 131 East 40th Street, New York.

Our own Church Committee for Assyrian and Armenian Relief, of which Mr. Langdon is Treasurer, had, up to Feb. 25th, received over $105,000. There are, of course, many other cooperating committees all over America and Canada, working in harmony to alleviate suffering, through whom Churchmen contribute. The distribution reaches the 350,000 or so refugees in Caucasus, Armenians and others who have fled from Turkish Armenia. This number is likely to increase if the Russians recede from Armenia.

In Persia, the funds are administered to the Assyrian (Nestorian) Christians, and just now even the Kurds seem to be in the most abject condition, to whom assistance is given. Further, all of Persia seems to be threatened with famine, as even in the Moslem holy cities of Meshed, etc., Americans are reaching starving people whom the callous Moslems cannot reach.

In Constantinople, the funds are sent through Switzerland to the Swedish Ambassador in Constantinople, and from there Missionaries in the interior, including those in Beirut, Syria, are informed of sums held at their disposal to purchase necessities of life.

Then, wherever the English armies proceed in Palestine or in Mesopotamia, the relief work follows in close touch to alleviate suffering. The Jewish Committee sent, some time ago, $100,000 to Jerusalem. Bishop McGinnes is in close co-operation with the funds sent to Palestine through Egypt.

In spite of high prices, 17 cents a day, $5 a month, is the sum asked for to save a human life, and all of Asia Minor, east of the Mediterranean, and Marmora look up to America for its humanizing and civilizing influence, even though we are at war with the allies of Turkey.

Dead Letters

Twice a year, in Washington, they hold a curious auction. It is called the Dead Letter Sale, but in reality it is the sale of packages that have been sent to the Dead Letter Office because of deficient postage or wrong directions.

After these packages have been held for a certain length of time, in order to give senders or owners an opportunity to claim them, they are sold at public auction.

It is often a strange and pathetic collection. Most of the articles are cheap enough, although valuable things are not lacking; but who can estimate the intrinsic value of some of those lost gifts—the time, and sacrifice, and love they represent? How many disappointed hearts must have watched in vain for them! How many lives were robbed of a happiness that rightfully belonged to them, because of the sender's carelessness or ignorance!

Is there not a parable lurking somewhere about this strange auction? How many lives are there today that hold the possibility of gifts for other lives, yet through carelessness or ignorance or indifference are robbing both themselves and others? The woman whose love is spent upon some valuable pet when there are little children all about her starving for that love; the girl whose taste and skill are spent in a score of useless ways when they might be putting so much beauty into beauty-starved lives; the men whose business ability is all spent on making money, and none of it on making men and women; the young people of quick minds and brilliant possibilities, who are unwilling to undergo the discipline necessary to develop their talents—these and scores of others every day are carelessly making "dead letter" of gifts for which eager eyes and hearts are longing.

There is no sale of these dead gifts; no one has any chance at them. They are doubly lost—lost to the one who would have used them, and to the world that needs them. What a pitiful waste of power and joy!—The Youth's Companion.

An Interesting Conference

There will be an interesting conference held in Synod Hall, New York City, about the middle of April by the Teacher Training Committee of the Board of Religious Education and the Junior Auxiliary of the Board of Missions. The following program has been aranged:

Topic: "Win the War—Win the World." "The Kingdoms of the World, the Kingdom of Our Lord."

4:30—Change of Viewpoint in Teaching, necessitated by the War.

5:15—New Emphasis on Missions necessitated by the War: The Junior Plan.

5:45—Intercession.

6:00—7:00—Supper in Undercroft.

6:00—7:45 — Simultaneous conferences.

1. Mission Teaching in the Primary Grades.
2. Mission Work in Clubs for Boys and Girls.
3. War Service in Church Schools.
4. Recruiting Teachers from the Older Boys and Girls: The Normal Class.
5. How to Organize a Church School for Teacher-Training.
6. Diocesan Organizations a Church School Teacher Should Know.

8:00—Address: Preparing Our Children to Think in Terms of the World for Christ.

Church Club House at Camp Dix Dedicated

St. George's Soldiers' Club, erected by the Diocese of New Jersey, Newark, Pennsylvania and Western New York, at Camp Dix, Wrightstown, N. J., was formally opened and dedicated on Wednesday afternoon, February 20th, the Rt. Rev. Paul Mathews, D. D., Bishop of New Jersey, officiating. Addresses were made by Bishop Matthews, Bishop Stearley of Newark, Col. H. N. Cootes, Chief of Staff, Dr. John F. Corson, Chairman of the Presbyterian War Work Commission, and Chaplain Walsh of the Roman Catholic Church. The Rev. Karl M. Black, the Church Civilian Chaplain at Camp Dix, will have charge of the Club House and Chapel. He will be assisted in conducting the Club by the Rev. E. L. Cook, Rector of the Church of the Good Shepherd, Hamburg, N. J., Mr. Edmund L. Coyt, army Secretary of the Brotherhood of St. Andrew, and Mr. Charles T. Wright. Mrs. T. C. Craven of Philadelphia, who organized and for years has directed welfare work of the Gimble stores, will be the housemother. The new Club House cost about $35,000 and is said to be one of the finest recreational centers built at any American training camp.

Lent is the Testing Time

Man is a strange combination. He can rise or fall. He can drift, or resist the current. He can yield to temptation or resist and overcome it. He can be an animal or a saintly man. He can be a devil or a son of God. He stands at the parting of the ways. And Lent is the testing time to determine whither he tends and to turn his steps to the right.

Besetting Sin

Dear Saviour, I have looked within,
To find some spark of love for Thee,
And struggled with besetting sin,
And striven to gain the mastery.
I take Thee, Saviour, at Thy word,
Believing Thou wilt grace afford.

Besetting sin! What child of Thine,
Who cries to Thee by night or day,
Owning that he is sin-defiled,
Was ever rudely cast away?
O Saviour, search my heart and see
If Thou canst find humility.

How sweet to lay our cares on one
Who bled and died upon the tree,
And gently lay our burdens down
And humbly look towards Calvary.
But ah! How sad when unforgiven
To turn our longing eyes toward Heaven.

If God was only just and wise
And never merciful and true.
My agony would rend the skies.
What could my poor petitions do?
Thou, loving Saviour, Thou alone
Canst bear these heart prayers to God's throne.

Oh, let us lay aside the sins
That do so easily beset,
And daily strive the goal to win
And never God's commands forget.
Soon will be run this earthly race
The sinner saved by God's free grace.

JULIA L. MACOMB

Lawrence, Kas., Lent 1918.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE ARCHBISHOP OF YORK WINS THE HEARTS OF NEW YORK CHURCHMEN

Thousands Hear Archbishop Lang Bring a Message from England to America—Pen Picture of Our Distinguished Guest

The visit of the Archbishop of York to New York was the chief subject of interest to all classes of people throughout the city during his eight-days' sojourn.

Thousands of citizens had the privilege and pleasure of seeing and hearing him speak, at the Cathedral of St. John the Divine and at Trinity Church, at receptions and functions given in his honor. He won the hearts of all by his kindly look and friendly manner. He preached in the Cathedral on Sunday morning, March 3rd, to all who could be crowded into that spacious dome, and again at four o'clock in Trinity Church, with every foot of standing room taken and thousands turned away at both churches. Every day at noon, from Sunday to the following Saturday, he preached at Trinity, with the same experience of vast and eager crowds. The Church was usually overflowing an hour before service was to begin, and the nearby sidewalks on Broadway and Wall Street were full of curious rows of people waiting for a glimpse of the distinguished man as he entered or left. Your correspondent was not fortunate enough to get into Trinity beyond the outer doors even on the rainy Wednesday. Ahead of him at every service was a restless mass of humanity, just as anxious as himself to gain admittance. Nothing like it has been seen since Phillips Brooks was the noon-day preacher at Trinity for a week many years ago. Not a sound was heard as a rule except the rustling of people now and then trying to get out, but, once in a while, when the great glass doors leading into Broadway would close as the crowd had parted for a moment, and the street sounds had died out, one could catch the sound of a richly musical bass voice proclaiming words of faith and hope from the far-off pulpit. Then, again, in a moment the preacher would be lost to sight and hearing. It is a good allegory of what is always going on in the world, the occasional voice of the preacher with its message of glad tidings, and a world outside too busy and noisy to hear. It is a pity everybody in America cannot see and hear a man who is worthy of all the best traditions of a great race and great Church.

Many who had seen the Archbishop at the Pan-Anglican Congress in London, June, 1908, were not prepared for the marked change so brief a period had wrought in his personal appearance. His coal black hair, which he has since lost for the most part, is now white as snow, and his face indicates the soul of a man who has seen much of death and sorrow. Yet one is conscious of the fact that he has lost none of his great intellectual and deep spiritual force or physical virility. He is in the prime of life, but there is the strangely sad impression of beholding in his person the marked contrast of the England before the war and the England three years after it has begun—prematurely aged, not less vigorous in spirit and determined in mind, but physically scarred and changed to a startling degree. The comfort of it all is that in him the same sane note of Christian Churchmanship is heard as resonant and as courageous as ever. Like the Archbishop of Canterbury, Dr. Lang is a Scotchman by birth. His father was a distinguished Presbyterian minister, having been moderator of the Established Church, an "Archbishop" of another kind, not less important in Scotland. His ministry, however, has all been spent in England. As Bishop Stepney in London he was the most popular leader of the Church of England Men's Society, and, in spite of the superficial appearance referred to, he is remarkably young for an Archbishop, being but fifty-three years old, and we may well hope that he goes back stronger than he came, for the Christian world needs him greatly.

The New York Post reporter interviewed the Archbishop on his arrival in New York in the sumptuous study adjoining the hallway of the Hamilton Fish residence where the Archbishop is being entertained. The Archbishop stood on the hearth, leaning lightly against the carved stone mantle as though he were in his English mansion adjoining the York Minster, and not a traveller who had had an arduous journey across the Atlantic, which his chaplain described as "roughish." In spite of his white hair he is only fifty-three years old. His complexion is ruddy, and if his features have not that shade of refinement found in many English types, they possess a solidity equally fine, and his mouth, firmly marked, seems fitted to the preciseness of enunciation with which he proclaims his thought. His eyes are the Anglo-Saxon blue. Erect in his black attire, clothed in the gaiter and the apron, wearing the pectoral cross on his breast, he presented a figure capable of striking deep wherever he chose.

The New York Times in describing the service at the Cathedral, cites that occasionally the rapturous throb of the organ swept out to the throngs that stood about the doors, carrying to them a suggestion of the splendid ceremony that was taking place within—but only a suggestion. The gorgeous movement of color created in the mingling of the white and scarlet robes of the clergy, the gleam of the golden altar as it was swept by the morning sun in the Cathedral, the mighty chant of the organ, and above all the magnetic voice and personality of the distinguished prelate—made the service at the Cathedral by far the most impressive that has ever been held there.

Seated in the nave at the Cathedral were hundreds of the most prominent men in the city—scores of English officers and representatives of all the leading societies that devote their energies to the promotion of better and more sympathetic understanding between the United States and England. Some of these organizations were the Pilgrim Society, St. George's, St. Andrew's, and St. David's Society, the Canadian Club, the Alumni of British Schools and Universities, and the Daughters of the British Empire.

(Continued on Page Five)

A Scriptural Litany of the Passion

Arranged by the Bishop of Vermont

Jesu, Who didst come to seek and to save that which was lost;
Have mercy upon us.

Jesu, Who dost invite all who are weary and heavy laden to come unto Thee for rest;
Have mercy upon us.

Jesu, Who in infinite compassion didst take our infirmities and bear our sicknesses;
Have mercy upon us.

Jesu, the Lamb of God, Who takest away the sins of the world;
Have mercy upon us.

Jesu, by Whose stripes we are healed;
Have mercy upon us.

Jesu, the Good Shepherd, Who didst lay down Thy life for the sheep;
Have mercy upon us.

Jesu, Who lifted up from the earth dost draw all men to Thyself;
Have mercy upon us.

Jesu, tempted in all points like as we are, yet without sin;
Have mercy upon us.

Jesu, Who didst offer Thyself without spot to God;
Have mercy upon us.

Jesu, perfected through suffering;
Have mercy upon us.

Jesu, Who didst pray for Thy murderers;
Have mercy upon us.

Jesu, Who didst promise Paradise to the penitent robber;
Have mercy upon us.

Jesu, Who in dying didst commend Thy spirit to the Father;
Have mercy upon us.

Jesu, Who dost bid us take up our cross and follow Thee;
Have mercy upon us.

Jesu, Who dost promise that where Thou art, there shall Thy servant be;
Have mercy upon us.

GENERAL BOARD OF MISSIONS

Meeting of the Executive Committee

The Executive Committee of the Board of Missions met in the Church Missions House, New York, on March 12, 1918, with a good representation.

From the Domestic Field we received and acted upon the resignation of the Rev. Guthrie Pitblado of Florida. In Montana the Rev. R. F. Blanning was appointed in place of the Rev. J. W. Hard. Miss Edith S. Scamman was appointed at the request of the Bishop of Oklahoma for work in that District.

At the request of Bishop Tucker an appropriation was made for the training, at the New York Training School for Deaconesses, for Miss Ernestine Gardiner, preparatory to her appointment as a missionary in the District of Kyoto.

One-half of the bequest of the late Rev. Wm. Thompson, D. D. (approximately $15,000) was set aside to be held by the Board as a trust fund for the endowment of the "Thompson Memorial Chair of Philosophy" in St. Paul's College, Tokyo, Japan.

The legacy received from the estate of the late Rev. A. R. Morris was turned over to the Standing Committee on Trust Funds to be held until required for payments upon the contract for the erection of the Academic Building for St. Paul's College, Tokyo, Japan, to be known as the "Arthur Rutherford Morris Memorial Hall."

The following appointments were made for the Foreign Field: Mr. Clarence R. Wagner for the Missionary District of the Philippines, Mrs. A. C. St. John and Miss Marion S. Doane as nurses in St. Luke's Hospital, Tokyo, Japan.

Under the authority given it by the Board, the Executive Committee granted an appropriation of $3,400 from the Undesignated Legacies for the District of New Mexico; $1,000 for North Dakota; $2,000 for St. John's School, Corbin, District of Lexington; $6,000 for St. Andrew's School, Mayaguez, District of Porto Rico; $15,000 for Christ Church, Osaka, District of Kyoto.

The Executive Committee also expressed its sense of loss on account of the death of Messrs. Henry Lewis Morris, Charles G. Saunders and William R. Stirling.

Bring Back a Lost Truth SYMPATHY FOR CHRIST

Why is it that there is so much indifference and luke-warmness, and so many "to make excuse?" Why does Christ's work languish anywhere? Shall we answer the question? Is it not because men and women are not in close touch with the thought of the sufferings of Christ, and His right to our sympathy with Him while He suffers? Let any one who loves us here suffer for us as Jesus Christ suffered for us, and would we treat him as we do Christ? Let some one write us a letter telling of the sufferings and tragic death of a dear relative, and we would weep as we read. Open your Bible and read the letters of the four evangelists as they tell of the sufferings and death of Christ—the Brother that loves each soul—and who sheds tears? The age has lost the power of that great truth of human sympathy expressed toward Christ while He died for the sins of the world.

"That I may have fellowship in His sufferings"

Divinity Students in Greeley, Colo.

The building purchased by the Rev. B. W. Bonell at Greeley, Colo., for a school for resident candidates for Holy Orders was opened March 1st, with two students. The Rev. B. W. Bonell and the Rev. C. H. Brady are the instructors. Arrangements have been made with Colorado Teachers' College at Greely, for the students to take all secular studies at the college. In this way the theological and literary courses are combined to the great advantage of the students.

A daily bread fund has been started to assist worthy students. The students will assist in Misionary wark in the numerous small towns in northern Colorado. A second class will be started in September.

To train up a child in the way he should go is not the easiest thing in the world to be done, but has the promise of a reward that is worth all it costs. The best and worst things in human life are wrought in this connection.

Who Will Respond to this Missionary's Appeal

In a recent letter from the Rev. A. R. Llwyd, our Misionary who arrived in Port au Prince, Haiti, the last of January, he writes to the Board of Missions:

"Is there any possibility of getting us a good second hand Reed organ, and half decent second hand Church furniture with Communion vessels? The cheapest lumber here is $100 a thousand feet, while buying furniture is impossible; it is costly beyond imagination."

The Rev. Dr. Arthur R. Gray, Secretary of the Board of Latin America, states that the work is now re-beginning in such a splendid way and Mr. Llwyd's enthusiasm is so contagious that it is hoped he will secure this and be able to put the services on a satisfactory basis. The Civil Administrator of Port au Prince, Major Marston, is a devoted Churchman and is keenly interested in helping Mr. Llwyd in every way, and our opportunities there are unlimited.

War Commission Contributions Have Reached Half a Million Dollars

Bishop Perry telegraphs us as we are going to press that contributions are still being received by the War Commission, at least half a million dollars being now assured.

Church Work at Ohio State University

The Rev. F. C. F. Randolph, Student Pastor, at the Ohio State University, writes that there are at present eighty-one men and sixty-six women attending the University who are members of or interested in the Episcopal Church, and thirty to forty Church people in the faculty and administration offices. This Church population is constantly changing as almost every week some young man drops out to go into war service. A majority of the Church students are from the South. The Dioceses represented are West Virginia, Erie, Washington, Asheville, Chicago, Massachusetts, and Shanghi. The present equipment, except Hilda's Hall, is very inadequate to reach these students. Services are held every Sunday in a small, unattractive hall for the students and for Church people residing in the neighborhood. The Sunday School has doubled in the last four months and the hall is uncomfortably crowded. Both the morning and evening services are well attended and the congregations are growing. St. Hilda's Hall accommodates about twenty girls. At a recent Confirmation four members of the class were connected with the University. Co-operating with the University Y. M. C. A., an effort is being made to meet the needs and conveniences of the Church students through five student classes. One for men and women is held on Sunday mornings at the University Chapel and the topic of study is "The Holy Spirit in the Church." Two classes, one for men and the other for women, are conducted at St. Paul's Church, Columbus, to discuss the General Board of Religious Education syllabus on "Immortality." Another class, considering the same subject, is held for women on Thursday afternoons. The students are urged to attend Bishop Resse's class on Friday's at St. Paul's Church. The course of instructions is on "Personal Religion." There is a demand for a chapter of the Brotherhood of St. Andrew, and many of the students are engaged in Church and social work. The members of St. Hilda's Guild are helping in various ways at the Chapel, caring for the altar and teaching in the Sunday School. In spite of the many and varied demands on the time and energies of the students the response has generally been, "I am willing to help the Church if the Church will tell me what to do."

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Good Friday

THE COLLECTS

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.

O merciful God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner; Have mercy upon all Jews, Turks, infidels, and heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

In these prayers we Church folk are given some necessary lessons, especially in inclusiveness. Most of us are like the ordinary child—we are self-centered and selfish. All of God's best work is hindered by this tendency. That is why today is humanity's good day; for on this day God shows men how to regard the ego, the letter I, the self-letter. In the first prayer, the Church is considered as a family—as the household of faith—for which family Jesus was **contented** to be betrayed. Evidently we are to find contentment in being crucified **for** the good of the household. What a long distance from the ideal do most of us take our stand!

In the second prayer, Mother Church teaches us to use our intercessions with particular parts of the household in mind. It is a noteworthy day when we begin in our prayer life to remember "each member in his vocation and ministry", and to supplicate God that each one "may truly and godly serve Him." An interceding Church or family or individual is one on whom God smiles.

The third prayer, best of all, makes us lift up our eyes and behold the harvests of the world. In these days there are many who regret that the unfortunate and ofttimes foolish attempts to classify and "tag" those who are not "of" us should have embalmed in this third Collect the name of "the children of circumcision" with that of the "unspeakable Turk". But, while we regret this, let us not forget that it is possible for our ignorance, or hardnesas of heart, or contempt, to make of us "enemies of the Cross of Christ"; and with this in mind, let us see to it that this phrase may not be much longer retained in an otherwise lovely supplication, through our own contempt, or hardness of heart, or invincible ignorance.

How grateful we should be that our dear Church has insisted on the observance of a weekly memorial of this priceless and acceptable sacrifice, and with what diligence we should use "this full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world", to plead and pray for the reunion of Christendom! How these prayers should drive us to our knees, resolved to be world-wide in our vision, individual in our intercessions, ever mindful of our own personal responsibility to sacrifice self for the good of the whole family. Never go to a celebration of the Holy Communion that you do not pray for the unity of God's people. And never narrow "family" so that it includes only your "very, very own". Remember "the other sheep", and show yourself so full of the attractive power of the Holy Cross that you may be an uplifting and unifying power in your own particular spot in this world, by joining in all those forces which work together to exalt the name of Jesus above every name that this world venerates or idolizes.

And, lastly, never forget that it i your individual participation in th sins of the whole world that made i necessary for the dear Lord Jesus Christ to be crucified under Pontius Pilate. Never forget that He died tha you might, through Him, be saved, and not you only, but every one else who can be taught to name the name of Christ, and be induced to bear His sign.

THE EPISTLE

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in these sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.—Heb. x:1.

The law is necessary, but it has only shadows of good things in it. The goodness of the law is a hard goodness. Its chief value lies in its ability to break and crush that which is hard, dense, unpenetrable. The law says, "The soul that sinneth it shall die". Absolutely just, reasonable, righteous and hard. The Gospel, which goodness which Jesus meant he should get out of His Cross. The legalist finds it impossible to believe that when God writes His law in a man's heart He will no longer remember that man's sins and iniquities. And so his idea of the crucifixion is a hard and repellant theory of the atonement, which makes God a more or less monstrous Being. But when we appropriate to ourselves the family idea, the household idea, we see how the crucifixion of the Brother of the family made it possible for God not only to forgive, but to forget. The Cross stands today not to make God forget, but to help us not to forget how it is that God can and does forget our sins and iniquities.

The writer of this Epistle wants us to keep the sacrament close to the sacrifice, so that we shall not forget that the virtue of the one sacrifice is to permeate the sprinkling of an evil conscience, as well as the washing or baptizing of the outward man. The writer also wants us to show how the Cross is the magnet of souls, by leading men to assemble themselves together and forming a household of faith, in which all the family shall stick together, for the welfare of the whole family, as well as for love of Him who died to hold us together, and in the dying made the family life indestructible.

In the family life, the problem of happy and harmonious existence is largely solved if the members "consider one another". "Be kindly affectioned one to another, with brotherly love", says St. Paul. The union of all sorts and conditions of men into one family of faith is only possible when men look at one another through the Cross of Christ, set in the center of their lives, and revealing to them the purposes and intents of God's love for them, and the possibilities of their love for one another. It is at the foot of the Cross that men can become reconciled to God and to each other. The only key which will open the locked doors now separating the peoples and climes is the Cross of Jesus. That is why the Missionary who teaches and preaches the Cross of Jesus is the most necessary factor in the development of a permanent civilization.

THE GOSPEL

Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.—St. John xix:1.

Today the Church has St. John tell part of the story of the Cross at Morning Prayer, and the rest in the Holy Communion service. Let us plan to stay "home" all day on Good Friday. It will be time well spent to be still with St. John and the Holy Ghost, and the rest of the household, and to learn "that the Lord He is God."

"Behold the man!" It is wonderful to see what humanity can stand when sustained by God. On Good Friday Jesus shows men their capabilities in the way of being perfected through suffering. Pilate only saw a man. The chief priests saw an enemy. Pilate, as he saw, feared; the priests hated. Many today, as they read this story, pity Jesus. None of these emotions lift the veil. Each or all of them will show us only a man. It is only an adoring and obedient love that can see in that desolate figure the magnet of all spiritual desire. Too many of us today, when we behold man, see only the human side of him. Every man born into the world has within himself the possibility of becoming a son of God. Therefore it is our business not to be Pilate, or chief priest, or idle multitude, or cursing soldier, to that man. It is our business to help him find, through suffering, his kinship with Jesus.

"Jesus the King of the Jews." That phrase was written by Pilate in contempt. It came up unto the palace, by way of the guard house. It was true, but it has not yet become truth. The Jew is a type of the earnest, privileged religious class. What does the "man on the outside" think of Jesus, as we privileged ones treat Him? What title have our actions led our observers to place over His head? What do the Jew, Turk, infidel and heretic think of Jesus as we Christians present Him before their different vantage points of observation?

"It is finished," said Jesus. God made Jesus His Missionary, and the work that was given Him to do on earth He did. Is there not a great lesson here for us? Jesus gives each generation the task of making His ways known upon earth, His saving truth unto all people. When we come to lie down on our dying beds, do you suppose, in this one particular alone, that we can look back, and then look up, and say, as Jesus did, It is finished? Think what this death day means to you, what it has meant to your ancestors, what it has meant to your contemporaries, what it meant to all them of old time. As you review your Missionary gifts and work for the past year only, do you feel that you have done what gratitude and obedience and love demanded? Have you esteemed it a privilege to help men know the old, old story of Jesus and His love? Answer truly now. Sit still on Good Friday and realize that He died for the sins of the whole world, and ask yourself how much have you tried to do to help men get that message and that life-saving fact into their lives, and into the lives of people who are dear to them. God help us, but we are a guilty people! God pity and spare us, as we again join with the others and "look on Him whom they pierced". God help us to repent, confess and, in the strength of our absolution, become better Missionaries of His Holy Cross.

God is never more pleased with those who trust Him than when, conscious of their need, and appreciating His past goodness, they call on Him again. David's answer in part to his own inquiry, "What shall I render"? was, "I will take the cup of salvation", and a thrice reiterated statement, "I will call upon the name of the Lord".—Exchange.

Bring Back a Lost Truth
SYMPATHY FOR CHRIST

This is the one great truth this interesting age needs to learn. We know enough of the Gospel story; we have our theology; now we want the life, the zeal, the energy, the power to do something, to suffer something, to accomplish something for Christ. This is the lesson of the cross. We must not let Him bear it alone—we must be His sympathizers.

"That I may have fellowship in His sufferings"

THE SANCTUARY OF PRAYER

FOR OUR BOYS WHO HAVE GONE TO WAR

O God, who art ever mindful of all thy children, we commend to thy Almighty care and protection all thy servants who are gone to training camp or battle front in this struggle for the upholding of Right and Truth, and in the defense of the land we love. We pray for thy special oversight of those near and dear to us who serve their country in any capacity. Watch over them in all their ways, save them in all perils by land or sea, or air—from sickness and the violence of enemies. In thy own good time, and if it be thy will, bring them back once more to home and fireside, with a grateful sense of thy mercies. Through Jesus Christ our Lord. Amen.—E. H. Rudd.

O God, we pray for Thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. Help her to proclaim boldly the coming of the Kingdom of God. Fill her with a Christ-like tenderness for the heavy-laden and downtrodden. Make her valiant to give up her life to humanity. Baptize her afresh with Thy Life-giving Spirit. Grant her a new birth, though it be with the travail of repentance and humiliation. Through Jesus Christ our Lord. Amen.—Taken from "For God and the People".

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Confirmation Instructions

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XII

THE COMMUNION OFFICE

Catechism: The Communion service following "Lift up your hearts."

Prop. 1.

The Holy Communion was instituted by our Lord as the chief service of the Christian. It was a daily service among the early Christians, and afterward was always obsrerved on the first day of the week. (See Acts ii:46 and Acts xx:7.)

The Christian observance of Sunday is that the disciples should come together to break bread.

It is the Lord's command as faithfully observed by Christians from the days of the Apostles until now.

The service is the offering of ourselves to God in the oblation, or the offering of the Bread and Wine to God, as symbols of ourselves, and the receiving by us of the Bread and Wine thus offered and made for us, by the word of God, to be the Body and Blood of Christ.

The service, therefore, contains these two principal ideals—the offering to God and the receiving of Christ.

The ideas were not separated in the Early Church, but together they formed the great act of Christian worship.

To refuse to participate in this service is to reject Christ's command, and to refuse the gift that He so graciously bestows in this Sacrament of His love.

To say that we can receive the grace of Christ in any other way than that in which He offers it, is to be guilty of presumption.

Prop. 2.

The service of the Holy Communion is divided into two parts, known as the Pro-Anaphora, and the Anaphora. (The word, Anaphora, means "to lift up" and the words "Lift up your hearts" is the dividing of these two parts.)

The Pro-Anaphora service may be divided into these parts:

1. **The service of Self-Examination** (p. 222-224), consisting of the Ten Commandments and the two great Commandments which Christ said summed up the ten.

After each of these Commandments is a form of the Kyrie Eleison, which words are the Greek for "Lord have mercy."

This service of Self-Examination presupposes that one has examined himself at home as to his sins, so that as the Commandments are recited, he may recall the sins for which he asks forgiveness.

2. **The service of Witness** (p. 224-225), consisting of the Epistle and Gospel for the day (preceded by the special Collect), the Creed, and the Sermon.

For purposes of symbolism, the Altar is divided into three parts, the Altar itself representing Christ as the Saviour of the world.

The center of the Altar represents Christ interceding for us in Heaven; the right side as you face it represents man as testifying to Christ; the left side, Christ as speaking to us.

So the Epistle is said at the right; the Gospel at the left, and the Creed in the center of the Altar.

3. **The service of Oblation** (pp. 228-229). Here in the Rubrics we find is the place at which we make our offerings to God. These consist (see Rubrics, page 228):

(a) Of our Alms, the money which represents our work.

(b) Of the Oblation, the Bread and Wine which represents "ourselves, our souls and bodies."

(c) Of the Anthem which represents our praise.

(d) Of the prayer for Christ's Church militant, which represents our prayers.

(In the Early Church the people brought the Bread and Wine which was to be used in the service.)

4. **The service of Absolution** (p. 230-232). When the Church of England rejected compulsory confession to a priest as a necessary pre-requisite to receiving the Sacrament (because such custom was mediaeval and not primitive), it did not reject the thoroughly primitive idea that the Church retains the power of Absolution.

So this part of the Pro-Anaphora service contains:

(a) The Invitation. ("Ye who do, etc.")

(b) The General Confession.

(c) The Absolution.

(d) The Comfortable Words.

All of which are an essential spiritual preparation to the receiving of the Sacrament; so that one who enters the Church after this part of the service should not receive the Eucharist.

Of course, the placing of the Confession and Absolution in the service presupposes that the person has "diligently tried and examined himself" in the privacy of his own closet, so that the General Confession in the service means something to the penitent.

Moreover, the Church has not neglected the use of private confession as a salutary help, for it directs such as cannot "quiet their own conscience" to go to "some minister of God's word and open his grief."

The Church exists for the forgivnness of sins, and therefore uses every method by which in word and sacrament the work of reconciliation may be accomplished.

(To be continued.)

QUESTIONS

1. Quote the passages which show that the Holy Communion was used daily, and especially on Sunday by the Early Christians?
2. What obligation have we to receive the Sacrament?
3. Into what two main divisions is the service divided? At what point is it so divided? What is the meaning of Anaphora?
4. Into what four principal parts may the Pro-Anaphora service be divided?
5. State the significance of each of these parts.
6. Give the symbolic divisions of the Altar.
7. State the Church's practice as to confession?

TEXT

"We have an Altar, whereof they have no right to eat that serve the tabernacle." Heb. xiii:10.

READINGS

1. Self-Examination. I Cor. xi:27-32.
2. Witness. I Cor. xi:23-26.
3. Oblation. Romans xii:1-2.
4. Absolution. St. John xx:21-23.

Prayer

A STUDY OF I. JOHN v:14-16

The keynote of the First Epistle of St. John is **fellowship with God.** He states at the beginning that his purpose in writing is that the Christians may have fellowship—fellowship with the Church and with God: "that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son, Jesus Christ". Through this fellowship with God, through union with Jesus Christ in the Church, the Christian partakes of the Divine nature, is a child of God, and therefore must show that he is a child by "walking in the Light", because God is Light, by doing righteousness, even as God is righteous, and by "loving one another", because God is Love. The three-fold qualities of God's nature produce in the true child of God three Christian virtues—faith, obedience and love. So we must confess Christ, keep His commandments, and love the brethren. By these we know that we have fellowship with God, and our fellowship with God through Christ gives us boldness and assurance to come to Him. Also, this confidence, which is the free, outspoken, fearless confidence of a freeman, the open, childlike speech of a son to a loving father, gives us assurance that we can come to Him with our prayers. This is the essence of prayer, the confidence and trust of children of God towards their Father, arising out of our knowledge of fellowship with God in Christ. This is truly faith. Our faith makes us know that we have eternal life, because we believe on the name of the Son of God. Our knowledge of the possession of eternal life makes us assured "that if we ask anything of Him, according to His will, He heareth us". Faith produces both knowledge and boldness, and the knowledge that we are children of God is based upon our faith in Jesus Christ as the Son of God, on all that is implied, and taught by St. John, in the term Name. St. John makes no definite separation of these three, faith, knowledge, assurance; they are vitally connected and cannot be separated even in thought. In one way they are but the three aspects of the same spiritual state. Faith makes us children of God: "Whosoever believeth that Jesus is the Christ is begotten of God." Faith is based on some knowledge, for, before we can come to Him, we must have some knowledge that He is, but faith produces greater knowledge, and both together makes us confident with bold assurance that we are in God through our faith in Christ. Thus the first aspects of Christian prayer must be this confidence in God the Father, which we have because we are the children of God.

However, we must ask "according to His will" in order to have the complete assurance that "He heareth us". So all prayer is contingent on that. Fellowship with God involves the union of our wills with the will of God, for union with Christ in God is manifested in our willingness to do the perfect will of God. If we have fellowship with Him, we have no desire for sin. As our fellowship with Him grows, so our will grows into His will, and there is harmony between us and God through Christ. Wilfulness causes sin, and sin is separation from God. So the perfect prayer is a prayer in which our wills submit to the will of God. Such prayer will be heard of God, and, if heard of Him, answered by Him. The defect of most prayers is that we are mainly thinking of **our will,** not God's, of **our** desires. But our boldness makes us ready to ask everything of Him. There is no limit to the matter of prayer; there may be to God's answer. It may be that our prayer, if answered, may be to the harm of another. We may pray with all sincerity, but with limited knowledge, for something which, if gotten, may be hurtful to us or to others in the body of Christ. So prayer must be according to God's will.

Our fellowship is first fellowship with the Church, the body of Christ: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." So St. John never separates fellowship with God from fellowship with the Church. In fact, he almost makes fellowship with God and Christ depend upon fellowship "with us", the Apostles. Men are linked with one another in the body of Christ and with God because of this union with each other in Christ. Man and man are, because of their childship with God, brothers one of another.

The common faith unites in mutual love. So the end of prayer is the perfection of the whole body of Christ. The individual Christian prays for himself only as he is a member of this body, because all Christians are of this Body, and apart from the body his full spiritual nature can not have its perfection. Sin in one is disease in all. The health of one is for the health of the body. But prayer for oneself, apart from the brethren, is selfish; so the Christian prayer must be intercessory prayer, first for the brethren, then for the world, and then for oneself. This especially for others when they sin. "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life, for them that sin not unto death." But can man always receive the gift of God? Not if he sins a sin unto death, that is, not if his sin is of such a nature as to cut him off from God; not when his attitude towards God is that of habitual and continual rejection of God's will. St. John, however, does not forbid the praying for a sinner "unto death". He merely does not enjoin it: "Not concerning this do I say that he should make request." It is left to the individaul conscience. One who has sinned a sin unto death has by so doing separated himself from the fellowship with God, and for such a one we can not pray as for a brother, however much we can pray for him otherwise. The word used in verse 16 is the word of asking, which comes from union with God. It is the word used of our Lord's prayer to the Father in St. John's Gospel, xiv:16. So our asking for a fellow Christian is based upon the relation he bears to us through our and his fellowship with God through Christ. The prayer for others is the prayer of love for all the creatures of God. Christian prayer is the expression of our fellowship with God, manifested in love for one another.

H. P. S.

When we go from one room into another, we do not become different persons. When we pass into the other world, we shall take with us the character and the recollections which we had here.—Exchange.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
6 S. in Lent	Ezek. 37:1-14 II Esdras 7:19-29	Matt. 26:17-end Luke 19:28-end	Isa. 62:10; 63:6 Zech. 9:9-16	John 11:47; 12:19 John 12:20-end
M.	Jer. 50:1-20	20:1-26 John 14	Gen. 3:1-15 Gen. 3:20; 4:10	Heb. 2 I John 3:4-end
Tu.	50:21-end	Luke 20:27; 21:4 John 15	Num. 20:1-13 Jonah 1:17; 2:10	I Cor. 10:1-11 Matt. 12:38-42
W.	51:1-29	Luke 21:5-end John 16	Lev. 16:2-24 23:1-14	Heb. 9:1-15 I Cor. 15:19-28
Th.	51:34-end Dan. 9	Luke 22 John 17	Ex. 16:1-18 Gen. 14:1-20	John 6:27-58 Heb. 7
F.	Isa. 52:13; 53-end Zech. 12:9; 13-end	Luke 23 John 18	Num. 21:1-9 Gen. 22:1-18	John 3:5-21 I Peter 1:1-21
S.	Isa. 14:3-23 Dan. 5	Rev. 18:1; 19:4 John 19:38-end	50:1-13 Job 14:1-15	3:14-end Heb. 4
Easter Day	Isa. 51:1-16 I Chron. 16:7-36	Luke 24:1-12	Isa. 52:1-10	John 20:1-23

The Sunday before Easter is associated in our minds with our Lord's so-called triumphal entry into Jerusalem on the Sunday before His crucifixion. The New Lectionary has, therefore, left undisturbed the lessons from Zechariah and from St. John in the present Prayer Book arrangement, except to throw prophecy and fulfillment together, instead of prophecy in the morning and fulfillment in the evening. We have, indeed, rather strengthened this aspect of the day, by giving also St. Luke's story of the entry in the morning, for use if desired. But the day has other aspects besides a kingly procession amidst the huzzahs of a shallow multitude. The way to His throne lay for our Lord through rejection, Gethsemane and Calvary. It is this, indeed, that is stressed in Collect, Epistle and Gospel, and also in Matthew 26 and Daniel 9, the other lessons in the present Prayer Book Lectionary. We have returned and shortened Matt. 26, by beginning at verse 17, and having already used Daniel 9 on the evening of the third Sunday in Lent, we have substituted a prophecy of the Passion from Isaiah (perhaps to verse 9 of chapter 63 would be better), and have given in the morning, in the Old Testament Historico-topical course, Ezekiel's prophecy of the return from exile, under a figure of a resurrection from the dead, which is needed to bring out the full teaching of the day, as given in both Collect and Epistle.

(Comparison with the lessons on Palm Sunday, Table 1, will show how rich are the selections. The Passover is introduced in the first year's Historico-topical course, referred to in Matt. 26. Note also the correlation between Zechariah 9:13 and John 12:20 ff., and the fact that, taking the two years together, there is opportunity to read all four accounts of the entry.)

The week day selections lead up to Easter, that is, to redemption, both topically and historically. In the morning we have given Jeremiah's concluding messages—prophecies of the judgment upon Babylon and the redemption of Israel. It is these prophecies, taken in connection with those of the new covenant, which should have saved Jeremiah from being handed down the ages as a pessimist, and which should teach us the needed lesson of a Christian and not a worldly optimism—redemption and salvation through suffering and discipline. Salvation of the soul and progress in the world are neither of them automatic.

For New Testament lessons, we have continued St. Luke's life of our Lord, which, it will be noticed, throws into this week the events thereof, beginning with the entry on Sunday, and including the events of Thursday night and Good Friday.

In the evening there are given topical selections from both Old and New Testaments, and a double selection on each day, for choice. The selections at present given in the Prayer Book are all of them used, but many other selections are added. For instance, the story of the crucifixion itself is given each year, besides Apostolic comments thereupon, instead of being relegated entirely to the Gospel for the Day, which in many instances will not be read, and, finally, the redeeming death of our Lord is brought out as not only the fulfillment of prophecy, but also of the history of the past, in the redemption, first from Egypt and second from Babylon.

POEMS Worth Preserving

Selected by the Rev. F. L. Palmer

THE OTHER WORLD

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek
Amid our worldly cares;
Its gentle voices whisper love,
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred;
And palpitates the veil between
With breathings almost heard.

The silence, awful, sweet, and calm,
They have no power to break;
For mortal words are not for them
To utter or partake.

So thin, so soft, so sweet they glide,
So near to press they seem,
They lull us gently to our rest,
They melt into our dream.

And in the hush of rest they bring,
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be.

To close the eye and close the ear,
Wrapped in a trance of bliss,
And gently laid in loving arms,
To swoon to that—from this.

Scarce knowing if we wake or sleep,
Scarce asking where we are,
To find all evil sink away,
All sorrow and all care.

Sweet souls around us! watch us still,
Press nearer to our side,
Into our thoughts, into our prayers,
With gentle helping glide.

Let death between us be as naught—
A dried and vanished stream;
Your joy be the reality,
Our suffering life the dream.

—Mrs. Harriet Beecher Stowe.
(1811-1896)

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

The agitation favoring professional baseball on Sunday in the State of New York was given a quietus at a conference of representative senators, at Albany, who took a decided stand against all non-essential sporting legislation during the war.

The Good Friday offerings of the Parishes and Missions of the American Church are asked for the work of the Church in Jerusalem and the East Missions. The needs of the Bishop of Jerusalem are great and the response should be more generous than ever.

A magnificent service flag was hung in St. Paul's Pro-Cathedral, Springfield, Ill., on March 2nd. The flag is of silk, with a heavy band of gold braid around the bottom, and contains thirty-eight stars representing the members of the Parish who are in military service, including Miss Geneva Carstensen, who is a Red Cross nurse.

We hear from St. Elizabeth's School, Wakpala, S. D.:

The Indians come to us from far and near with all sorts of requests, and we help them as much as we can whenever we can in simple little ways. They are taking a touching interest in the Red Cross this year, and bring their subscriptions and dues to us to send in.

A pure white dove, or pigeon, lit on the electric cross of St. Andrew's Church, Texarkana, Ark., early one evening recently, and remained roosting there throughout the night, flying away between daybreak and sunrise, says the Little Rock Gazette. Numbers of persons saw the bird there at different hours of the night and wondered at the singular phenomenon. The Church erected the cross soon after the United States entered the war. It is brilliantly lighted with bulbs and burns all night.

Mrs. James A. King, an American Church woman, who has been engaged in war service the past six months at one of the Y. M. C. A. huts in France, at a port where United States troops are landed, states, in a letter to her cousin, Miss Florence Woods of Washington, D. C., in commenting upon the recent arrival of our ships, that "It was a thrilling sight to watch the big boats come in with the khaki clad boys all over the boats looking like swarms of bees. Our boys do not appear as polished as the French, but they are so wholesome and strong and noble, imbued with the high American ideals. They will do Europe a lot of good and I hope they will take only the best of what is here back home with them."

The congregation of St. Peter's, Washington, N. C., have presented to the Second Regiment, North Carolina National Guard, now the 119th U. S. Infantry, at Camp Jackson, S. C., a sterling silver communion set in memory of the late Rev. Nathaniel Harding. Mr. Harding was Chaplain of the Regiment from 1884 to 1916, and at the time of his resignation was the oldest commissioned officer, in point of service, in the state.

The communion set is especially designed for army use, and, as Chaplain Robeson has said, will fill a great need. Those who knew Mr. Harding's devotion to the reginment will appreciate the appropriateness of the memorial.—The Mission Herald.

A minister was praying at the bedside of a dying woman. "Wait a moment," said she, as he started to rise from his knees. "I want to pray for you." And very tenderly she prayed, with her hand upon his head. "For ten years, ever since you became my pastor, I have offered up that prayer for you every morning and every night," she told him.

The minister went away with tears in his eyes and a strange warmth in his heart. He had known that this woman was sweet-spirited and true, but he had never guessed that he had a place in her prayers. "I wonder how many of my six hundred Church members pray for me?" he asked himself. Not all of them, certainly; yet, doubtless, more of them prayed for him than he had dreamed. The thought was sweet and helpful to him.—Youth's Companion.

An "Every Name Campaign" was recently conducted by the Chapel of the Intercession, Trinity Parish, New York, with most gratifying and encouraging results. The Vicar, the Rev. Dr. Milo H. Gates, at the beginning of the campaign had asked for an increase of $7,000 for the needs of the war work, missionary apportionment and parochial charities. The following are some of the surprising results of the campaign:

For the work of the Intercession **at home,** which includes charities, education and industrial work and war work. $13,950.75 was pledged. For the work of the Intercession **abroad,** which includes missions, religious education, social service, etc., $4,573.42 was pledged. This makes a total pledged through the envelope system of $18,524.17. Last year the pledges for these purposes under the weekly envelope system amounted to $6,527.85, the percentage of increase being 184 per cent.

A Missionary from Anking, travelling last summer, thus describes Peking:

"Along the railway all seemed thoroughly Japanese. When we reached Peking it was like stepping into another world—the temples, palaces, great wall, gates and people were so gorgeous. The yellow tiled, upturned roofs of the Imperial and Forbidden Cities, moats and pagadas were a wonderful, never to be forgotten, sight. The part of China about Anking is so very poor, it was a great comfort to see what the Chinese, not merely engaged in a daily struggle for a few bits of rice, could do."

And Miss Peavey writes from Changsha: "I loved Peking more than any place I was ever in, though I was studying from eight to five. Saturdays I tried to spend in sightseeing. The temples are so wonderful, and so is the great wall. Twice I was received by the President, but just missed the Emperor's appearance."

Eight months in the North Union Language School, which is situated in this most interesting city, are a great help to the new missionary. Miss Peavey continues after three months in Changsha:

"The Chinese are so nice and cordial, and overlook one's mistakes in the language. I study mornings and work afternoons. One afternoon I call on our people with the Bible woman; one I call by myself; one I go to a sort of mother's meeting, when the women have a short service and Bible instruction and sew for Missions or relief work in China. One afternoon I teach a Bible class of two Bible women; one I am at home to the women. The other afternoon I gather up all the loose threads."

Among these, accounts perhaps! A paper dollar is about 2,900 cash, a silver dollar at present 4,100—it varies from 3,000 to 4,000. When it comes to paying 70/2,900 for the day's vegetables and 480/4,500 for a tumbler, bookkeeping is just lost in the shuffle!"

Personals

The Rev. and Mrs. A. W. Sidders of Grace Church Parish, Wabasha, Minn., are rejoicing over the arrival in their home on March 9th, of a baby girl.

Archdeacon Percy C. Webber, who recently returned from a year of study in India, conducted a ten days' mission at Little Rock, Ark., beginning on Tuesday, March 12.

Prof. Lewis W. Crawford has been elected president of the Episcopal Club of Syracuse (N. Y.) University, and Miss Barbara Watson, of the class of 1919, the secretary of that organization.

The Rev. Arthur R. Gray, Secretary for Latin America of the General Board of Missions, gave the alumni course of lectures for 1918 on "Religion and Missions" at the Cambridge (Mass.) Theological School, the first and second weeks of this month.

The Rev. Emory S. Townsen, formerly Rector of St. James' Church, Spokane, Wash., and his two sons, Ira and Charles, are now in military service. Charles was in Y. M. C. A. work for sometime at the American Lake cantonment but has joined the Depot Brigade, 166th infantry. Ira is a lieutenant at the same cantonment, and the father is engaged in Y. M. C. A. work there.

The Rev. Irwin St. John Tucker, on the non-parochial list of the Diocese of New York, and until recently editor of a religious journal with advanced Socialistic views, published at Chicago, was indicted by the grand jury in that city on March 9th on the charge of interfering with the recruiting of men in war service. He is at present in Houma, La., where his father, the Rev. Gardiner L. Tucker, Field Secretary of the Board of Religious Education, Province of Sewanee, resides.

The Reverend Arthur E. Woodward, formerly Curate of Christ Church, Little Rock, Arkansas, and later Priest-in-charge of Holy Cross Mission, Poplar Bluff; Holy Trinity, Thayer; and St. Peter's, Bonne Terre, in the field of the Bishop Coadjutor of the Diocese of Missouri, has accepted a call as Rector of Trinity Parish, Van Buren, Diocese of Arkansas. Mr. Woodward was ordained Deacon by the Rt. Rev. Wm. M. Brown, D. D., late Bishop of Arkansas, May 5, 1910, and Priest by the Rt. Rev. James R. Winchester, D. D., present Bishop of Arkansas, May 14, 1913. He enters upon his new work April 1st, and after that date should be addressed at Trinity Rectory, Van Buren, Arkansas.

Bring Back a Lost Truth
SYMPATHY FOR CHRIST

We have become so accustomed to connect our Redeemer with some great system of truth which we have espoused, that His personality and His personal love and His personal association with individual souls, has been lost in that system. Let us stand by the cross of Christ and realize "the heart lesson" that it teaches, the personal lesson for you and me, and see the result.

"That I may have fellowship in His sufferings"

News Notes from the Diocese of Lexington

Council to Meet

The twenty-third Diocesan Council of the Diocese of Lexington will meet this year in Calvary Church, Ashland, Kentucky, Rev. G. H. Harrison, Rector. May 28th is the date set. The Cathedral Chapter will meet that afternoon, the Council convening that evening.

Withdraws Acceptance

Rev. R. E. Abraham, of the Holy Cross Church, Brooklyn, New York, who had accepted the charge of Paris and Cynthiana, this Diocese, has found it necessary to withdraw this acceptance because of continued ill health. Rev. Mr. Abraham was at one time in charge of St. Mary's Church, Middlesboro, and his return to the Diocese was looked forward to with much pleasure. We regret the loss of his valued services and wish him a speedy recovery.

Epidemic at St. John's, Corbin

As an aftermath of the recent floods along the Cumberland River, which accompanied the heavy rains melting our deep snows, our mission school at Corbin, St. John's Collegiate Institute, has been visited with an epidemic of lagrippe and tonsilitis. Mr. Ira D. Lang, our Chaplain and Missioner, half of the faculty, and many of the students have been quite sick, greatly retarding the work of the school, though substitutes have been provided.

Services Renewed

The Church at Somerset, this Diocese, which has been closed for some time, is soon to be opened again. This was once an active mission, but met with heavy reverses when the division point of the Southern Railroad was moved from that point to Danville, removing most of our communicants who were numbered amongst the railroad men. Renewed activities at the shops there, with the incoming of new Church families, has opened up possibilities for work at the mission, which has been placed in charge of the Rev. Henry P. Manning, Rector at Danville, thirty-five miles distant. Repairs are now being made to the building in anticipation of the monthly services soon to begin.

Addresses Y. M. C. A.

The Venerable F. B. Wentworth, Winchester, Ky., Archdeacon of the Diocese, has been delivering addresses upon the subject of "Individualism and Socialism." His recent address before the Faculty and Student body of the Kentucky State University at the Y. M. C. A. in Lexington, was commented upon by the public press in the highest terms, pronouncing it "a modern 'voice in the wilderness' ringing with a mesage of warning and counsel to a people sadly confused and distraught."

Preaches at Lenten Services

The Rev. Dr. Richard Wilkinson, Rector of the Good Shepherd, Lexington, was the preacher during one of the weeks of the noon-day Lenten services in Louisville, Kentucky, Diocese of Kentucky. Dr. Wilkinson's visit was of unusual interest, he having been pastor of one of the largest Methodist Churches in Louisville when in the Methodist Communion. Dr. Wilkinson has only recently taken orders in the ministry of the Episcopal Church.

Declines Call

Almost immediately after the burning of the Good Shepherd, Lexington, the Rev. Dr. Wilkinson, its Rector, was approached by representatives of the vestry of a prominent Church in another Diocese, with a view of extending to him a call to that cure. D. Wilkinson, with great loyalty to his congregation, declined to consider the call. Though it may have been manifestly his duty to remain with the congregation under the circumstances, still it was a great personal sacrifice to decide to remain at his post. The Good Shepherd is blessed in having so loyal a leader.

Notes from Southern Virginia

Roanoke.

The Right Rev. B. D. Tucker, Bishop Coadjutor of the Diocese, visited St. John's Church Sunday night, March 10th, and confirmed twenty-five persons. Four of them were students at Hollins College and were confirmed for the Rev. Mr. Mead of Christ Church. The Bishop preached a most helpful sermon from the text "I will lift up mine eyes unto the hills from whence cometh my help." The Church was filled and in all it was an inspiring service.

Salem

Bishop Tucker visited St. Paul's Church, Salem, Monday, March 11th, and at evening service preached and confirmed a large class.

Saltville

The Rev. W. R. Noe, who last November came from Wilmington, N. C., to take charge of the work in Smyth County, with residence at Saltville, has been doing most excellent work and filling most important fields.

Farmville

The Rev. Chas. P. Holbrook has taken up the work at Farmville and since last December has been doing a telling service in that Parish. The Church there is right across from the State Normal School, which affords an important field for the Rector of that Church.

Emporia

The Rev. Norman F. Marshall has taken charge of the work at Emporia. He went from Bramwell, W. Va., to Texas, some years ago, then accepted work in Florida, and now has returned to his home Diocese. He is heartily welcomed back.

Evington

The Rev. J. F. Burks has taken the work in lower Campbell County, Churches at Evington, Altavista and Rustburg. These Parishes were made vacant by the resignation of the Rev. C. C. Randall, who from advanced age had to give up active service.

The Archdeaconry

The Churches in this great territory are now being ministered to in part by the Rev. J. W. Hobson of Bluefield, the Rev. C. E. A. Marshall of Radford, with Rev. Percy R. Dix locum tenens at Bib Stone Gap. The Archdeacon, Rv. E. A. Rich, has taken work at Newport News, chiefly at Camp Stuart, and Langley Field. This is the point of embarkation for this section and great numbers of soldiers are quartered in that section between Morrisons and Old Point, which makes it imperative to have a volunteer Chaplain look after the Church boys before they leave for "Somewhere in France."

Camp Lee

The Rev. R. B. Nelson is getting his work well in hand at Camp Lee and in the meantime his Parish duties are being looked after in part by ministers of the Southwest Convocation.

Wytheville

A Service Flag has been hung up in St. John's Church, Rev. F. H. Craighill, Rector, with 36 stars on it. Of these men 34 are volunteers, 16 of whom are officers, five others are non-coms. Of these, eight are now "somewhere in France." For a small town congregation this is an unusual number of men in the service. This flag is a very handsome one of silk given by the congregation at large. They have had a big United States flag over the chancel since the beginning of the war.

All of the six Protestant Churches of Wytheville have been having union services on Sunday nights in the various Churches in rotation, which have proved both a great success and blessing with congregations limited only by the capacity of the churches. No minister has preached in his own Church, the Rector of St. John's has officiated in two of the other Churches and at his turn he has had two of the other ministers officiate at St. John's.

This Parish has secured a splendid stereopticon which fills a long-felt need, and the Rector intends to make ample use of it in his Sunday Schools, Chapels and for illustrated Sunday night sermons.

Salt Lake Church will Change Location

After thirty years of service, St. Paul's Church building, Salt Lake, Utah, will be abandoned with the night service on Easter Day. Official announcement of this plan has been made, says the Tribune of that city, by G. W. Marshall, Clerk of the Vestry.

"For the immediate future, services of St. Paul's Church will be conducted in the new Parish House, now nearing completion on the Church's property at Third, South and Ninth streets. This building will be used for Church purposes until a modern edifice is erected on the same lot. The Rectory, too, will occupy the same property, and is now nearing its ultimate construction stage.

St. Paul's Church was built under the direction of Bishop Daniel S. Tuttle in 1888, the building fund being provided by donations made by Maria, Charlotte, Susan and Jane Mount of New York. It stands at South Main and Fourth South streets and was purchased a year ago by W. H. Swanson of the American theater. The original cost of the property was $25,000. Mr. Swanson paid $192,500.

Elaborate plans are being made for a fitting farewell to the Church at the evening service on Easter Day, when the form for the removal of the Consecration of a Church will be said by some Bishop of a neighboring state.

Every man must have to do with death; and in the presence of it, every man feels his helplessness. * * * Surely we also may say, with Himself, we are glad that He was not with Lazarus in his sickness, that we might have this proof that not even death carries the friends of Christ beyond His reach and power.—Dr. Dod.

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EDITORIAL

Appearances and Results

About the year 1500, one, Machiavelli, wrote a book called "The Prince" in which he outlined the proper conduct of princes in order to successfully administer their kingdoms.

The book displays a wonderful insight into human nature and an absolute lack of principle.

The royal houses of Spain and Austria adopted the philosophy of the book, and although they were the leading monarchies of their day, the philosophy of Machiavelli was their undoing and these two great royal houses sank into the obscurity that they deserved, for in following the policy of "The Prince" they violated the laws of God. They did evil that good might come, and they lost the confidence of God and man.

The principles that Machiavelli laid down for princes might be summarized as follows:

1. A prince need not keep faith, not even his plighted word, if his own interests demanded the repudiation of his promise.

2. A prince should be very gentle except when circumstances require other policies, when his conduct should be as harsh and cruel as possible, so that if men would not love him, they must then be taught to fear him.

3. A prince should assume the language of benevolence and religion, for very few are in close enough touch with him to know what he really is, while the language of benevolence and religion, coupled with successful exercise of authority, will establish his reputation by what they hear from his lips, while those who know otherwise will be restrained by fear and self-interest from exposing his true character, for, says Machiavelli, "the vulgar are always taken by appearances and results." It is most evident that the Kaiser has been a close student of Machiavelli, and having successfully imposed upon the credulity of his own people is now attempting to impose upon the credulity of the world.

So he alternates between the language of benevolence and religion, and the practice of frightfulness and disregard of his royal word.

It is all very Machiavellian, and, God willing, it will be buried in the same tomb.

But it is the profound sagacity of Machiavelli's observation that "the vulgar are always taken by appearances and results," that has been the basis, not only of royal conduct, but is at the bottom of the readiness with which the sheep are fooled in other lines.

It is this which prompts the swindler to get up imposing certificates of stock and the payment of large and quick dividends (taken out of receipts) to secure thousands of dollars from people who are greedy for wealth and pauperized as to thought.

The get-rich-quick Wallingford's find that the vulgar are taken by appearances and results.

When the country has been overrun by such wild-cat speculation, or by glittering booms, legitimate business has had to pay the penalty of greedy foolishness.

Business men understand this in business, and you need only to consult a hard headed business man on a mining scheme or a fraternal insurance scheme to unbottle his scornful wrath upon the dupes of such exploiters.

But when the hard headed business man gets into the realm of religion, he forgets the cautious instincts in which he has been reared, and becomes in turn the dupe in the unfamiliar atmosphere of religion.

What happens is that he is taken with appearances and what he is pleased to call results, independently of well laid foundations and permanent dividends.

The whole thing would be funny, if it wasn't so tragic.

When you see one of these get-salvation-quick evangelists come into a community where a number of hard working and faithful pastors have been plodding along legitimate lines at starvation wages, unobserved and unaided, and then see your local business men swell up and say, "At last we have results," and then invest more in two weeks in order to pay a spiritual charlatan, than he has given for two years to support the faithful pastor that has married him, trained his children, been instant in season and out of season; you are then reminded the way people will ignore the old family doctor and listen to the quack peddler.

"But see how much good your evangelistic exploiter does?" he replies.

Just as much and no more than your get-rich-quick swindler does. He undermines legitimate business and raises false hopes as to subsequent dividends.

What think you? That making money in business requires less fundamental principles and honest industry to insure returns than growing into the manhood of Christ; and that spiritual character may be attained by juggling methods?

Think you that spiritual ills can be cured by patent medicines?

Truly the vulgar are taken in by appearances and results.

The spiritually inapt are buncoed just as effectually in this country by the swindling evangelists as the financially inapt are fooled by gold brick specialists.

If there is one thing that I pray to be delivered from it is from a spiritual campaign completely dominated by efficient business men with a maximum of conceit and a minimum of spirituality. I would just as soon invest in a railroad run by parsons.

I say this in the full consciousness that it is to be guilty of lese majeste, and also with the knowledge that it is a most unpopular doctrine.

But I am also persuaded that it is common sense to maintain that the Lord does not thus reward highly paid exploiters of spiritual mines.

I acknowledge that appearances and results seem to be different, but living in a country which has been devastated by evangelistic waves during my life time, I have seen two things, and those are the undervaluing of legitimate pastors so that they have been forced by public pressure to leave off from pastoral oversight and to take to sensational advertising; and also I have seen the absolute spiritual poverty and pagan morality of the towns and villages that have been most arduously worked by these wonderful Wallingford's with their emotional elixirs of saving sanctity.

And so I say, every man to his own last, the business man among the rest, and I challenge the spiritual value of the whole quick saving schemes of spiritual welfare.

It is significant that in the recent report of spiritual conditions in the state of Ohio, the committee making the report has stated that the lowest standards of morality and the greatest indifference to public worship, existed in those countries which had been most extensively exploited by those churches which lay greatest stress upon the emotional instincts.

If we are to have legitimate business to insure the financial integrity of the nation, let us have legitimate religion to establish a high, and not a low, spiritual standard of the people.

And let us cease talking about efficiency in religion until we at least know what the true elements of such efficiency are.

Thousands Hear Archbishop Lang

(Continued from Page One)

The British military representatives were header by Brig. Gen. W. A. White, who is the director of the British Recruiting Mission in this country.

"God of Our Fathers."

The choir, followed by Deacons, Priests, Archdeacons, Suffragan Bishop Burch, the Right Rev. David H. Greer, Bishop of the Diocese of New York, and last of all the Archbishop of York, marched in singing "God of Our Fathers." Then followed the service, with the music of Palestrina unaccompanied. The Rev. Dr. William T. Manning, rector of Trinity Church, and the Rev. Dr. E. Clowes Chorley, both Trustees of the Cathedral, led the service, after which Bishop Greer ascended the pulpit and announced that the Lord Archbishop of York would deliver the sermon.

"I welcome him," said Bishop Greer, "in the confident hope that it will result in uniting more closely the peoples of the old and new countries by strengthening the ties of fellowship that already exist, not only as two great communions, but two great nations standing together hand in hand, shoulder to shoulder in the great crusade against tyranny and aggression."

In simple, unemotional language but with great depth of feeling, Dr. Lang described the suffering of England, of France, and of Russia, and told how for two and one-half years his country had beckoned to the United States to join hands with the Allies and fight for the vindication of the ideals of truth, justice, and liberty, which were at stake. And now that the United States has come, Archbishop Lang said, her support will be vital to the success of the cause, not only through the material resources that she will offer for the winning of the struggle but even more for the great moral strength that she will bring to the reinforcement of her wearied allies.

The Archbishop, from the moment he took his place in the pulpit, held the congregation under the spell of his voice and presence. With his deep-set eyes gazing over the heads of his listeners into the distance, he spoke slowly and simply of the anguish of Europe and of the hopes that the Allies had placed in America. There was no denunciation—no attempt at oratory—it was just a natural and dignified presentation of a message that came from the "heart of England to the heart of America." He began by enunciating his text from St. Luke: "They beckoned to their partners which were in the other ship that they should come and help them, and they came," and then he said:

"From York, the center of memories reaching back to the days of the Roman legions and the Emperors, [illegible]

Archbishops to land on the shores of America, I come to New York, the center of the hope and energies of a great nation, still rejoicing in the strength of its youth, and I desire in the name of my Church and country to thank you for your good will and fellowship and the practical evidences of your idealism.

"Today, however, I shall appeal not so much to your imaginations as to your hearts. For I hope that you will hear in my voice the heart of England, beating hard in the heaviest struggle of her existence, talking to the heart of America in her high resolve to cross the seas and make that struggle what it must necessarily be—her own. For three and one-half years the allied nations have been enduring the allied burden of this awful war. Think of Belgium, her honor safe, but her people, her land, ravished and torn and broken on the wheel of tribulation in a manner that baffles the powers of description. Think of Serbia and what she has had to endure at the hands of the invader. Think of Italy standing at bay, suffering, bleeding, yet struggling with all the lion-heartedness that is in her to wrench herself free of the oppressor. Think of Russia, staggering, dazed, and bewildered in the throes of revolution, and yet struggling to free her people from him who would ravish the poor whom he gets into the net. Think of the people of France, brave, unfaltering France, well nigh exhausted in body but invincible in spirit.

Craves Hand of Fellowship.

"And when it comes to my own country, you must forgive me if I seem to give way to my feelings when I speak of that land, 3,000 miles away. It is perhaps a habit due to reticence and reserve that caused the English people to do their work, and to bear their suffering and speak little about it. There is even now something in me that makes it difficult to speak of, and when I do speak I can only say that it is not so much the gentle hand of sympathy as the strong hand of fellowship that we ask of the United States.

"The iron has entered into our very souls. The valor amid tragedy of our troops in the field, the privation which we suffer at home as to food have made the war a vivid matter to us, the tremendous expenditure of more than $32,000,000 a day for war purposes, the ceaseless toil in munitions plant, factory and shipyard, have made it the predominating industrial matter with us. And, above all, there have been drawn from us and our daughters across the sea 7,500,000 men for the service of the Allies, of whom 5,000,000 came forward of their own free will.

"Then there is the aching of heart that comes when we think of the hundreds of thousands who have died, and the hundreds of thousands who have been maimed and disabled. It now not a home in England where no member of the family or kindred has died in the service. Yes—the sunshine has gone out of our sky, and we wonder whether it will ever shine again. For two and a half years the ship which carries the fortunes of free civilization in Europe has looked wistfully across the seas to the great ship of America, anchored in its strength and security.

"We knew we had your sympathy—still we beckoned for help, and on that great and fateful day, April 6, 1917, you came over and helped us. Now we who were always partners in spirit are partners in arms."

Ceremonies at Trinity.

The ceremonies at Trinity Church in the afternoon were equally elaborate. The chair and prayer desk used by the Archbishop of Canterbury upon his visit to this country in 1904 were placed in position for the Archbishop of York. Owing to the dense crowds in the back of the Church and the side aisles and the vestry the entrance procession around the Church was abandoned and the clergy and dignitaries entered from the side, going directly to the Chancel. The British and American flags were carried at the head of the procession. Dr. Manning welcomed the Archbishop of York, after which the Archbishop delivered a sermon which covered in substance the same general ideas presented by him at the Cathedral. His text was from Genesis, "Behold this dreamer cometh." He pointed out that the ideals for which the Allies were fighting were the ideals of "dreamers," and he cited as such dreamers George Washington, Thomas Jefferson, Abraham Lincoln and Woodrow Wilson.

"Speaking to you as I do," he said, "from the heart of a nation which is almost dying because of the suffering and sacrifices it endures, because it is a dreamer, I tell you the nation needs at this moment every pound of material and moral strength and help that you can send. I say to you the need is very great for strength, courage, power and an elevation of the moral and spiritual ideals with which to face the enemy. This great war represents the things you have been standing for, and because ideals are master powers the war-worn nations in Europe, when a new force entered the struggle on April 6, 1917, could say, 'Behold—this mighty dreamer cometh!' Cynics may say, 'Behold these dreamers come,' but history will recall once again that the dreamers were the builders."

May every soul that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while,
And heaven a surer heritage.

—Anon.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

The Preparation for Easter

Lent, of course, as a whole is the preparation for Easter. We must face the fact, however, that many of our people do not observe Lent in any constructive way. Some intensive preparation becomes necessary if the Easter festival is to be kept as a personal victory of life over some deadly condition of heart or mind.

For years, our parish has had a special service of preparation on the evening of Maundy-Thursday. For two weeks previous to the service it is announced, and special emphasis is laid upon the fact that every communicant of the parish is expected to be present. This notice is emphasized in the meetings of organizations and the special Easter letter drives home to the people the importance of the preparation for the Holy Communion on Easter Day.

As a result we have had congregations that filled the Church. The service is announced for 7:30 but for ten minutes previous to that hour, as the congregation is assembling, we sing familiar hymns, with possibly one collect between them. Hymns 359, 357 and 345 are suitable. We have the choir in the congregation.

The service itself has been authorized by the Bishop of the Diocese. It is a rehearsal of the great and fundamental obligations of the Christian life. It is a review of the covenants and requirements, presenting the basic responsibilities. It brings to mind the primary Christian exercises. It refreshes the memory, and drives home the structural strengths of our religious life. Beginning with the statement of the Faith, in the Apostles Creed, it presents, after the Lord's Prayer, the Covenant of Baptism, in which the questions are again asked, and the answers reaffirmed. Then follows the Confirmation Covenant. The entire service is given below and you may follow its progressive presentation of the spiritual upbuilding of the life.

After each of the Ten Commandments, I have been accustomed to have a self examination on the commandment, presented in three of four short questions. For example, "Have I placed material things above God?" "Do I value the pleasures of life more than its duties?"

The address is very short and is intended to emphasize and make clear man's absolute dependence upon God. "The love of God" and "The patience of God" are often the themes of these addresses, followed by some advice as to further preparation.

I venture to give here the service in its entirety. It occupies less than an hour if the address is short.. This service is printed and in the hands of the people.

A SERVICE OF PREPARATION FOR THE HOLY COMMUNION

Authorized by the Bishop of the Diocese

Hymn——

Lord's Prayer.
The Apostles' Creed.
Lord's Prayer.

All kneeling, the Responses will be made by all together.

I. The Covenant of Baptism.
Prayer Book, p. 261.

II. The Covenant of Confirmation.
Prayer Book, p. 274.

III. What is required of those who come to the Lord's Supper?
Prayer Book, p. 272.

The Exhortation.
Prayer Book, p. 240.

Reading of The Law.
Prayer Book, p. 222.

After each Commandment the Response will be made; then will follow a prayer by the Minister; after which a brief interval of silence for self-examination and prayer.

The General Confession, Absolution, Comfortable Words.
Prayer Book, p. 231.

The General Thanksgiving.
Prayer Book, p. 15.

The Grace of our Lord, etc.

Hymn 606.

The Address.

Hymn 363.

Prayer and Benediction.

After which the people will go quietly to their homes.

Liberia

By Julia C. Emery

(Continued from last week.)

THE CHURCH'S MISSION

There were many Churchmen among the founders of the American Colonization Society and prominent in government at the time of its formation, and so it is not surprising to find both clergymen and laymen of the Church among the Society's and Government's agents sent out with the first and second parties of colonists.. But however missionary-hearted these may have been, it was as agents and not as missionaries that they went; for it was not till 1820 that our infant missionary society was born, and not till 1822 that Ephraim Bacon, one of the Government's agents, returned from Africa and begged that he might be sent back by the Church as her first missionary. Some difficulty with the Colonization Society prevented this. Jacob Osson, of New Haven, the next to offer, died just as he was prepared to sail; for years the Missionary Society called earnestly for men to enter this waiting field.

Meantime Churchmen, reared themselves by Church families in the South or trained by the Mother Church in her West Indian colonies, began to make their appeal. At Monrovia they established what they called "St. James' Church, to be governed by the laws of the Protestant Episcopal Church in the United States of America"; they elected wardens and Vestry; their lay reader, Mr. James M. Thompson, acted as their clerk, and sent their call for help to the Church in America.

Mr. Thompson was a native of Demerara, at that time a young man of twenty-seven, and secretary to the colonial agent at Cape Palmas. He became the first missionary worker in our mission, supported by the funds of the Society, and for years he and his wife taught in our first mission school.

Thus we have, when 1836 opened, a parish at Monrovia, with Church, wardens and vestry and no Rector; a school at Cape Palmas, with school master and lay reader combined. And the Liberian Colony fifteen years old. What has been the story of our mission in these eighty years?

In 1836 went out the first of that honorable company, never many more than two or three, sometimes only the one, whom not the lure of the mystic, unknown depths of interior Africa, but the sore helplessness and need of a new, untried community, set round with strong and unsympathetic neighbors and daily thrown with debased and heathen tribes called to their task. It was love prompted their going, love that made them gather all Liberia—colonists and natives both—within their hearts, love that founded a Mission of which Professor Starr wrote in 1913: "If the tiny black Republic is to hold its own, if it is to remain a nation among nations, if it is to lead the way to Africa's redemption, there must be a mutual realization by Liberians and natives of their common interest, and a hearty co-operation. The burden is too heavy for the Liberian alone. In Bishop Ferguson's work there is the nearest approach to tolerance, union, brotherhood and mutual helpfulness seen during my expedition."

Bishop Ferguson was born in South Carolina, but sixty-eight of his seventy-five years were lived in Africa, so that he grew to manhood in schools where the influence of our first missionaries lingered strong.

Savage from Connecticut led the way, arriving at Cape Palmas on Christmas Day of 1836. His Virginia classmates—Payne and Minor—followed in 1837—July fourth being the day of their arrival. And so, as at many another time, was the old Seminary of Alexandria honored by this triumvirate.

These men settled among the colonists, but to them, and to men and women who came after, the bush would call; and in their homes in town, on journeys by tangled paths and through many a swamp, on visits in native settlements, they were the students of geographical and physical conditions of the country, well acquainted with its resources for food and material supplies, learned in the tongues, the customs, the superstitions of the natives, the skill and astuteness of their wisest leaders, the chicanery and cheap deceits of their devil doctors and necromancers, their attitude towards justice, their slavery to fear. And, together with this, they neighbored with colonists and Liberians, whose children were trained with natives, in their schools. Together they advanced—Liberian and native—till now two-thirds of our communicants are native Africans, the other third Americo-Liberians. Places of honor and responsibility in the Republic have fallen again and again to men our Mission has trained, and if among these have been upright and honorable leaders and helpers of all the people of Liberia, surely those must rejoice to whose royal hearts it would never have seemed too much to die so that one African be brought to Christ.

The record of early days is the story of comings and goings—new recruits dying within a month of landing; others invalided home after a brief year or two of service; some stricken down again and again; to return with undaunted ardor to their task, leaving the comparative comforts of colonial life for a new station in the bush; thinking no difficulty, no danger too great, if the Mission might go on.

Their names are few—not so many in eighty years as many a Diocese may number in its clergy roll today. They have come and gone and served under four Bishops—Payne who set their traditions and was given twenty years to lead them; Auer, trained so wonderfully at Basle, and granted only six brief weeks as Bishop; Penick who opened up Cape Mount, and Ferguson, the product of the Mission, who went in and out, beloved and honored among his people, for thirty years.

And now for eighteen months these people have been waiting to see what their Mother Church here in these United States will do with them. There are eleven Liberian and nine native priests, there were 2400 communicants when Bishop Ferguson made his last report—a larger number than in Shanghai, or Hankow, or Anking, in Kyoto, or Brazil. We wait for Bishop Lloyd to tell us of what sort they are. Are we to leave them to themselves? Are we to help them better than in the past? Our visiting Bishop will have heard many tales, and will have observed many scenes, he will have listened to many an appeal, he will come back to many advisers who may still think, though they never visited Liberia, that they ought to know. But there is one little company I pray we all may heed—how could we bear to dissappoint their hope?—again a triumvirate—Margaretta Ridgely from Maryland, Emily Seaman from New York, Sarah Conway from Pennsylvania—who at Cape Mount today still choose to offer the service of their daily lives, and, if need be, life itself, for Africa.

What it is to find God or to be found of God every devout man knows, but the secret cannot be told. We feel His touch, and we know that the unseen hand can be only His. There is a power upon us, and we need no visible sign or symbol to assure us that it is the power of the eternal. A light shines—we know that it is Divine.—R. W. Dale.

Evidence of a Deepening Spiritual Life

The Rev. Dr. James E. Freeman, Rector of St. Mark's Church, Minneapolis, Minn., during a recent week had an opportunity to see, over a somewhat extended field, evidences of the quickening and deepening of the spiritual life of the people, and he gives, through the columns of his Parish paper, some of his impressions.

His words are full of significence and give food for thought and meditation for Churchmen as we draw near the close of another Lenten Season that has given so many evidences of a richer spiritual life in so many of our Parishes throughout the land.

Dr. Freeman says:

"In Chicago, at the great noonday meetings held in the Majestic Theatre, in the face of inclement weather, there were great throngs, the men constituting a considerable majority. The spiritual fervor and deep religious enthusiasm disclosed were greater than anything we have hitherto known in meetings of this character. It was our privilege to come into personal touch with many of the men and women attending these meetings, and the demonstration of a deepening spiritual life, coupled with a greater determination to make the Kingdom of God more manifestly real, were more markedly evident than anything we have ever known or experienced.

"In Kansas City, we addressed the great Laymen's Missionary meeting that had registered six thousand delegates. Here were gathered the active workers of the various Churches for the consideration of the large theme, 'The Extension of the Kingdom of God Throughout the World'. It was a convention characterized by splendid sanity and a spirit of real Christian fellowship. At the morning session on Friday, as early as 10:30, there had gathered approximately five thousand men and women, the men predominating. Our contact with the leaders of the movement, as well as with many of the delegates, led us to the conviction that here again was a manifestation of the new awakening that is characterizing the present hour, and an awakening, be it said, that must necessarily spell out the larger mobilization of the religious forces of America.

"On Washington's Birthday afternoon we addressed the men at Fort Leavenworth, and, notwithstanding the fact that it was a holiday for the entire camp,, there was a very considerable attendance of several hundred. We took for our theme, 'The New Americanism', seeking to interpret those qualities or characteristics that are today conspicuous in our corporate life, and that in a very real way distinguish this period from others that have gone before. The thing that most profoundly impressed us about the character and outlook of the men was the response given to the statement that the present period marked the 'rebirth of the nation's soul'. No appeal, however lofty or exalted, was too high for their new vision. Nothing that we said concerning the material development of the nation or its remarkable mobilization of resources and men, made so large an appeal or met with so generous and enthusiastic response as our reference to the spiritual idealism of the conflict in which this country is now engaged. It is our judgment that nothing is more needed in the camps over the length and breadth of the land than a just and adequate interpretation of this spiritual idealism. The men are not only ready for it, they are almost in advance of it, they have anticipated it, and while it may not articulate itself in any definite expression, the men themselves are seeking to give it utterance through their unfailing devotion and loyalty to the cause that has enlisted their all.

"The military training camps of this country already are manifesting, as perhaps nothing hitherto has done in the history of this nation, that they are the centers of the highest idealism and the purest patriotism we as a people have ever known. It is because we believe this that we regard these 'soldiers of freedom' as utterly invincible. We do not wish to convey the impression that any extraordinary forms of piety characterize these men, but we do affirm that even a superficial study of the camp life discloses the enlarged and enlarging vision of the men, and their unfailing response to the higher ideals for which this war is being fought.

"On Saturday morning we were privileged to address the clergy and laity in Kansas City, and here again we found a generosity of response that was both hopeful and stimulating. Our observation in speaking to groups of the clergy over the country, leads us to the conviction that many of the differences that have hitherto divided them are rapidly giving place to the larger fellowship and sense of common obligation to the vital concerns of the Kingdom of God.

"Large as was the extent of our week's visitations, we returned to our tasks with fresh enthusiasm and the deepened conviction that already the war is manifesting its influence in the awakening of the spiritual consciousness and in the enriched idealism of the people generally."

Talks on Favorite Hymns

By Miss Alice S. Millard

For many centuries the Anglican Church was too much occupied in its struggles with princes and prelates to take heed of its Lord's command to make disciples of all nations. The reformation in the Sixteenth Century, followed by the Civil War, brought more and more internal troubles, and it was not until the beginning of the Eighteenth Century that English Churchmen began to realize their responsibilities to their brethren in the Colonies, and later still to those in distinctly heathen lands. The Society for the Propagation of the Gospel in Foreign Parts, familiarly known as the S. P. G., was established by royal charter in 1701, and gave invaluable aid to the struggling Church in our own country until the Revolution. During this period, Dr. Watts, the father of English hymnody, wrote "Jesus Shall Reign Where'er the Sun", which, like "Hail to the Lord's Anointed", is a paraphrase of the 72nd Psalm. It is interesting to read the Psalm and compare it with these hymns, the second of which was written by James Montgomery, who was the author of many others, including "Forever With the Lord".

The Missionary hymn, "From Greenland's Icy Mountains", was written, as we all know, by Reginald Heber, Bishop of Calcutta, who, by the way, is the author of the fine Epiphany hymn, "Brightest and Best of the Sons of the Morning". Both of these possess the charm of that vivid word-painting, which has been alluded to before in these talks.

The story of the composition of the great Missionary hymn is interesting. Heber was visiting at the home of his father-in-law, the Dean of St. Asaph, on the eve of Whitsunday, 1819. It so happened that a royal letter had been issued calling for offerings for the S. P. G. in all Churches in the land on that particular day. On Saturday evening he was asked by the Dean to prepare some verses to be sung at the Missionary service to be held next morning. The poet sat down at the window of the old Vicarage and in a short time produced the hymn, excepting the last verse. The Dean was delighted, but Heber said, "No, it is not complete", and in a short time added the lines, "Waft, waft, ye winds, His story", when the Dean hurried the manuscript off to the printer, feeling that the climax had been reached, and more would spoil the effect. This original manuscript was shown at the Great Exhibition held in London in 1851. The hymn quickly crossed the Atlantic, and its words are still literally ringing from "pole to pole".

"Fling Out the Banner" and "O Sion Haste", which are now almost as widely used as the older hymns, and strike a deeper note of personal responsibility, were written, respectively, by Bishop Doane and Mary J. Thomas.

"The foundation of God standeth sure, having this seal, the Lord knoweth them that are His." This is the seal, the guaranty of their safety and security. Knowing them and having, as the accompaniment of that knowledge, all power in heaven and on earth, He will take care of them.—Exchange.

Bring Back a Lost Truth

SYMPATHY FOR CHRIST

That I may know Him and have fellowship in His sufferings, was the prayer of the great Apostle. He knew what he asked. He knew that companionship in suffering is the true way to a perfect knowledge and understanding of the sufferer. So he sought to know Christ.

"That I may have fellowship in His sufferings"

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FOUR LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

THE LORD OF HOSTS VS. THE WAR-GOD

There is one only God Who, since He is really God, works out unfailingly His Will for men in history, which Will, as revealed in Jesus Christ, is set unswervingly on righteousness, and wholly moved by love.

Devil's Work

IV.

The Weapons of Faith, in which it trusts for victory.

Relying above all, and all in all, on Christ, Faith holds fast to God, as allowing evil for a high and holy purpose; as wonderfully circumventing it even while He allows it; as finally willing to destroy it utterly, and to be Himself all and in all.

The case then stands thus:

(1) There is no evil save in evil wills; (2) some wills certainly are evil and all may be; (3) There is no apparent limit which we can set to evil.

What is there then to say in answer? Are faith's foundations holding out against this strain, or have they begun to crack and crumble? Our idea and ideal of God, our need for Him, is it so deep, so strong, so much part of our being, that we still dare to cling to it and challenge the whole world and Hell itself to prove it false? And Christ's own witness, it is very clear and unmistakable; it is very beautiful and lovely, but will it really hold? After all, that is the main point. Our faith in God will stand or fall as we are prepared or not prepared to take Christ as the all-sufficient witness. No faith in God in these days can be certainly secure unless it is prepared to trust Christ against all comers.

It should at least encourage us to find how fully and fearlessly Christ faced the fact of evil. Some people have the extraordinary notion that Christ was an easy-going and indulgent Person, that He dealt gently with sin, and did not take evil very seriously; that He assumed a mild and non-resisting attitude towards wickedness, driving it off with a kind word, healing its deadly wounds with a few easy sympathetic phrases. But this surely is idle talk. No one ever probed so deep into the heart of evil as did He. No one has ever laid so pitilessly bare the malignant malady of sin. No one has ever felt its curse so keenly, or wept over its tragedy so bitterly. Why, the whole Gospel is just the story of God's Champion riding to His death in battle against His and His children's enemy. Of course, love was the motive, and great love was needed. The point is that God's love was great enough, that He so loved the world that He went forth to attack evil in its stronghold and died in doing it, being able to win the perfect victory only through death. If the Bible is the record on one side of the holiness and love of God, it is equally the record on the other side of the sin and wickedness of men. It is utterly unique in human literature as an exposition of the reality and malignity of evil. Nothing is covered up; nothing explained away. David commits adultery; Peter perjures himself in cowardly fear; Judas, the chosen of the Lord, betrays Him; Paul is a persecutor All the facts are there. It is not upon a painted stage, and in the midst of flowers, that Christ walked. No, He walks and lives in our world just as it is; He dwells with us as we are. Every obstacle and objection which blocks our faith, He fully recognized. He did more than recognize them, He actually felt and faced them. In His own human nature as perfectly and perfect man, He fought out the good fight of faith. The injustice and disorder and cruelty and lust and hate which mark the world, the untrammeled liberty of evil, seemingly turned loose to work its will:—He not only saw and noted it, He felt it all. He stood up alone against it all, and the supreme crisis of His struggle came at the very end, at the very moment of His death: "My God, my God, why hast Thou forsaken me?" In view of that cry on the lips of the Redeemer, let no one dare to say that evil was not real to Him; **more** real to Him, though He kept Himself utterly untouched by it, than to anyone who has ever drawn breath upon the earth.

Now this gives a tremendous meaning to all Christ has to say. Here is no dainty-fingered, rose-crowned figure, smiling and care-free, blinking all inconvenient facts, giving out a shallow optimism from a safe distance behind the lines of real experience. Here, rather, is One Who has trodden the winepress alone and has not failed; a Victor, yes, a lonely Victor, in the tremendous conflict. He speaks of what He knows, He calls us to follow where He leads; every syllable He utters has been tried in the furnace of His own experience, and therefore Christian faith in God can lean on Christ as on a rock. The way of faith may be immensely hard and toilsome, but we are not alone in it. He is there with us.

Bracing ourselves then with a new confidence in Christ, and fairly fronting the old Enemy—His enemy and ours—can we find any light upon the way? Any reassuring hints? Yes, here again there are three important things to say, often said, yet never said too often:

First: even with evil in His world, God is still God if He allows it for some high purpose, to give up which would be a greater tragedy than even evil. That would reassure us if it were true, but is it true? Is it even thinkable? Well, let us consider. It certainly is possible to pay too dearly for a benefit. We may secure it, but in securing it we may be losing everything that makes it precious,—even our ability to use it and rejoice in it.

A carpenter, for instance, using his tools, might cut his finger. He can avoid doing it again by the simple method of putting up his tools and giving up his carpentering; only he might be giving up at the same time his livelihood. Food, wrongly eaten, will make us very ill. We can avoid that special form of sickness in the future by not eating; but that would be dodging indigestion by committing suicide.

Does that help us at all with our spiritual problem? Remember evil is in the will. Evil enters our lives when, and only when, we bid it enter. If we bid it come, it waits for no second invitation. A whispered word of friendly greeting; the door once opened for it just a little crack, and at once it comes in as our guest. At once it is at home with us. To destroy evil, then, would mean to destroy will: to take from us the power of inviting it. Block up the door that lets it in, silence the voice that calls it, and you will indeed be quit of evil. But the price you have paid will be your very selfhood, your very soul. Stars are free from evil; so are flowers and trees and tides. Nothing without a will can possibly do wrong. But nothing without a will can possibly be human. If evil were made in this world impossible for us, we should not be men and women: we should no longer bear God's image; we should no longer be His children. For will is the soul and center of personality,—both divine and human.

Look at it also from the point of view of **love.** Love means much more than giving good things to the loved one. Love wants love returned. Love is communion. You cannot have love in your life if you have no one loving you. I suppose that is the deepest meaning of the doctrine of the Trinity. If God is really Love, if that is His Name forever, He must always be both loving and beloved. Within the very Godhead there must be love and the return of love. So with God's love for us, His children: it is really centered on, and directed to, our capacity for loving Him, not onr mere readiness to receive His gift. The reason why He loves us so wonderfully and unsparingly is because He has given us the gift of loving Him. This is His special gift to us, His greatest gift of all, the greatest gift God has. We say rightly that one human soul is worth more to God than the whole universe. God made us so that we might love Him for His love. That makes us infinitely precious in His sight. Shall He now take back His gift—deprive us of the possibility of loving Him? That is precisely what would be involved if God were to make evil impossible for us. We could no longer love Him. We should have no will to love Him with. And therefore God endures in His fair universe the shame and horror of evil wills among His children, lest He be bereaved of all His children, lest He be made childless!

Of course, all I have said is quite unworthy of this mighty mystery. But there is a great light here shining on the path, and Christ Himself is holding it to guide us. For this is His Gospel. God, for a season, allows evil for a high and holy purpose; for a purpose worthy of His perfect love.

But there is something more. God even now is not passively allowing evil to have its way. He is not even now holding His power in abeyance. No, He allows evil for a season, and yet He conquers it and circumvents it, even while He allows it. God with evil to have its way. He is not even has His way; nay, more than that, God makes evil itself serve His blessed purposes. Does that not make Him more than ever God?

Some of the early fathers of the Church were very bold and daring when dealing with this subject. They loved to dwell on it. They exulted in it. They almost made merry over the way in which God could mock, and baffle, and outwit the devil. The devil, they pointed out, thought he was bringing God's only Son to uttermost defeat, when through his agents he had nailed Him to the cross, while as a matter of fact, it was no defeat at all. It was God's victory—His chosen way of rescuing His children out of Satan's clutches.

This also gives us a real clue, which we can follow to our great encouragement and comfort. For the very miracle of the Gospel is its power to bring light out of darkness, joy out of sorrow, strength out of weakness, power out of pain, riches out of poverty, victory out of defeat.

Look at this War. Quite clearly it is "devil's work." Those wonderful cartoons of the famous Dutch artist, which represent the devil as chuckling over the battlefields, and the awful heaps of dead are perfectly convincing. And yet the devil is surely being beaten. He is losing his grip; his slaves are breaking away from him. He brought on this War, and yet the War, however it may go, is surely going against **him.** Faith, chivarly, generosity, heroism, brotherhood, sacrifice, these are all flowers of God's garden, and they are growing out of the soil of war.

You would say, would you not, that if there is any place on earth where evil is more rampant, and the devil most busily and triumphantly at work, that place is Northern France. But it is not really so. The devil doubtless thinks it is; but we Christians know much better. God is there to circumvent him, and defeat him, and God is doing it.

God then allows evil for His own high and lofty purpose. Yet even in allowing it He circumvents and conquers it, while, at the end, in His good time, He will make an end of it forever. Now, of course, that is pure faith. It is a vision in the future, a goal, as yet, perhaps, far off. It is all absolutely in God's hands and out of ours. We must take it quite on trust. It is **pure** faith, and yet pure faith is not faith become pure fancy, but faith become purely itself, faith at its best and strongest.

For faith lives in the future. It is always going on from strength to strength. It is always seeing more clearly and more accurately. Each step taken faithfully when days are dark, and the enemy comes on so fast, each true blow dealt, each victory achieved, gives faith more confidence, lessens the risk of error, turns belief into sure knowledge. "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." There is the accurate account of the sure progress of true faith, which beginning as an experiment, ends in an experience. So trust in the final victory becomes not a trembling hope, but the greatest certainty of all. Its certainty is built up as we go on. Our eyes begin to see the King in His Beauty; to behold the land that is very far off. Here is the patience of the saints, here is the key of life, the crown of hope, the home of love. His servants shall indeed serve Him and He shall be all in all.

(The end.)

Bring Back a Lost Truth
SYMPATHY FOR CHRIST

Man has a sympathetic nature. There is tenderness in the human heart. There is that greatest thing on earth—love. Jesus Christ asks us to open these tender, sympathetic, loving hearts to Him—This is religion of the best kind.

"That I may have fellowship in His sufferings"

Reality in Religion

The primary call of Lent is a call to reality in religion. The defect of much of the religion of the present day is its lack of vital reality. The ever-present danger is that it should become conventional. In the very nature of things, prayer and worship, which are essential elements of religion, tend to become merely formal acts. It is the easiest thing in the world to have the form of godliness without its power—to make religion a theory and not a life. So with many men prayer has degenerated into saying prayers; worship, into going to Church; and both alike are mechanical. It needs no particular insight to see that the paramount cry of today is for reality. Our patriotism must be real; our sacrifice must be real; our service must be real. Men will no longer tolerate unreality. Mistakes may be freely forgiven, but not conventional service and sacrifice.

Religion may lack many things, but it must be real. It must be a power touching and ennobling life in all its manifold aspects. The unpardonable sin in religion is unreality. This is one of the large lessons of the world war. Conventional religion may have sufficed for conventional times, but the war has taught us that conventional religion is worse than useless in times like these. Face to face with the supreme test of strength, it has broken down under the strain. Men have tried it and found it wanting. It does not ring true.

The literature of the war bears abundant witness to the hunger of the man at the front for real religion. He is face to face with naked life. The trenches will not tolerate pretense. He knows little of nice theological definition; he is suspicious about dogma; he has no patience with ecclesiastical controversy, but he clings passionately and tenaciously to religious realities. Sin is not a theory, but a stern fact. He has no theory about prayer, but he prays as he never did before. In the death of every comrade he sees an atonement and a redemption. He has rediscovered God as the Alpha and Omega. And the God he has found is not an abstraction throned above the stars, but a living reality in the lives of hard-pressed men—a God who is closer than breathing, and nearer than hands and feet. Religion is intensely real to the fighting man.

There now remains the hard task of the long advance to victory. The supreme need is strength to maintain the steady gait. And Lent points to the source of that strength. For centuries men have found in its discipline the renewal they craved; its multiplied services have made worship more vital; prayer has become real. The more diligently men walk in this old and tried path, the more will the power outside themselves make for strength and righteousness.
—New York Times.

OUR CHILDREN'S CORNER

THE SPRING BEAUTY

(From an Indian Legend)

An old, old Indian was sitting in his Lodge by the side of a frozen Stream. It was the end of Winter, and his fire was almost out. This Indian, I say, was very old. His hair was as white as the snow outside his Lodge. Day after day he sat there alone and heard nothing but the rushing of the Wind as it blew up and down upon the Earth.

One day, as his fire was about to go out entirely, a handsome young man came into his Wigwam. His cheeks were red and his eyes were bright, and a smile was upon his lips. He walked with a light, quick step. On his head was a wreath of sweet Grass, and he carried a bunch of Flowers in his hand.

"Ah, my son," said the old Indian, "I am happy to see you. Come in. Tell me what you have done, and of the strange lands you have seen. Let us pass the night together. I will tell you of the great deeds I have done, and also of what I can do."

Then he drew from his sack a strange looking pipe, and having filled it with tobacco leaves, gave it to his guest. Then they began to speak. "I blow my breath, and the Streams stand still," said the Old Man. "The Waters become stiff and hard as Stone."

"I breathe," said the Young Man, "and flowers spring up all over the Plains."

"I shake my locks," replied the Old Man, "and the Snow covers the Land, the Leaves fall from the Trees and my breath blows them away; the Birds fly away to a distant Land; the Animals hide themselves from my breath, and the very Ground becomes hard as Flint."

"I shake my curls," said the Young Man, "and warm showers of soft Rain fall upon the Earth, like the eyes of Children shining with delight. My Voice calls back the Birds; my warm breath unlocks the Streams; Music fills the Groves where I walk, and all Nature smiles."

At length the Sun began to rise, and a gentle warmtb came over the place. The Old Man became silent. The Robin and the Bluebird began to sing on the top of the Lodge. The Stream began to murmur by the door, and the sweet odor of growing Plants and Flowers came softly on the Breeze. It was Dawn, and the Old Man could be plainly seen. He looked as though he were made of Ice. Streams began to flow from his Eyes. Before long he melted away. Nothing was left on the place of his Lodge but a small white Flower with a pink border. This is always seen in the Northland when Winter and Snow go away, and Spring governs the Land. It is this Flower we call our Spring Beauty.

THE LITTLE SNOW-STARS

Anna H. Moore Funnell

All thick, and white, and clean it lies,
And still keeps falling from the skies.

The apple tree branches are covered with white,
The evergreens are a wonderful sight.

Each fence post wears a worsted toque,
Like the elves in my Christmas story book.

I can see a million stars in the sky,
When in my snowy bed I lie.

And a million wonderful stars I see
In the feathery snow that falls on me.

God made the yellow stars of the night,
And the little snow-stars, so pure and white.

All the wonderful things in the world, I know,
He made because He loves us so.

Churches of Christ Called to Prayer

The national officers of the Federal Council of the Churches of Christ in America have issued an appeal to the churches of the Council to observe an "Easter Week of Prayer," beginning on Palm Sunday and ending Easter Day. "In a day when the world is tossed as a boat in the sea, it becomes us to seek God, Who measures the waters in the hollow of His hand. Called to serve our own generation, our highest service should begin in lowliest bowing before Almighty God our Father. Since no Easter, like that we now approach, ever dawned upon the world, it is manifestly wise that in a new purpose we give the week preceeding to a fellowship of Prayer and Intercession. Seeking Him Whose unabated love keeps us from being consumed, let us prepare our hearts as guest chambers made ready for the Lord. In united prayer we shall know each other better. In drawing near to Christ we shall draw nearer to each other the whole world around. In praying for one another the hurt of our own heart may be healed."

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Send Only the Best Men in the Church

Captain Sanborn, who has been thrilling the hearts of thousands of his Christian countrymen, as he has faced them from pulpit and platform in the Middle West, relating his religious experience as a result of service at the front in France, has issued the following stirring appeal, in an open letter to the American Church, which should arouse the Bishops, clergy and laity, to a favorable and immediate response to his suggestions:

Third Officers' Training Camp,
Leon, Texas.

An Open Letter to the Church:

During the past two months I have had in observation men who have been sent here to be made into officers. The principal quality that we are able to impart is leadership. I desire to make a statement about the function of the Church in enabling us to impart this quality.

America is mobilizing her whole self for this war. Briefly, her reason for fighting is to make the world safe for Democracy. Democracy means the will of the people. The Church's ideal is that the will of the people should be the Will of God. Therefore this war is not only a war for the freedom of humanity but also for a condition that permits of the freedom of Christ's purpose on this earth.

In France I found men worshipping a God that was new to me. That is, a God who was shorn of much of the human adornment that we endeavor to dress Him in in America. I was conscious of the fact that at last I was face to face with the actual Deity making Himself known to mankind in the midst of their travail.

In America we are feeling the throb of the hearts of those men who have found God "out there." God is making Himself manifest and we as a Church are unconsciously understanding the small voice of His Holy Spirit. He is using His Church to proclaim Himself.

As we read of the great sacrifices taking place in the "Old Country;" as we see the body being given up that the Spirit may live, we must recognize these indices of Him and profit by them in the same sense that our Government is profiting by the material mistakes of the Allies.

Throughout America today we are producing officers. These men come from all walks of life. Their lives have been as diversified as the rivers that flow through our land. Yet that new national consciousness is knocking at the door of their souls. They, too, are experiencing that subtle presentation.

The Church can come to these men; show them Christ as He really is and crystallize that consciousness into a zealous purpose.

These men will go out to man our new regiments. In my training camp alone we have four thousand men. Assuming that sixty per cent. will graduate and become leaders of platoons of sixty men you can see their effectiveness. Their influence will extend to one hundred and forty-four thousand men.

Two months are nearly gone. In another month the men will go out. They will have military science, tactics, discipline and varying personality but they will lack the great essential to leadership. Even if you discount the saving of their souls, I am convinced that spiritual leadership is an essential to military effectiveness—In THIS war.

Oh—Church of America—I beg you to send big, BIG men as spiritual advisors to our training camps for officers. Pay out more money than you have for Missions—your gain for God is greater! The men of the Camps are receptive, they want Him, if some one will only show a MANLY way to Him.

I pray that a great band of officers can go to France from these camps, consecrated to His cause. The Spirit of our Army would then be the New spirit. The God of Battles would become the God of reality. Leadership would partake of a new courage. Courage would be endued with Power. And in that leadership, courage and power, the privates of our Army would recognize the Holy Spirit.

I have SEEN it— and I know.

Our War Department is recognizing these facts; the way is easier than ever before. Two months ago I said that reconstruction could only take place in France. Today I am certain that it can take place here.

Do it now—next month. Open a campaign to recruit these embryo officers as a great Fraternity working in His name. Send only the best men in the Church. If you wait you will be late.

These are only suggestions for:

I am certain that Christ is proving Himself before the world. He is preparing the way in the hearts of the world. Out of this war will come the inevitable readjustment according to His plan and there is nothing that can stand in His way. Our men will be forced to feel His Presence.

Henry R. Sanborn, Capt. Inf. R. C.
Assistant to Senior Instructor,
Leon Springs Training Camp,
Camp Stanley, Texas.

Keep the Sabbath Day Holy

Mrs. George Waller

"A Sabbath well spent brings a week
of content
And health for the toils of the morrow,
But a Sabbath profaned, whatsoe'er
may be gained,
Is a certain forerunner of sorrow."

When God placed man upon the earth He gave him two laws—the law of the Sabbath and the law of the Tithe. There is no record in Holy Writ of these primal laws ever having been repealed.

Later, when the Jewish nation was formed, and laws were given them, these two laws were proven to antedate their time by Moses' words, "Remember—the seventh day IS the Sabbath of the Lord thy God." The tithe IS the Lord's."

Thus from the beginning God sanctified to Himself one-seventh of man's time, and one-tenth of his income.

When our Lord Jesus Christ finished the work of creation He sanctified the seventh day. When He took upon Him our nature He declared Himself "Lord of the Sabbath day," and when He finished the work of redemption and on the first day of the week rose triumphant from the grave, bringing with Him "the keys of death and hell," He sanctified the first day.

The seventh day commemorates the completion of the work of creation. The first day commemorates the completion of the work of redemption. It was still the one-seventh of man's time which belongs to God. It was still " The LORD'S day." No change was made in its sanctity. Some have thought that our Lord did make such a change, but the New Testament gives no record of it. His miracles of healing performed on the Sabbath, and which the Pharisees condemned, He proved, from their own Scriptures, to be in strict accord with the spirit of the law, and, reproving them for their blind enforcement of the letter only, said: "Wherefore it is lawful to do well on the Sabbath days."

There are few passages of Scripture that meet more flagrant misconstruction than our Lod'sr words: "The Sabbath was made for man."

When a man invents an intricate machine he knows what that machine needs to keep it in good running order. When God made man He knew what man needed to keep him physically and spiritually fit; and that need was met by the institution of the Sabbath. Man's physical nature needs periodical rest, so he was commanded on every seventh day to abstain from all toil, all temporal pursuits of every kind, and rest. Man's spiritual nature needs building up and strengthening, so he was told to keep the seventh day holy, to spend it in the worship of God, in quiet communion with Him and in the study of His law.

St. John was "in the spirit on the Lord's day" when our Lord gave him His last message to His Church, and the wondrous vision recorded in the Book of Revelation.

In reading Old Testament history we find one of the strongest proofs of allegiance to God was the faithful observance of the Sabbath. And one of the charges most frequently brought against Israel was "Ye have profaned My Sabbaths."

Many wars and distresses, including the seventy years' captivity, came upon them in direct punishment for Sabbath-breaking. St. Paul says these things happened to them "for our example and admonition."

Sixty or seventy years ago the English Church was stirred to vigorous protest against the desecration of the Sabbath on the continent of Europe by the license given to all kinds of public amusements. The protest was unheeded; and today the fire of God's wrath is burning in Europe. America has been seeking more and more to turn the Lord's day into a day of worldly pleasure. Already we feel the heat from the fire that is burning in Europe, as the flower of American young manhood goes over into the trenches.

Let us remember that our God is an unchanging God, and His laws are unchangeable; and that He does not allow worldly pleasure on His holy day. He says, "If ye will not hearken unto Me to hallow the Sabbath day, then will I kindle a fire." (Jer. 17-27.) But on the other hand He promises, "If thou turn away from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it." (Isa. 58, 13-14.)

"Blessed is the man that keepeth the Sabbath." (Isa. 56, 2.)

Write, Smile! and Keep on Smiling!

Men who have spent several months in the various cantonments will be very frank in telling you that among the greatest work being done in the camps today is that accomplished through the writing of letters, asserts Mr. Roger Daniels, of the Army and Navy Department, B. S. A.

Of course, the letter can not be compared to the personal touch of a Christian worker, but where an earnest worker may be able to see and give a kindly word of cheer to several men in his daily journey through the camp the letters come and go by thousands.

In many instances the letter the man writes home from camp will divulge but litle of his real life. He says he has a clean bill of health, is drilling hard, it is muddy or not muddy, warm or cold, how is everybody home—a few terse phrases and the so-called soldier letter comes to its end.

But despite its brevity that letter has brought with it a touch of home and the man is thinking of home as he sits on the side of his bunk or in one of the "Y" shacks writing it. And very soon after he has dropped his letter into the mail box he will begin wondering when he will receive a reply.

So don't delay your letters to your men in the camps. And when you write, smile.

There is a great deal of psychology about those letters to those men in the camps.

Your boy might have been bluer than he had been for days when your letter was handed to him. Immediately his face brightened. Here was news from home!

Now when he broke the seal and opened the letter and began to read, did the joy and the smile continue? Did he forget all about that blue spell which had been troubling him? If he didn't it was because you didn't smile when you wrote your letter. Just think of it that way and the next time you write, SMILE! and keep on SMILING! Your lot isn't one-half so hard as his. Remember that.

Saint Matthias

Ascended unto God's right hand,
Jesus had left the Apostles' band;
And, watching thus their Lord depart,
Both joy and sorrow touched each
heart.

Victor, indeed, He was that day,
Yet Victory took their Lord away;
So, and 'tis often so again,
Their cup of joy was two-thirds pain.
"Brethren, attend!" 'tis Peter's word,
"It is God's hand hath written the
scroll.

'Twas ordered a man should sell man's
Lord.
Passed is the past from our control."

"Then, let us choose another now,
And Judas' office let him take;
His zeal shall reparation make
For traitor Judas' broken vow."

They gave forth lots, and lo! the
choice
Upon one named Matthias fell;
Approvingly spake every voice,
For each one knew and loved him well.

And that which Simon Peter said,
In him was all in all proved true.
His brave zeal reparation made
For him who was to his Lord untrue.

* * * *

Time's tide rolls on; dear Jesus, now
Not all who pledge Thee keep the vow.
Still, for the purse of praise or gain,
Men sell the Truth bought with Thy
pain.

Falsehood and sin go hand in hand,
Enfeebling Faith throughout our land.
Thy ministers escape not free,
Their vision fails, they fall from Thee.

Speak, ye brave Peters! even so,
On from her past, Christ's Church
must go!

Yea, even when apostates sell their
Lord,
God shall o'errule this ill for good.

Shall one fall out? A hundred come
Quickly, to fill each Judas' room.
Our new Matthiases we see
Nn pastors faithful unto Thee!

—Carroll Lund Bates.

Bring Back a Lost Truth
SYMPATHY FOR CHRIST

Out from Gethsemane's shades there comes a voice to each human soul speaking in tender, pathetic tones: "This cup, this bitter cup, I drank for thee. What wilt thou do for me?"

Amid the insults and mockery of the judgment hall that voice is heard again: "This have I borne for thee; what wilt thou bear for me?"

From the cross itself there comes that voice still once more—a voice audible in every conscience, a voice neither you nor I can ever stifle, a voice we all do well to listen to and cherish as the voice of an infinite love: "This have I suffered for thee; what wilt thou suffer for me?"

What shall we answer? It is all a question of sympathy.

"That I may have fellowship in His sufferings"

Dr. Geer's Thirtieth Anniversary

The chief matter of Church interest in New York, next to the visit of the Archbishop of York, was the celebration on March 3rd of the thirtieth anniversary of the Rev. Dr. William Montague Geer's vicarship of St. Paul's Chapel, Trinity Parish. He is an M. A. of Columbia University, 1872, and a graduate of the General Seminary, 1878. Except for a year at North Adams, Mass., his whole ministry has been in New York State, the last thirty years as Vicar of the most interesting historical monument of old New York, the Church where President Washington and Governor Clinton worshipped. All through he has been dignified, churchly and helpful, and has shown a due appreciation of his great responsibility as custodian of a national ecclestiastical edifice, with the ability to keep the public properly aware of its importance. Besides this, he inaugurated much reasonable institutional work, including among other things, lunches for girls and more recently for soldiers, and free French classes. He was the first American clergyman to establish an early celebration of the Holy Communion for newspaper men at 2:30 a. m., a custom since adopted by the Roman Catholic Church. The doctor announced his intention of retiring from active ministry at an early date.

The Pentateuch shows the need of a priest; the historical books, the need of a king; and the poetical and prophetical books, the need of a prophet.—W. H. G. Thomas.

The Vitality of Lent

The vitality of Lent is amazing. Centuries old, it has survived. Other excellent religious observances have passed into oblivion. Lent endures. Not only so, but its observance widens year by year. This is notably true in New York. Not only are the Sunday congregations in the various Churches appreciably larger, but the Churches are crowded for noonday services. The financial district goes to Church in Lent. Day by day old Trinity is crowded to the doors; the same is true of St. Paul's Chapel. The vast and eager crowd of worshipers at St. Peter's, Barclay Street, recalls the days when the Florentines flocked to the Cathedral to hear Savonarola's stern denunciations.

The congregations are mainly composed of men. For some impelling reason, they snatch half an hour from crowded days and devote it to worship. Further up town, the shoppers find the lure of the Lent service stronger than the attraction of the store. The so-called fashionable Churches on the avenues are thronged with worshipers. Thoughtless observers are fond of saying that New York is so devoted to pleasure that it cares little for religion. It is a hasty judgment, and, like all hasty judgments, erroneous. New York keeps Lent. Nor is it confined to New York. There is not a large city from the Atlantic to the Pacific without its noonday Lenten service. Great centres like Philadelphia, Cleveland and St. Louis have no Churches large enough to accommodate the crowds, and they boldly hire the largest theatres, and find them none too large. These services are primarily for business and professional men, and they reach their constituency.

Nor is the observance of Lent sectarian. These forty days are not the exclusive heritage of any one Church or group of Churches. That the Roman Catholic and Episcopal Churches should keep Lent is not strange. They have done so for centuries. The old Puritans regarded the observance of ecclesiastical seasons with scant favor, but the modern Puritan has been quick to see the psychological value of Lent. It has a large cumulative force. The Marble Collegiate Church—the mother of the city Churches—announced this year a service at the noon hour for the forty days, and many Methodist and Presbyterian Churches are following the example. And so Lent has not only survived the passage of the years, but it has today a wider and stronger influence than ever.

The fact is significant. This age is intensely practical. It has no time to waste with useless institutions, however venerable they may be. It subjects each one to the pragmatic test of utility and service. If it has any contribution to make to the common weal, a place is found for it. If it makes no such contribution, it is swept aside. Lent has stood the test. It has something worth while to give. In this time of trial, it gives spiritual strength, it sustains the soul. The hard-pressed man finds in its message and discipline something he needs to meet the sacrifices of war. The flippant assertion that the man in the street cares nothing for religion, that he has cast it aside as an outworn garment, is false. The average man is at heart religious. Lent appeals to his religious instinct. It reminds him that there are other worlds than this. Lent survives because it serves.—New York Times.

A Vision

By Archdeacon Wicks

Down by the bank of the great dark
stream,
Of life, that flows to the 'morrow,
I come to worship, to pray, to dream,
The vision of God to borrow.

First to borrow the vision to see,
The duty today of the men,
Who grapple in death, it seems to me,
But to stop and grapple again.

Then would I borrow the art to teach,
To a world that is slow to learn,
Of this ruling law that men may reach,
The goal in peace, for which they
yearn.

Last I'd borrow the courage to do,
As for me the vision would plan,
That I might be, to another to,
Just a helping hand to a man.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day duty or the night musing—I do not think we should discern Him any more on the grass of Eden, or beneath the moonlight of Gethsemane.—J. Martineau.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE ARCHBISHOP OF YORK IN CLEVELAND AND PHILADELPHIA

The Archbishop of York, Dr. Lang, visited Cleveland Friday, March 15, and was accorded a welcome amounting to a great demonstration. Prior to his coming, the local papers made frequent allusions to his visit, always in cordial and sympathetic terms, dwelling particularly upon the Archbishop's ministry to the poor and plain people of East London prior to his elevation to York. At noon, under the auspices of the Chamber of Commerce, for many years the leading commercial and civic organization of Cleveland, he addressed more than 4,000 people in the Hippodrome, the largest playhouse in the city, every seat and all available standing room being taken. He was introduced by Mr. Charles E. Otis, President of the Chamber, and for an hour held with increasing attention and interest his great audience. In magnetic presence, dignity of person, poise, speech and manner, the Archbishop reminded many of his late fellow countryman, Sir Henry Irving, who during his lifetime was a great favorite in America. In the evening, the Archbishop was the guest of the Cleveland Church Club, Mr. Francis R. Morison President, at supper at the Hotel Statler, where he addressed some six hundred men, the entire gallery being occupied with women guests. He was introduced by Bishop Leonard, and spoke as to a great convention of Churchmen, to whom he made a noble and exalted appeal for maintenance of the highest Christian ideals in the present world's great conflict. The Archbishop, with his Chaplain, arrived in Cleveland Friday morning, and was the guest of Bishop Leonard at his home until he left for Chicago in the evening. Following the noonday address, upon invitation of Bishop Leonard, the Archbishop received for an hour, at the Episcopal residence, the clergy and their wives of the city.

THE ARCHBISHOP IN PHILADELPHIA

As we go to press, the Archbishop of York is in Philadelphia. The most careful preparation has been made for the few days he will spend in that city. He reached the city on March 23, and was met by city and state officials.

On Palm Sunday morning the Archbishop will conduct a service in Christ Church, the oldest Episcopal Church in the Diocese, which has been chosen for a great denominational demonstration. It has a seating capacity of only 900, but invitations have been issued for the service. The guests will represent the largest and most prominent patriotic, educational and Church organizations. Delegates from the labor unions will be there, and the services will be made democratic as well as distinguished.

Invitations have been sent to the following, each of which will be given two tickets of admission: Divinity School faculty and students, Deaconesses of the Church, Vestrymen of several of the oldest Episcopal Churches, British Consul and representatives of the allied nations, Gen. Waller and Staff of the United States Marine Corps, Commandant Ray of the Fourth Division, Col. Steele and suite, Governor Brumbaugh, Mayor Smith and the Presidents of Councils, the members of Standing Committees of the Diocese, Church deputies, Church Club, Brotherhood of St. Andrew, Episcopal War Commission, Prayer Book Society, Colonial Wars Society, Sons of the Revolution, Society of the Cincinnati, Transatlantic Society, Runnymede Society, Colonial Society, Society of Foreign Wars, Sons of the Revolution, Sons of the American Revolution, Loyal Legion, Sons of St. George, St. Andrew's Society, the Scotch Irish Society, Daughters of 1812, Colonial Dames of America, Daughters of the American Revolution, Daughters of the Empire, Daughters of the Revolution, Emergency Aid, Queen Mary Guild, Navy Auxiliary, Navy League, Society of Fatherless Children of France, Woman's Auxiliary of the Diocese of Pennsylvania, Girls' Friendly Society, Episcopal City Mission, University of Pennsylvania, Episcopal educational institutions, local labor unions, and the Judges of the Courts.

On the afternoon of Palm Sunday the largest gathering in connection with the Archbishop's visit will be held. This will be a mass meeting in the Metropolitan Opera House, at which the distinguished Churchman will make an address, which will embody a formal public expression of the purpose of his visit. On Monday morning the Archbishop will meet the Clerical Brotherhood at its usual conference. In the afternoon he will make an address in the Church of St. Luke and the Epiphany. The Church authorities also are arranging for a number of public receptions and dinners, in addition to other religious functions.

Considering the present friendly relations between this country and Great Britain, a brilliant welcome to the distinguished prelate is expected. An effort is being made to have some of the demonstrations in his honor representative of every grade in society, to carry out the purpose of his visit—the safeguarding of democracy. While large, exclusive functions will take up a large part of the Archbishop's visit, the crowds will have several opportunities to see him and give him their support in the unique mission which he has undertaken.

THE THIRD LIBERTY LOAN

The Presiding Bishop Writes a Letter

On the eve of the great Liberty Loan drive to begin April 6, Bishop Tuttle wrote, in his own hand-writing, the followinag virile message:

"Fellow Americans:

"All that we are in good will and strong nerve, and all that we have of spare means, should be at the service of our country, now that she is in a determined struggle for her own safety, and for international rights, and for freedom and justice and fair play for all the world.

"It's a time when, under the colors, and through Liberty Loans, and on the firing line, we should cry aloud with Shakespeare's Wolsey,—

"'Let all the ends thou aims't at be thy country's, thy God's and truth's.'"

The picturesque ecclesiastic will lend his voice and hand at all times to see the third Liberty Loan through.

A message by Bishop Daniel Sylvester Tuttle of Missouri always commands national attention. He has been a Bishop for more than fifty-one years, a clergyman for nearly sixty years. He comes of Revolutionary stock, and is President of the Missouri Sons of the Revolution.

Though in his 82nd year, the venerable Bishop is as vigorous and alert as he ever was, a veritable watchman on the tower of his country.

Your boy is offering his life for you. Show him your appreciation. Lend money to Uncle Sam.

Support the boys "over there."

Smite the mailed fist of Potsdam.

WARDENS AND VESTRYMEN

By the Bishop of Massachusetts

More than 40,000 men are appointed annually as Wardens and Vestrymen in our Parishes throughout the United States. Some are efficient—some are a burden. A wonderful power for good when each one fills his place with credit.

Some years ago Bishop Lawrence of Massachusetts addressed a Pastoral Letter to the Wardens and Vestrymen in his Diocese. It is full of thought for those thousands of men elected on Easter Monday to serve in the Church. It ought to be in the hands of those who hold these offices in every Parish in the land. It suggests the broad lines of responsibility and opportunity given to these men.

"First and most important," says the Bishop, "the Wardens and Vestrymen of a Parish stand to the Parish and the community as the representative men of that Parish, the representative Churchmen in that community. In accepting an office in the Church of God, a man not only undertakes a real duty, but enters upon a position of honor. If at any time it is not so considered, that serves as a warning that we have not upheld the Church in her honorable position. Whatever, therefore, a Warden or Vestryman may do or not do officially, he is bound above all things to be a man of true and high character. In all business and social relations he is, whether he be of lowly or high station in life, honorable, pure, and worthy of respect; he is reverent and generous in word and deed; full of the spirit of charity, and altogether Christian in temper.

"Being an official in the Episcopal Church, he is loyal to its doctrine and discipline, intelligent in its principles, and faithful to its traditions. He appreciates the value of the Church to the community, and in accepting the office binds himself to a reasonable devotion to the interests of the Parish. This means that the younger members of the Parish can fairly look to him to see what their relations to the Church should be." At the close of his letter, Bishop Lawrence expresses his strong appreciation of the quiet, faithful work that is done by the members of the Vestries of the Parishes in Massachusetts. He says: "I see men of large affairs giving their valuable time to such details of Parish administration as in their own business they would hand over to others; they realize, however, that there is something representative in their official work for the Church; it has a higher meaning and a larger influence than the figures signify. I find officers of the Church, of all social ranks, working together for the Church in the finest spirit of Christian brotherhood."

WHAT ARE THE DUTIES OF CHURCH WARDENS?

The ancient traditions are that by them "Churches be kept in sufficient preparations," "bread and wine be provided against every Communion," "loiterers be not suffered near the Church in time of Divine Service," and "disturbers of Divine Service be presented." These, with a few other traditions, suggest the Wardens' duties in three relations.

(1) The Wardens have the general care of the fabric of the Church, Parish House and Rectory. It is their duty to see not only that everything is kept in decent repair, but that the whole appearance of the buildings is worthy of God's temple. It is for them and not for the Rector to see that the walls are well painted and the roof tight; that the Church lawn is well kept; that after a snow-storm the Church's side-walk be not the last one on the street to be cleaned; also that the interior of the Church be well appointed, that the carpets be whole, the walls and ceiling clean and free from weather stains, that the chancel and pews be fresh and dustless. To them belongs the arduous duty of seeing that the Church, which probably has no modern means of ventilation, is well ventilated, and that the temperature of the Church and Sunday School is good. Of course the Sexton, who is also at the Rector's command, is their agent, but such matters require vigilance, and all of these, as many other details, add to the comfort and dignity of the Church's service.

(2) The Wardens, with the Rector, prepare for the administration of the Holy Communion, and indeed for all the services of the Church. They are the body-guard of the Rector, ready to respond to any reasonable request, quick to aid him in his work, attentive to his interests.

They "receive the alms in a decent basin and reverently bring it to the Priest." It is a dignified and representative act, that of the Wardens giving the alms of the people into the hands of the Priest.

To the Wardens, as representatives of the people, a wise Rector will turn for counsel, criticism and guidance. I am convinced that neither Rector nor Wardens take sufficient advantage of the confidential relations in which they may stand to each other. I believe that, if Wardens would in all kindness sometimes speak their minds more frankly to the Rector, and the Rector would confide in his Wardens, some of his questions, difficulties and personal cares, there would be mutual advantage and a gain to the Parish.

(3) The Wardens guard and assist the devotions of the congregation. Whatever tends toward edification—the seating of the people, the reception of strangers, the provision for Prayer Books and Hymnals—falls within the Wardens' province.

I know that many of these duties have been taken, no doubt with increased efficiency, by members of St. Andrew's Brotherhood and other young men. I am old-fashioned enough, however, to feel that they are doing it as the agents of the representative Parish officers; and I trust that, while the Wardens will encourage the services of young men in every way, they will not abdicate their office as the responsible curators of the Church and of the general interests of the congregation.

WHAT ARE THE DUTIES OF THE VESTRY?

The Vestry as a body stands responsible for the financial condition of the Parish. The duty of raising money cannot be given over to the Rector or the Treasurer or some active Vestryman. While one or another may take certain lines of work, the responsibility is with the whole Vestry; and no good Vestryman will hear the Treasurer report a deficit or a delay in the payment of the Rector's salary without a sense of shame and a resolution that he will try to prevent it happening again. Above all other institutions, the Church should bear a high name for financial honor. Busi-

(Continued on page 5.)

CHRIST IS RISEN

Let the Whole Wide Earth Rejoice
Death is Vanquished
Man is Free
CHRIST HAS WON THE VICTORY

Well Known Temperance Worker Dies at Boston

The Rev. Samuel Haven Hilliard, Secretary of the New England Department of the Church Temperance Society for the past thirty-two years, died at Boston, Mass., on Tuesday, March 12th, aged 79 years. He was born at Cambridge, Mass., December 13, 1838, graduated from Harvard University with the class of 1859, from the General Theological Seminary in 1863, and was ordained Deacon by Bishop Horatio Potter, and advanced to the Priesthood the same year by Bishop Eastburn. May 18, 1870, he was united in marriage with Alice Anne Johnstone of London, England. He was Rector, during his ministry, of several Parishes in New York, Pennsylvania and Massachusetts. His last charge was Trinity Church, Woburn, Mass., which he resigned in 1886, and since then devoted his energies to the work of the Temperance Society until the time of his death.

The Rev. Dr. Jackson of Fall River, Mass., says that the death of Mr. Hilliard "removes one of the pioneers of a great cause. He was known throughout the Diocese, has done a large part toward the awakening of our communion to an enlightened conscience. He was not the typical reformer; rather with a tenderness and sympathy he made one understand the value of his coffee rooms, and by contrast to realize the sin and desolation of alcoholism. Many knights appear clad in armor, or, as we say, in a red robe; Mr. Hilliard had about him something of the saintliness of those clad in white. To the younger men in the ministry, to whom total abstinence was as natural as breathing, he always seemed like an echo of days by-gone, when it took courage to stand for the Church Temperance Society. May his memory be precious to us of this generation, who gain by his labors, and may perpetual light permit full radiance in his life beyond."

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Easter Even

THE COLLECT

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

Every baptized person is dedicated "to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living".

"Baptized into the death of Jesus Christ" does not mean that we are free from our sinful nature; it simply means that that sinful nature is doomed to death. The death of Jesus was a slow and lingering death. So, in the baptized, sin is only gradually killed. The spirit is willing, the flesh is weak. The flesh lusteth against the spirit. There is a law in our members warring against the mind. So our life in the Church is not that of perfection, but of growth toward perfection, which is obtained by continual mortification. But mortification should lead to burial. Bishop Hall says that "mortification is the wound which makes it possible to put the mortified sin out of sight and mind, and so to bury it". This is the encouraging message which Jesus put into His disciples' mouths when he commanded them to disciple all nations, baptizing them into the name of the Self-Existent One, whose life is eternal.

The grave is only a gate to life. Only by dying to the lower can one hope to live to the higher things. Baptism is the gate to eternal life, which, however, is only won by continual mortification. The Church is not presenting to the world a dead Christ, but an empty cross, which is to serve as a stone against the grave into which we put the old world of sense and sense-indulgence. "In the garden there was a grave." Unless the cross is also in the garden, we who are put into the garden to dress and keep it will fall slaves to its pleasures and become unable to reckon, that is, to intend and desire ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

"Our joyful resurrection." After all, this is the aim for which men long. This is to be the flower, of which eternal life is the fruit, and a mortified earthly existence the bud. "A joyful resurrection!" a coming forth from old habits, old customs, old likes, old longings, that were spotted, stained, soaked with sinful tendencies. God help us so to live that each morning may be a joyous resurrection. To make this possible we must cleanse our consciences each night before we go to rest. And to preach the gospel of, as well as to pray the prayer for, a joyous resurrection should be our ambition. This is what Jesus did: "Who for the joy that was set before Him endured the cross, despising the shame", and out of His death He rose as the first fruits of a permanent return to that life whose chief quality is joy, joy in the Holy Ghost.

THE EPISTLE

It is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.—I St. Peter iii:17.

One of the attractive heresies of the day lies in the appeal of that so-called religion which lures suffering out of its reckoning, and which is not a religion, but a philosophy. If we yield to this subtle appeal, we will have to banish Jesus and His Cross from our daily lives, and blot out much of the Gospel message. The resurrection message which the true Church offers is a message which has suffering imbedded behind its outlines, along with the qualitative, "if the will of God be so".

"Christ suffered that He might bring us to God." Christ's Church will and must suffer in bringing men to God, Christ's ministers, His missionaries, must suffer if they will bring men to God. If we do not agonize our souls, we will not have much power with souls.

"Quickened by the Spirit" is not so much an exhilirating as it is a purgative experience. One does not progress rapidly when one is quickened by the Spirit, but one progresses steadily and persistently, and with the deep throbbing of a sincere purpose. If we have been "quickened by the Spirit", that quickening will manifest itself in speech as well as action. We will be moved to preach to "the imprisoned spirits", to those souls who long to "mount up as on eagles' wings", but are held back by the confining bars of ignorance and superstition and fear and hopelessness. What joy to relieve an aspiring soul from such bonds as these! What comfort to realize that such a release is being made by our help, although through others' efforts.

"Preaching to the spirits in prison!" Here is the call to an aroused missionary zeal. Here is the challenge to increased missionary giving. Here sounds the summons to souls who want to do work in the world that is well worth while.

"Few, that is, eight, souls were saved." What a hope lies herein for the feeble mission at home or abroad. What a rebuke to those who fall into the lust of figures, and act and speak as if salvation is only worth considering when big results are in sight.

"The answer of a good conscience." In this phrase lies the ability to thrill over the words, "a joyful resurrection". If a good conscience, that is, a well-trained conscience, cannot or does not answer to the call of God, then you may be sure that that conscience is not good, and that the thought of the resurrection will inspire terror and fear; and to such people death is not a gate to life, but an entrance into continued spiritual and mental torment. Easter has no real thrill for the man who does not share the suffering of Good Friday. Eternity means nothing to those who do not recognize that Time spells our one opportunity to make as well as to be good.

THE GOSPEL

When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone and setting a watch. —St. Matt xxvii:57.

"Begged the body of Jesus." What are missionary appeals but appeals for the body of Jesus, appeals for "the Church, which is His body"? Let us make it our business to see that no impediment is ever cast by us in the way of granting such appeals. For where the body is, there also can come the Spirit of the Lord, and where the Spirit of the Lord is, there is liberty; and liberty is to be proclaimed throughout all the world by the body; and until it is so proclaimed and accepted, people will remain children of the bond-woman, instead of becoming children of the free.

"There was Mary Magdalene, and the other Mary, sitting over against the sepulchre." Blessed ministry of watching and praying! Blessed love, which practically cried, "I will not let Thee go until Thou bless me". No use to sit by a grave unless one hopes to find thereby a blessing. So these two women typify the heart and love of all humanity, which continues to sit by the grave which the wise men and philosophers of all time have sought to seal up with their arguments, and stamp with their skeptical signatures and surmount by a carved and weeping figure of hopelessness and despair. Mistranslation that it is, nevertheless men will ever thrill to the true message which lies in the quotation, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another".

Thank God for the Easter Even message, which bids you tarry by the grave. Do not let your prayers for a soul cease because the body which housed that soul is in a grave. Every Saturday bring to mind the souls of those whose bodies are in their graves, and beg that by reason of His own rest within the tomb, the souls of Christ's faithful departed may rest in peace. And every Saturday bring before God the names of those who should be buried with Christ in Baptism, and ask the Holy Spirit to help you win those souls to this grave in the garden message and its resurrection hope. So will you become a willing, helpful, useful messenger of the Lord, and Giver of Life.

F. S. W.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Easter Day	Isa. 51:1-16 I Chron. 16:7-36	Luke 24:1-12	Isa. 52:1-10	John 20:1-23
M.	Isa. 40	24:13-48	12	Mark 16:1-8
Tu.	41:1-20	Matthew 28	25:1-9	16:9-end
W.	41:21; 42:4	John 2:12-end	I Kings 17	Matt. 9:18-26
Th.	42:5-end	9:39; 10:18	II Kings 4:8-37	Luke 7:1-16
F.	43	Luke 9:18-36	13:14-end	John 11:1-44
S.	44:1-23	18:18-34	II Esdras 2:33-end	5:19-30
1 S. aft. Easter	44:24; 45:13 Jonah 1 and 2	John 20:24-end	Jer. 31:1-17	Rom. 5

The history of the Easter lessons in the past century or so in the Churches of England and Canada, and the Episcopal Church in this country, is illuminating. The English and Canadian gave only Exodus 12, divided into two parts, for morning and evening, with chapter 14 for an alternate. The American Church did likewise, except for 14. Later, we cut out the second part of Exodus 12, and substituted the first 21 verses of chapter 15, a great improvement, though the eliminating of all history leading up to the Exodus, and proceeding from it, seems a blunder. Later, the English (Canterbury) and Canadian revisions have enriched the readings for the day by adding Isaiah li:1-16, lii:1-12, and chapter xii. The point to be noticed is that these new lessons from Isaiah add the historical fact of redemption from exile to that from Egypt as the background of the Easter message. And even before this was done, the American Prayer Book had already prepared the way for this in a measure by the use of Isaiah xliii and xlviii on the first Sunday after Easter. It thus appears that the plan of the New American Lectionary, basing the use and arrangement of the Old Testament on these two fundamental facts of redemption, is only the logical development of a movement that has been going on for some time in the whole Anglican communion.

Our first lesson Easter morning brings together in one view these same two redemptions (verses 9, 10, 15), and prophesies the return: "The ransomed of the Lord shall return, and come with singing unto Zion; everlasting joy shall be upon their heads, and sorrow and sighing shall flee away."

Later on there will be given, in accordance with the historico-topical plan, the story of the return, reaching a climax in the re-establishment of the law, on Whitsunday (Nehemiah 9).

For the second lesson we have given the story of the resurrection, as told by the angels in St. Luke's Gospel, which we have been following through Lent: "Why seek ye the living among the dead? He is not here, but is risen. Remember how He spake unto you, saying", etc.

For the first lesson, we have had recourse again to Isaiah (verses 11 and 12 should surely be included). It is God's appeal to the Church to awake and avail itself of its redemption: "Break forth into joy; sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people; He hath redeemed Jerusalem". The morning lesson contains an appeal to God to awake; the evening, to the Church. St. John's story oft he Resurrection is the second lesson, and we begin right away to prepare for the Ascension, and for the gift of the Holy Spirit. (Some might prefer to make this the morning lesson, which is permissible.)

The week day lessons are determined, first, by those passages of the Old Testament which belong in connection with the deliverance from Babylon, and this means the 40th and following chapters of Isaiah, no matter whether written before, during or after the exile. The other selections, morning and evening, are topically made, having reference either to appearences of the risen Lord, or to previous deeds or sayings, in either Testament, which find their fulfillment in the Resurrection. A comparison of these selections with the week day readings of the Prayer Book (April 1-6) will show the appropriateness of the one set and the inappropriateness of the other, except for a single incident, and that is given in the New Lectionary as well: Luke vii:11-16, raising of the son of the widow of Nain.

LIFE

'Tis a Christian Word
He Lives Forevermore

DEATH

'Tis a Heathen Word
The Christian Cannot Die

Death of the Rev. Dr. Neide

The Rev. Dr. Howland Neide, D. D., died at the Rectory of St. Mark's Church, New Canaan, Conn., on Wednesday, March 6th, from a stroke of apoplexy. He had been Rector of St. Mark's Church for over twenty-eight years, was greatly beloved by his parishioners and highly esteemed throughout the Diocese. The burial service occurred from the Church on Saturday, March 9th, Bishop Brewster officiating, and was attended by a large number of the clergy. Dr. Neide was an alumnus of St. Stephen's College and of the General Theological Seminary. He was ordained Deacon and Priest by Bishop Doane.

Dr. Silver Speaks in New York Cathedral

On Sunday evening, March 10th, at the Cathedral in New York, the Rev. Dr. Silver, Chaplain at West Point, preached to an interested congregation on the need of furnishing adequate support for the war work of the Girls' Friendly Society and the Church Mission of Help. In the many years of his experience in military work, Dr. Silver said, it was the first time to his knowledge that the powers for righteousness had banded themselves with a consecrated purpose to defeat the powers for evil, which were always well organized, in the neighborhood of camps and cantonments. The only way that evil can be overcome is by the power of good. To make this influence felt, consecrated trained workers must be sent out, and money must be given for their support. Money is not everything, but it is a powerful agent, and must be freely given. The first army of men and boys are fighting for us at the front. Without the consecrated effort of the second army, those at home, to sustain and support our men, their efforts will be defeated. The best we have must be given, even at great cost and self-sacrifice. Nothing is too much for us to give—ourselves, our prayers, our money. "I will not give unto the Lord that which shall cost me nothing." It must be literally the offering of ourselves on the altar of the nation, which is already stained red with the blood of those who for us and our righteous cause have paid the supreme sacrifice.

THE SANCTUARY OF PRAYER

O Almighty God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies. **Abate their pride, assuage their malice, confound their devices** that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who are the only giver of all victory; through the merits of thy Son, Jesus Christ our Lord.* Amen.

O Thou who alone dost rule in the kingdoms of men and determine the events of war, guard and guide us now, we beseech Thee. Be merciful unto our sins; save us from violence, discord and confusion; from pride and arrogance, and from every evil way. Grant unto our rulers the spirit of wisdom, that they may direct and use the power committed to their hands for the honor of our country, the deliverance of the oppressed, the good of all mankind, and the glory of thy Name; through Jesus Christ our Lord. Amen.

* This is the Collect appointed by the Church to be used in war time. The words in **black face** are in the English Prayer Book, but not in the American, and in the public use of the Collect should be omitted. They seem very suitable, however, at this time.

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Confirmation Instructions

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

XIII

COMMUNION OFFICE

Catechism: Learn the ten parts below. (Prop. 1.)

Prop. 1.

The Anaphora, or Communion Service proper, consists of the following parts:

1. The Sursum Corda ("Lift up your hearts, etc.").
2. The Proper Preface (used on great festivals).
3. The Tersanctus ("Therefore with angels, etc.").
4. The Prayer of Humble Access.
5. The Canon, (being that part of the Prayer of Consecration in which the elements of bread and wine are consecrated) attached to which are the Oblation and the Invocation as indicated in the Prayer Book.
6. The Words of Administration.
7. The Lord's Prayer.
8. The Thanksgiving.
9. The Gloria in Excelsis.
10. The Benediction.

Prop. 2.

In taking part in this service you are doing several things.

1. You are performing an act of obedience to Jesus Christ, who told you "to do this."

2. You are bearing witness, "in the memorial which He commanded us to make," to your faith in the Saviour. "You are showing faith in His death till He come."

3. You are participating in the Communion with all Christians in all ages and in all places, both the living and the departed.

4. You are receiving the great Sacrament of pardon for your sins, "for the blood of Christ cleanseth us from all sins."

5. You are giving thanks to God, through Christ, for all the blessings that you have received. It is your Eucharist or thanksgiving.

6. You are receiving the grace of eternal life which Christ attached to this Sacrament. "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

7. You are participating in a complete act of worship, joining the sacrifice of yourselves, your souls and bodies, to the sacrifice of Jesus Christ: giving Him yourself, and receiving Christ in return.

Prop. 3.

In the Holy Eucharist, we participate in the Priesthood of Christ, as in reading the Gospels we share in His prophetic office.

Christ came to show us the way and so He taught us; but Christ came also to be the Way and so He died for us.

But He did not merely die for us; "In the night in which He was betrayed He took bread and when He had given thanks He brake it and gave it to us saying, Take, eat this is my Body."

That is, He permitted us to share in the great atonement which He made for our sins.

Thus we do not receive the benefits of Christ's sacrifice, merely by thinking of it; but He left us a means by which we could both offer ourselves to God through Him, and receive Him into ourselves.

We are not merely hearers of His Gospel, but we are also recipients of His life in the sacrament which He ordained, so that we become "members of His Body, of His flesh and of His bones."

The purpose of the sacrament is that "Christ may dwell in us and we in Him."

The sacrament of the Altar is therefore the channel through which the life of Christ is imparted to those who receive Him: for salvation to those who receive Him in faith: while those who eat and drink unworthily, (that is without faith), eat and drink damnation to themselves, for they do not discern the Lord's Body.

QUESTIONS

1. Recite the various parts of the Communion Office beginning at the Anaphora?
2. State seven reasons why we should receive the Lord's Supper.
3. Of what is the Sacrament of the Lord's Supper a channel?
4. What effect does the receiving of the Sacrament without faith and reverence have upon us?

TEXT

"Let a man examine himself and so let him eat of that bread and drink of that cup." I Cor. xi:28.

READINGS

1. The Act of Obedience. St. Matt. xxvi:26-28.
2. of Witness. I Cor. xi:23-26.
3. of Fellowship. I Cor. x:16-21.
4. of Pardoning. Heb. ix:11-15.
5. of Thanksgiving. Acts ii:46-47.
6. of Receiving Life. St. John vi:31-51.
7. of Worship. Heb. xiii:9-16.

The Epistle to the Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXVIII.

Vs. 5. **Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ.**

Sadler: **Servants,** not hired laborers or domestic servants, but slaves, whose persons and labor entirely belonged to their masters.

Ellicott: **Masters according to the flesh.** Your bodily earthly masters.

Wordsworth: Earthly masters as distinguished from heavenly.

Sadler: He exhorts them to be obedient not only to their Christian masters, but to their own masters according to the flesh, who in many cases would be heathen. He did not intend slaves to act on the principle that their freedom in Christ enabled them to assert their freedom from the obligation of their respective households.

Blunt: **With fear and trembling.** Not the fear of punishment, but the anxiety and self-distrust which makes the best Christians say to their Master in heaven, "We are unprofitable servants". (St. Luke xvii:10.)

Ellicott: The anxious solicitude they ought to feel about the faithful performance of their duties.

Wordsworth: **In singleness of your heart.** With a single eye to what is good and right, not with sinister regard to our own good.

Sadler: Having one aim, which is to please Christ in the service of your earthly master.

Vs. 6. **Not according to eye service as men pleasers, but as servants of Christ, doing the will of God from the heart.**

Sanderson: **Not with eye service.** Many servants there are who will work hard as long as their master's eye is upon them, but when his back is turned can be content to go on softly.

Moule: **As men pleasers.** With no higher aim than the personal comfort of getting anyhow the master's approval or indulgence.

Ellicott: **Doing the will of God.** He does his work heartily, and besides this, feels a sincere good will to his master.

Sadler: All service is acceptable to God if it is done with the intention of pleasing God in the doing of it.

Moule: **From the heart.** Literally from the soul.

Vs. 7. **With good will doing service as to the Lord, and not to men.**

Ellicott. **With good will.** In reference to the well-disposed mind with which the service was to be performed.

Blunt: With cheerful diligence.

Sadler: Do it with alacrity, not of necessity; upon principle, not upon constraint.

Vs. 8. **Knowing that whatsoever good thing any man doeth, the same shall be received of the Lord, whether he be bond or free.**

Ellicott: **Knowing.** This gives the encouraging reason why they were to act with this honesty and diligence.

Wordsworth: **Shall receive,** i. e., shall receive back, as a deposit or as a seed sown.

Ellicott: **Whether he be bond or free.** Whatever be his social condition here, the future will only regard his moral state.

Theodoret: He showed the servitude and mastership obtaining in the present life, but after the departure hence, the difference to be no longer servitude and mastership, but between virtue and wickedness.

Vs. 9. **And ye, masters, do the same thing unto them, forbearing threatening, knowing that your master also is in heaven; neither is there respect of persons with him.**

Sadler: **Do the same things to them,** i. e., serve them, do what you can for their bodily and spiritual welfare.

Blunt: The masters are required to rule as those who have authority committed to them by God. The servant has to account to God for his service, the master for his rule.

Moule: Faithfully consult their true interests, be loyal to your responsibilities in regard of them. Those are "the things" you look for from them towards yourselves.

Ellicott: **Forbearing threatening.** The too habitual threatening of master towards slave.

Wordsworth: The common menace of masters to slaves.

Sadler: **No respecter of persons.** All in His sight are equal, made out of the same dust, redeemed by the same blood, having the same Baptism, the same faith, the same heavenly and spiritual food.

Meyer: At the judgment, He (Christ) without partiality alike will sustain the injured rights of the slaves and punish the unchristian threatenings of the masters.

Vs. 10. **Finally, my brethren, be strong in the Lord, and in the power of his might.**

Ellicott: **Finally**—as to what remains for you to do.

Jerome: Wisely does the Apostle, after the special injunction to husbands, wives, etc., now in gereral enjoin it upon all together to be "strong in the Lord".

Sadler: **Be strong in the Lord.** Renew, realize your union with Him.

Moule: Their strength was already permanently theirs—let it be continuously used.

Blunt: As duties are laid upon them, because they are part of the mystical body of Christ, so, through being part of that mystical body, they will receive strength to do them.

Myers: This phrase denotes the Christian strengthening, which cannot subsist outside of Christ, but only in Him as the life element of the Christian.

Ellicott: **In the Lord,** our only element of spiritual life.

Sadler: **In the power of his might.** The power of His might is His Spirit.

Vs. 11. **Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.**

Meyer: **The whole armour of God.** Appropriate to yourselves all the means of defense and offence which God bestows, and in order to be in a position to withstand the machinations of the devil! In the very fact that not merely in single pieces of the armor, but the whole armor of God, is put on, resides the capacity of resistance to the devil.

Sadler and Blunt: The sight of the soldiers who guarded him probably suggested to St. Paul the idea of the panoply of God and recalled to his mind parts of the Old Testament writings on which this passage seems to be built. (Isaiah xi:5, Wisdom v:17-20.

Jerome: By the whole armor of God, the Saviour is to be understood. "Put ye on the Lord Jesus Christ."

Moule: **To stand—the keynote** of the passage.

Theodoret: **The wiles of the devil.** Machinations.

Blunt: In Eph. iv:13 this word is rendered "craftiness", and is not found elsewhere. In both places it implies a systematic scheming to deceive, a going in crooked ways.

Ellicott: The stratagems of the devil.

Luther: The wily assaults of the devil.

The Great Sacrifice

By Dr. James E. Freeman

"Greater love hath no man than this, that a man lay down his life for his friends."

Thomas Carlyle wrote illuminatingly on "Heroes and Hero Worship." There is nothing that makes a larger appeal to the imagination than the heroic. Emerson says somewhere, "All men are commanded by the saint." It may be said with equal force, All men are commanded by the hero. Where life is prosaic and commonplace, there is little disclosure of heroic qualities, although to the close observer they are evident in many forms of life.

Today, however, we are the witnesses of a revival of the spirit of chivalry, and we are having new and appealing evidences that witness to the heroic in human nature. A new literature has literally been created in the past three years, and almost every page of it serves to indicate that men and women, the world over, respond to the call of service, cost what it may. The kind of sacrifice men are called upon to make today is by no means a common one, at least not in the present generation. After years of unruffled peace, where men pursued the ordinary tasks and occupations, tasks let it be said, that seemed to unfit them to endure hardness, especially in the most strenuous conflict the world has ever known, the call to the colors was heard.

What an exhibition of loyalty was disclosed, and how generously America's adopted sons, as well as her native-born, answered the nation's appeal. We have been privileged to talk with many of these "soldiers of freedom" in camp, and before they went forth from their homes, and it has seemed to us that they witness to a new kind of manhood. The very appeal has ennobled their vision, stirred their finer impulses and endued them with a new spirit of consecration. They may not say it in so many words, but they have by their deeds declared: "Greater love hath no man than this, that a man lay down his life for his friends."

It is a part of the philosophy of Jesus that man's highest development comes through sacrifice, and that is demonstrated in a thousand ways in every age, whether it is the mother giving her life for her child, the father sacrificing himself for his son, the fireman or policeman counting not his life dear unto himself that he may do his duty, the soldier bearing arms for home and country—all are exponents of the high ideals of service. Such days as these almost make those who are compelled to stay at home feel that their part in this world-conflict is pathetically inconsequential, but we beg to submit that this need not be so. "They also serve who stand and wait." The opportunities at home are vast and multiform and if we can only rise to recognize and assume responsibilities that hitherto we have neglected, we too shall enter into the fellowship of the world's sufferings, and may come ultimately to the joy of its resurrection. Today, the man who simply seeks to do what he has hitherto done, and who feels no call to a service that involves some personal sacrifice, can hardly be accorded the respect of his fellows.

Said a soldier to us recently, in a training camp—"I hope, sir, the war will not be prolonged one needless day, but I sincerely hope that it will not stop until America has learned her lesson as the nations of the older world have done, and not until we have made some sacrifices that really touch us to the quick." We think we understand what he meant. It was Coningsby Dawson, in his remarkable book, "Carry On," who maintained, that he would not exchange his hard and exacting camp experiences for all the luxuries and enervating days that had gone before.

The large question for each one of us to answer today is, how much is this war to reveal to us of the privilege of service for our fellows, and what in the coming days of large readjustment are we, individually and collectively, to contribute to the solution of the world's unsolved problems? A big business man said recently in our hearing: "As I look at life, we have hitherto done what we were compelled to do. In the coming days we shall do what we ought to do." We understand him to mean, that in the near future a more practical application of Christian theories is to be made to human conditions as we find them. Jesus Christ sought to give men great basic principles by which to live, and so high was His estimate of sacrifice that He declared: "I, if I be lifted up, will draw all men unto me." The universal and eloquent appeal of our time is for unselfish, whole-hearted service.—Courtesy of the Minneapolis Tribune.

A Bit of Billy Sunday's Sarcasm

"Never bring anybody to Church with you," said Billy Sunday the other day, in Chicago, to an audience of fifteen thousand people. "Let the pastor do all the work. The general does all the fighting, while the privates sit around under the shade, smelling the coffee boil and the bacon fry. See that his salary is always behind time. He can work down here and board up in heaven.

"And if he doesn't visit you as often as you think he should, or that you deserve, treat him very coldly. He has nothing particularly to do but to wait on you. He only has to preach two sermons a week, and run the prayer meeting, and marry people, and bury people, and settle individual and Church quarrels, and visit the sick, and pray with the dying, and collect Church subscriptions. The Church hires him just to look nice and amuse you. He hasn't anything special to do.

"And try and run the Church. If you see anybody willing to take hold and help with the Church work, be sure and find fault with them and accuse them of being bold and forward, and never speak to anybody about Jesus Christ. Your pastor should do all that kind of work—don't you say a word. And don't be particular about how God's house looks inside or out, but keep your own fine.

"Oh, you've got Persian rugs and the candelabra of wealth on your floor; the Church is good enough for the 35-cent ingrain.

"Insist on your views being adopted on all questions brought up before the Church. And don't give in for the majority. This Government is run on the majority rule, but in the Church, the tail wags the dog."

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ELL FROM ORTH AND SOUTH

was held in the Church of the Transfiguration on the evening of March 7. The Rev. Father Huntington, O. H. C., conducted the service. Fully 300 women and girls were in the congregation, all feeling, in these days of stress, the need of spiritual strength. Friendliness was the general subject of the addresses—God's love and friendliness to us, which must result in our love and friendliness to Him and to each other.

The Rt. Rev. R. L. Harris, Bishop Coadjutor of Marquette, made his visitation of St. James' Parish, Sault Ste. Marie, on the fifth Sunday in Lent, and confirmed a class of twenty-three. The Bishop was greeted by very large congregations both morning and evening, and preached most helpful and inspiring sermons. Two soldiers from the fort were in the class. The interior of the Church is being redecorated, and, under the direction of the Rector, the work is being done by volunteer workers.

The Rev. A. M. Hilliker, who has been spending the past few months in Florida, in a letter to his parishioners at Lonsdale, R. I., written in February, says: The seasons here are strangely intermingled. We should think plants and animals, as well as men, might become confused. The calendar lists January and February as Winter months, but the flower-covered earth, the fresh young leaves, the growing vegetables and blossoming fruit trees tell of Spring; the temperature prompts us to call it Summer, while falling leaves and ripened fruit convince us it is Autumn. Which shall we call it? I guess we shall have to assume a fifth season and call it Florida."

A series of Sunday afternoon musical services have been held during Lent at St. Philip's Church, Brooklyn, N. Y., with different organists of the city presiding at the new organ, which has been in use about a month, and is greatly admired. The Rev. Dr. Boyd will complete his fiftieth year as Rector of the Parish on the first of May.

Trinity Church, Jacksonville, Ill., was entirely destroyed by fire March 14th. Trinity was erected in 1832, and it is believed to have been the oldest Church building in the State. It is a fine old historic Parish, and we confidently hope the many former members all over the country will rally to its support and help rebuild the Church.

Miss Madielne H. Harding, daughter of the Rev. Dr. John H. Harding, Secretary of the Second Province, died in New York on March 10th. She was a devout communicant of the Chapel of the Intercession. Owing to her illness and death, Dr. Harding was compelled to cancel engagements to conduct Missionary campaigns at Mankato and other points in Minnesota.

The annual report of the Diocesan Branch of the Woman's Auxiliary of Long Island shows total receipts, covering a period of sixteen months, amounting to $8,195.57, and disbursements, $7,952.31; 147 boxes were sent to missionaries, valued at $10,224.97, and 62 boxes by the Juniors, valued at $1,571.72. The Little Helpers distributed offerings amounting to $369, while the United Offering shows a balance of $2,391.87.

A Service Flag was unfurled and dedicated on Sunday, March 17th, at [redacted] Ohio, with [redacted] The lantern was [redacted] of the Club, and other members acted as ushers.

The Annual Service of Devotion of the New York Girls' Friendly Society

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take work in the Diocese of Lexington, has been ill, and unable to leave Brooklyn.

The Rev. Franklin C. Smith, Rector at Rawlings, Wyo., has resigned his work in the District, and will leave on Easter Tuesday to take up work in the Diocese of Bethlehem, under Bishop Talbot.

The Rev. Arthur G. Wilson of St. Barnabas' Church, Havana, Ill., expects to be called into military service at an early date. He did not claim exemption when drafted, passed a good physical examination and was accepted for service.

The Rev. W. S. Claiborne, Archdeacon of Sewanee and East Tennessee, has organized among his own people a hospital unit, which has been presented, through the local Red Cross of Chattanooga to the Government. A large majority of the doctors in this unit are Sewanee men.

Bishop Thomas of Wyoming delivered a series of lectures in St. Matthew's Cathedral, Laramie, during the week ending March 16th, and repeated the lectures in Cheyenne, at St. Mark's Church, on the 19th to 22nd. The Bishop then started on his tour of Confirmation visitations throughout the District.

The Rev. Stanley S. Thomson, who for more than a year has been in charge of the work at St. Thomas' Church, Dubois, Wyo., has recently resigned and has enlisted in the Army.

The Rev. John W. Cromwell recently became the Rector of the Church of St. John the Baptist, Brooklyn, N. Y. He was ordained in the Diocese of Long Island, and was in charge of St. Mary's Church, Amityville, for several years following his ordination. He was afterward Rector of the Church of the Evangelists, Oswego, N. Y., and from there returned to his home Diocese.

Marquette Notes

St. Paul's Parish, Marquette, began the new year under new leadership, the Rev. A. J. Wilder assuming the Rectorship on Jan. 1. An elaborate reception and supper was given for the new Rector and Mrs. Wilder in the Guild Hall two weeks later, at which time the preliminaries for a strong every-member canvass was discussed, with the result of that canvass being made by the Vestry, and increasing the yearly Parish treasury some $2,000 over previous years.

A special Fund has been started for the benefit of the Church music by Mrs. Mary L. Mather, in memory of her husband, the late Mr. Henry Richard Mather, who, during the years 1858 to 1878 devoted his rare musical talent to this Church as its Organist and Choirmaster, and who in these capacities rendered the Parish incalculable service.

Just as the Parish was joyous over the coming among us of the new Bishop (Dr. Harris), we were shocked by the sad tidings of the death of Mr. Dan H. Ball, one of Marquette's most prominent citizens, Senior Warden of St. Paul's, and Vestryman for many years. Only a day or so before God called him, Mr. Ball made a warm and happy speech of welcome, full of cheer and hope. The people of this Parish will miss him in many ways, but chiefly will they miss his words of encouragement and help for the worth while things of life.

Bishop and Mrs. Harris arrived in Marquette on Feb. 11th, and auspiciously on the first train in on time in three months. A representative committee met them and bade them welcome to the Upper Peninsula. Ash Wednesday being only two days away, a prompt and fitting introduction of the Bishop to his clergy and people was brought about at once. Hence, the same day, a 6 o'clock luncheon was served by St. Paul's Guild, in the Bishop's honor, to him and some fifty clergy and laity of the Diocese, the Rev. Dr. A. W. Ryan and Mr. Thos. S. Wood of Duluth being also present as bringers of welcome from the neighboring Diocese.

From clergy and laity alike, words—strong words—that presage new life and work, greeted the man, who in turn answered the strong with strength. In no feeling of cheap optimism did the men leave that board, but they left it with a sense that soul had been fused with soul for the strengthening of the work of God in the Diocese of Marquette.

Promptly at 8 p. m., Bishop, clergy and laymen were ushered into the Guild Hall, where a reception met the Bishop of which any one would have been proud. Here was the opportunity of the Bishop's first day among his own, and here was found in richer measure the spirit of hearty co-operation for every high endeavor awaiting an open door.

On the Sunday following (the first in Lent) Bishop Harris preached his first sermon in the Diocese. To a large, expectant and rapt congregation, he gave utterance to a long to be remembered message on the text, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it". The clash of the material with the spiritual, selfishness with unselfishness, the clash of greed in individuals, corporations and nations, the creed of to have and to hold for self, versus the Christ of the creed. This is the high truth of this our hour of warfare—things versus souls, Germany after things soulless, Belgium stripped—yes. But Belgium gave her soul and found it. It was a fine Lenten sermon. It was the old satanic vision in new form—the seeing of all the kingdoms of the world, and the "all these" But what of God and a man's soul?

The house occupied formerly by the Bishop of Marquette was found to be inadequate for the Bishop Coadjutor's family. Negotiations were therefore entered into by which it was sold, and purchase made by the Diocese of a more commodious residence. Considerable alterations are under way in the newly acquired property, and the house is to be ready for occupation in a short space of time.

The Rev. R. P. Ernst is now in the Diocese, and is fast making a place for himself here. He is acting Bishop's Secretary and maker of surveys of vacant Parishes and Missions, thus bringing accurate information to the Diocese at first hand. His humor is fine, and his visits have been full of rich finds, and the wonders he brings home to the joy of others.

Episcopal visitations have been made at Ishpeming, Houghton and Menominee. Twenty-eight were confirmed at Houghton and twenty-one at Ishpeming. There were inspiring services at both places, and Bishop Harris returned praising the spirit of clergy and people alike.

The visit to Menominee was elemental in more than one sense, the Bishop coming in contact with a Lake Superior blizzard for the first time. The train from Marquette to Menominee, composed of day coaches only, was held by drifts for 26 hours, reaching its destination late Sunday afternoon instead of Saturday evening. Time, however, was unwasted. Bishop Harris had service Sunday morning on schedule time, converting the day coach, which had done service as diner and sleeper, into a chapel of ease. Grace Church, Menominee, had service Sunday evening. After services, a Parish meeting was held, when it was decided to have regular services again, the Church having been closed for months.

In St. Paul's Parish, Marquette, Mich., has been started what may prove a good thing elsewhere. We have nearly forty stars on our Service Flag in the Church. The Rector asked the mothers and friends of the boys in the service to meet in the Chapel on Thursday afternoons and bring with them excerpts or whole letters received from camp and front, to be read aloud. This has been done, with the result that a great bond of sympathy is growing among these women, such as it is hoped will help in a large measure, should gold stars have to replace some blue ones on the flag. The mother's loss is softened even now, and her heart is warmed in a new comradeship of prayer and desire.

DEATH DOES NOT END ALL

Our assurance is like the sunlight. It illumines the whole landscape. We can distinguish which objects are mountains and which are clouds. Now the spiritual towers above the animal. Now the eternal overshadows the temporal. The imperishable takes precedence of the things which perish with the using. We get a truer and higher estimate of our real and rightful place in the universe. We are sons of eternity. It gives our existence a dignity and a largeness which enriches our moral life, and makes us better, stronger and happier men.

Personal Mention

The Rev. James Williams has assumed charge of the Church of the Holy Cross, Brooklyn, N. Y. He was formerly Curate of the Church of the Redeemer, Astoria.

The Rev. John A. Goodfellow celebrated his forty-sixth anniversary as Rector of the Church of the Good Shepherd, Philadelphia, Pa., on Sunday, March 3.

The Rev. E. R. Jones, Rector of Grac Church, Chattanooga, Tenn., has been called and is now with the Emery Hospital unit, now at Camp Gordon.

The Rev. F. C. Powell, Provincial Superior of the Society of St. John the Evangelist, is conducting a Mission, and is the special preacher this Holy Week at St. Paul's Church, Brooklyn, N. Y.

The Rev. R. E. Abraham, who resigned charge of the Church of the Holy Cross, Brooklyn, N. Y., to under-

A Pastoral Letter

The Bishop of Washington Addresses His Clergy

My dear Brother:

I am impelled by the urgency of our need of Divine guidance and power in these critical days, to ask you to add to such words as you may have in mind to speak to your people, my earnest hope, as their Bishop, that they will spend these days of Holy Week in penitence and prayer and in withdrawal from the world for this season that they may be thus alone with Him.

I especially urge upon them diligence in family prayer, as well as daily attendance upon Divine worship; well knowing that you my brethren will give them every opportunity practical for enjoying this privilege, and that now as always you will lead them. It would be well if the opportunity for Holy Communion with Intercessions were made frequent during the continuance of this Western drive.

Faithfully yours,
ALFRED HARDING,
Bishop of Washington.

March 23, 1918.

"Let the Church return to the life of prayer and give proof that she is willing to trust to spiritual means alone for success, and in that same hour the era of enduring conquest will begin."—William J. Dawson.

God wants to hear about whatever occupies our time and thought, not that He may be informed, but that we may keep in communion with Him.—Ex.

Hope never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage and clears the judgment.—Macdonald.

"With God, over the sea; without Him, not over the threshold."

Virginia Notes

Bishop Randolph, who has been ill for some time, continues about the same.

Miss Jane Colston Howard, Principal of Stuart Hall, has resigned on account of the illness of her mother. She has been in charge of Stuart Hall for several years, succeeding Miss Maria P. Duvall. Miss Mary Williamson of Hollins College has been elected to succeed her as Principal of Stuart Hall. Miss Williamson has every qualification to fill the position, and all interested in Stuart Hall most earnestly hope she will accept the position.

Christ Church congregation in Roanoke will use their beautiful new Church on Easter Day for the first time. This Church is built of stone, of old English Gothic type of architecture, will seat 400, and is finished with great taste and beauty. Bishop Tucker will be present on Easter Sunday morning to have charge of the opening services and to confirm a large class. The congregation is to be congratulated in securing a large and commodious Church, Parish House and Rectory in the most desirable location of Roanoke.

The Rev. J. W. C. Johnson, Rector of St. John's Church, has been ill during most of the season of Lent. His illness has not been critical, only that he has been confined to his house and unable to take but an occasional service in his Church. The doctors promise that he will be able to be on duty Good Friday and Easter Day. During this period, the Rev. T. C. Page of Bedford, Rev. F. H. Craighill of Wytheville, Va., Rev. T. F. Opie of Pulaski, Va., Rev. C. E. A. Marshall of Radford, and the Rev. G. Otis Mead have given services at St. John's.

It is not so much the teaching of Jesus, which is very like that of the best of His predecessors in Israel, that accounts for his influence in the world. It is Jesus Himself.—Bosworth.

"To be dead in earnest is to be eloquent."

Make it a faithful Lent, and a glorious Easter will be yours.

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EDITORIAL

Men have curious attitudes toward religion.

For example, a man does not stop being an ardent American because some politician is a grafter, nor does he resign from his lodge because some frater has disgraced himself.

But men like sheep are gone astray, and it is a most silly and stupid and sheeplike method of going astray, too.

If somebody who said he was a Christian turns out to be a scalawag, of course that is an excellent reason for being a slacker also. One black sheep has broken through the fence,—what can you expect of a poor wooly lamb but that he also should break through?

One sheep turns out to be a wolf in sheep's clothing, therefore all sheep must be wolves in disguise.

This is manifestly the case in the effect that the Kaiser's claim to familiarity with God is having on some folks.

German plots are far more dangerous than German bullets.

It is something, I presume, to be an artistic liar. And any plot which involves deception is one in which a professional liar ought to be an expert.

But, then, why believe a liar?

It is true, is it not, that religion is one of the fundamental motives for courage in battle?

It accounts for the courage of the Turk as well as the Christian.

Naturally, anything that will help the German soldier to be courageous and that can be had at little expense, is an asset that the Kaiser cannot afford to lose.

So he claims an intimate familiarity with God and attributes every success to Divine favor, and the state clergy justify the campaigns of frightfulness on the ground that God approves, and that there will be an exemption for the Teuton warrior on the Day of Judgment for all of his brutalities done in war. Of course it is a God "made in Germany."

Naturally the hypocrisy involved in all this is colossal, and really harmless to any but those who utter such blatant blasphemy.

But we are told that a good many of our own woolly lambs are being incited to hostility to God because the Kaiser lays claim to Divine favor.

Of course this is just what the Kaiser wants. If he could get every American to give up his religion because he has established his claim to proprietorship therein, then he will have secured for his troops a powerful incentive to die in his behalf.

Anyone who has read his Bible and knows anything about the history of Christianity knows that to claim God's favor is one thing. The Pharisees did that. Yes, and they crucified the Christ, but they did not win the battle for which they fought. For Christ's principles prevailed, and the claims of the Pharisees were forfeited. They were abandoned by God, and so will this war end in the overthrow of the Prussian Molock, to whom thousands of women and children have been basely sacrificed.

Wardens and Vestrymen

(Continued from page 1.)

ness integrity is essential to the efficiency of a Parish. I occasionally come across a clergyman who, unpractical or careless in finances, does not pay his debts. I have no excuse to offer for him. I can say, however, that I look with admiration upon the great body of the clergy and their wives, for their economy, their good sense, their self-denial and sensitiveness to financial honor. And I know of few more cruel situations than that of a faithful clergyman who, keenly sensitive, has not been paid his salary and, therefore, cannot pay his bills because of the listlessness of the Vestry and people. The work suffers through the Rector's anxiety, and thus the Parish suffers doubly in reputation and spiritual leadership. Fortunately such instances are few, but they exist; and I confidently ask every Vestryman to see to it that no such conditions find a foothold in the Parish of which he is an officer.

There is no doubt that the change from the Pew System to a Free Church or pledge or envelope system has made the collection of the Church's income far more difficult, and has also tempted Parishes to give less to missionary interests. Our Vestries have, therefore, a more difficult task before them than in other days. It is neither right nor wise to make the Rector appeal for his own salary. The officers of the Church should have such a large conception of the Church's work, such a high estimate of its usefulness to the community, and such confidence in its Divine purpose, as to create a deep and abiding enthusiasm in themselves and the people, which will bring forth fruits in large and systematic offerings.

There is, as a rule, money enough in the people's income to support the Church. One discovers this when some object of special interest arises. I have known a Parish raise enough money in a few weeks to purchase a fine organ, while their Rector, an efficient man, silently endured the shame of unpaid bills because his salary was in arrears. The most valuable asset the Parish has is the Rector's best work and buoyant spirit.

We are well aware that, when a Church depends upon fairs, entertainments, and spasmodic efforts, it loses its dignity and influence throughout the whole community. When a Vestry develops and sustains with energy systematic and business-like methods for gathering in the income, it is surprising how steadily the amount increases; the raising of the Rector's salary becomes possible, and there is cheer and buoyancy all along the line.

There are a few other considerations that I would like to suggest.

(1) The Rector is the appointed leader of the Parish. In addition to his routine duties, he should be alert to opportunities for the development of the work of the Parish and the increase of its influence. Toward such movements the Rector should take the first steps. If, however, he be drawn by his enthusiasm into plans and enterprises which are not wise, the Vestry serves as a wholesome check; and a wise Rector will heed the Vestry's advice. At the same time, the Vestry should in general recognize the fact that the Rector is the appointed leader. If he has shown himself to be a man of judgment as well as enthusiasm, he has a right to expect a sympathetic consideration of his plans; and if, after full discussion, favorable action is taken, he should be able to count upon the support of the whole Vestry and through them of the Parish. In a well ordered Parish, Rector and Vestry work together as one, the Rector leading, the Vestry supporting him with full confidence and loyalty.

(2) As the Vestry represents the Parish, I wish that it were possible for the members of the Vestry to know personally a larger proportion of the people of the Parish. The Rector knows all. The Vestryman usually knows but very few. It is not his fault; he has no means of knowing them. At the same time, I am confident that, if the people of the Parish knew their officers better, and the officers, being earnest and enthusiastic men, knew the whole people, there would be vastly more unity and more momentum to the Parish life than there is today. How that may be accomplished I leave to you. I am sure, however, that our Parishes would do a mightier work if, by mutual acquaintance and a sympathy which comes with it, there were more **esprit de corps.** It is that which wins the battle, whether it be in a South African war or in the battle against godlessness in a town of Massachusetts.

Bishop Wise Holds Mission at Ft. Scott, Kan.

Bishop Wise's Mission at St. Andrew's Church, Ft. Scott, Kansas, was held from March 3rd to 10th. The Bishop arrived in Ft. Scott on Saturday night, March 2nd, and began the Sunday services with Holy Communion at 7:30 A. M. and morning prayer at 10:30. The Rector, Rev. R. W. Rhames, who also is in charge of St. John's Church, Girard, joined the Bishop at the evening service, which was the first regular mission service.

The preparation for this mission was conducted all the preceding week by a daily service and short address on the way to co-operate by work and prayer to make a mission successful. The early morning Eucharist was emphasized as the service of Intercession for the success of the mission. This resulted in a good attendance each day and a large per cent of the communicants at the close.

The Daily Tribune of Ft. Scott gave large contributions of notices and news about the mission, and the Parish published a display ad every day for two weeks on what may be called "Religious Rousers" to attract attention. These were not explanations of Church teaching on controverted points, but expressions of the common sense which underlies all religion. One of these paid advertisements is quoted as a sample.

"A Man is a Man for a That"

Pigs is pigs. There is no dishonor in being a pig, if you are a pig. But a man is a man for a' that. If you are a man you can't live like a pig. For the present enjoyment, for the food you eat. Fasting emphasizes the highest things in human nature. Fasting is a help to spiritual living. Lent is a call to Fasting and Prayer.

COME TO THE MISSSION

St. Andrew's Church, March 3 to 10

Other preparatory work was done by window posters, a big banner, automobile penants and service, and a helping band of Church scouts to deliver letters and messages.

Conferences on "How to Make Christians," were held each day at four o'clock with a large and enthusiastic attendance. These conferences roused great interest in parochial affairs and resulted in the lifting of a $4,500.00 debt of long standing. The mission preaching services were held at night and were attended by many outsiders. The service was short and unlitургical, followed by a sermon based on "The Prodigal Son," then after a hymn an "Instruction on the Teaching of the Church." Bishop Wise made the parable of the Prodigal Son so impressive and graphic that it seemed like a new Gospel of God's love for sinners. An influential Jewish family who were seen in constant attendance sent flowers for the Sunday services with a kind note of appreciation.

There were six baptisms, four adults and two children, and nine confirmations. St. Andrew's Church, Ft. Scott, is rejoicing in renewed spiritual life and confidence for the future.

Two new movements are going on for the continuation of the effects of the mission. One is the organization of a training class for workers under the Rector, and the other the formation of an organization for social services.

An Old Friend in New Quarters

Many readers will recall Dr. Mary Glenton as "somewhere" in the Mission field—long ago, it may be, in St. Peter's Hospital, Helena, Montana; then for a year in the negro work in Columbia, S. C.; again at Anvik on the Yukon; later for years at Wuchang, on the Yangtse; invalided home; "trying again" at the Settlement, La Grange, in the Diocese of Atlanta. An infected joint necessitated her leaving there, and after struggling a while to help in a children's home in Michigan, she went for treatment to the hospital of her training in Chicago. There it was found necessary to amputate, but with all her old courage and cheerfulness, she is accustoming herself to the makeshift which takes its place.

And now we hear of her from St. Agnes' Hospital, Raleigh, N. C., where she has been visiting in the late winter. Mrs. Hunter writes on the seventh of March:

"Dr. Glenton is really to be with us. She is improving steadily in her walking, though she feels it is very, very slow. She is able now to walk up and down stairs and make the rounds of the wards once every day, which is all that is necessary for a resident, as we have an interne and a regular hospital staff. She is to do a good deal in the way of drug room work, saving, she thinks, many dollars by compounding ointments and medicines herself. During her "visit" she has done a good deal of back filing work on charts, etc., and relieving me of some of the office work which has to be done at the hospital. She has not been idle at all since she came, and her cheerful spirit does us all good.

Our new superintendent of nurses, Mrs. Lottie R. Jackson, R. N., retains the old position as head nurse as well as the new as superintendent. She is very firm, but kind and friendly with the nurses and patients and very efficient. The hospital looks as clean as a pin, and she is never at a loss in an emergency. We have, too, a very good interne, one of our own graduates, who for the years he was in school was our confidential secretary and stenoghapher. Also, notwithstanding the exodus of so many doctors for war work, we have been able to keep a number of our general staff, including the most important of all, our surgeon-in-chief, Dr. Hubert A. Roster.

"I regret that we are facing a deficit in the hospital treasury. We have not enough money to pay a quarter of our February bills. This has not happened before in months, if in years."

Girls' Friendly Society of New York Makes Drive for Funds

A joint drive to raise sufficient money to increase and maintain their work and to provide for special war service, was begun March 6th by the Girls' Friendly Society and the Church Mission of Help, New York City. A meeting to inaugurate the drive was held in Cathedral Synod Hall that afternoon. Bishop Burch presided. Patriotic music and songs were kindly arranged for by Mr. Richards, Organist of St. James' Church. Mrs. Pease, Secretary of the Church Mission of Help, outlined its work among girls who, humanly speaking, never had a chance. During the past year, 469 girls have found sympathetic friends in this Society, ready and able to help them in their several needs.

Miss Potter, Manhattan Vice President of the G. F. S., most impressively spoke of the great need of ALL girls in these troublous times. The special war mission of the Girls' Friendly is to look out for girls unattached to churches or societies, who must be made to realize the importance of the service they can render their country. Very many have joined the Girls' Patriotic Service League. The Federal Government has given this special work in Westchester County, N. Y., to the Girls' Friendly. There is one Field Secretary; more are needed.

The great privilege of the presence of His Grace, the Archbishop of York, was granted to this meeting. The Archbishop is a patron of the Girls' Friendly Society in England, and for nine years was in charge of all the Church's rescue work in the city of London. With full knowledge of the work of our two Societies, he spoke on the present special need of guiding and protecting girlhood. Men have responded gallantly to their call to duty; so also have their womankind. Thousands upon thousands in England are working with the Red Cross in hospital and camp, in munitions factories, and also tilling the soil, and doing it cheerfully. These women and girls are laboring under new conditions, meeting temptations hitherto unknown, and they need the sympathy and love, as well as the protecting care, of all interested in their welfare. The entirely natural attraction of young men and women for each other is intensified by the excitement incident to the war. The need is for moral and spiritual self-control. There is a great spiritual awakening everywhere. We must come out of this struggle inspired by a new spiritual experience. The men are feeling this intensely. The strength of the women must be behind them. Their mothers, sisters, wives and sweethearts are a tower of moral defense to them. "We can live if you stand fast," said the Archbishop. Bishop Perry of Rhode Island also spoke and gave the final benediction.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXIII

Easter Day

We all love Easter Day in the Parish. It seems to have for many people a more spiritual appeal than Christmas Day. We do not have to seek far to account for this. Christmas time is a holiday season, a time of distractions. The people are rushed to weariness in buying gifts, addressing cards, making presents and decorating houses and trees. They are too harassed to appreciate or enjoy the full spiritual privileges of the day.

Then again, Christmas often falls on a week day. Our American people, except the Roman Catholics, have not the habit of thinking of a week day as just as suitable time for a Church service as a Sunday. Some seem to advocate the closing of the Church on Christmas Day, as if it were an intrusion. They forget that the Church has given Christmas Day to the race.

At Easter the atmosphere is different. The long season of Lent is now noticed if not observed by most Christian people. Good Friday is more and more observed and only ignorance prevents its universal observance. It is a strangely inconsistent and spiritually confusing thing to keep Easter and pay no attention to Good Friday.

At any rate, Easter is neither a time of gifts, nor of holiday distractions, nor does it fall on a week day. Hence it is more universally observed and our Churches are crowded.

This creates a problem for our clergy which they solve each according to his own judgment. Some of us revel in the satisfaction of a congregation for whom chairs must be carried in. It is so unusual. Some of us see the duty of providing for one service what might properly be distributed between two or three because we feel we have a chance (which will not occur again for a year) of making some impression upon the multitudes.

For my own part I have a suspicion that many strangers get the impression that, owing to its extreme length, the Easter service provides religion enough to last until Fall, at least. There is a danger here. Whether or not we can obviate the danger by not prolonging the service beyond the saturation point of the congregation, I am not sure. But if the chance or occasional attendant gets the impression that all of our services are as long as the Easter service, we can surely count him among the "missing."

Whatever may be our practice upon Easter Day, I am quite confident that the old practice of having together on the first Sunday of the month the Service of Morning Prayer and Holy Communion is passing away. It was productive of one of the most disconcerting spectacles ever witnessed in a church, the retreat of a vast number of the people after the prayer for Christ's Church Militant. There is really no need for the abandonment of the services by the people at this point. The people will remain if they are instructed properly and if the service of Holy Communion is not prolonged by any preliminary devotional exercises except a hymn. The sermon too, should be short, even upon Easter Day. We have scarcely any reason for making any service an ordeal.

Easter Day is a good day for the distribution of tracts or books on the Church to members of the congregation as they depart. Inadequate as occasional attendance at Church may be, the strangers there on Easter Day have been prompted to attend the service for a reason that implies a choice of your Church. A book or tract may bring some further interest and possibly attachment.

In the brightness and joyousness of the day, in the midst of unaccustomed numbers and with the prospect of a large offering, we must not forget the real meaning of the day, and our real duty in it, "that like as Christ died, and rose again for us, so should we die from sin and rise again unto righteousness."

stern and often harsh measures adopted by the monks and friars of the early Christian Church for the mortification of the flesh and the chastening of the spirit, the cutting off of a few superfluities, and the renunciation of some accustomed pleasures and luxuries, were not impressive. But they were seeds from the original hardy plant of Christian self-denial. And they were planted in good soil. And now that the country has need of the full measure of the primal virtue, they are springing into vigorous growth.

The religious season of Lent symbolizes and emphasizes the larger national season of Lent through which every man and woman in America is passing. Nobody can place any definite limit to this period of world passion. It may last for forty days or forty weeks or forty months, but until the glorious Easter of humanity triumphant at last breaks above the calvary of democracy's crucifixion, every American will "carry on" to the finish, however severe the self-sacrifices and however prolonged the trial and the suffering.

That the self-denial already precticed on every side by America's devoted men and women, since the necessity of war refused all compromise, has attained amazing proportions can be demonstrated in a prosaic but very convincing fashion—by the cold test of figures. Nor do we need the hair shirt or the scourge or the stone cell of the hermit or the religious recluse to add a dramatic touch to the recitation. Possibly our lesser present self-denials are more worthy than these because they are serving a worthier purpose. They are not isolated but communal.

To compute accurately the figures, even to the nearest millions of dollars, of the sums subscribed voluntarily by the American nation for the great cause we have espoused is beyond the power of any statistician. In nine months' time the membership of the Red Cross has increased from

Staying at Home

When the Government exempted the clergy from active military service it knew what it was about. Many have refused exemption and gone to the front. All honor to these brave fellows. In certain respects they are to be envied. They will see and hear things which will remain indelibly upon their memories. Their lives will acquire an experience incalculable in value. When they return they will be the idols of society and every ear will be attentive as they rehearse things now unlawful for men to tell. But we are not thinking especially of these at present. We are thinking instead of the men who remain at home. These latter are not one whit less patriotic than the others. They are neither cowards nor slackers, and when the end comes, the honor due them will be none less than the honor paid those who have gone to the front. This is not an individual, nor even a national conflict, but it has enveloped the world in its scope. It's a great thing these days to behold the exalted position of our own beloved America. It's an inspiration to remember that today the sun never sets on the Star Spangled Banner; and what the sun doesn't do, it's a safe wager that no German will be able to do. As we recall these things our blood runs a trifle swifter and we should like to get into the thick of the fight and snatch from the hand of Liberty the victor's crown. But we are not going to do it. We are going to stay right here and work along the same plane, for there are a lot of things here that must be done. We are making the supreme sacrifice by staying at home. Remember the day the circus came to our home town and we wanted to go the worst way, but father was poor in those days and our little brother wanted to go as badly as we did but there was only enough for one admission. The little fellow went and had the fun. We stayed home and said we didn't mind—but we did. The analogy is very poor, but the moral is the same. Uncle Sam has straddled the Atlantic and a lot of us must stand by on this side to prevent his foot slipping. Over there he is making the world safe for democracy and a lot of the boys have gone over to lend a hand. Back here he is making democracy safe for the world and its our job to back him up on this side. There is more need for religion in America today than ever before, because the whole world is depending on us to furnish the brand that will save the State and bind the wounds of the nations. The peoples of earth have forgotten many essential things and we must refresh their memories. The Cross has been buried under a load of false sectarian, commercial and political ideas and we must dig it out. The Sabbath and God's Holy Name have been profaned beyond expression and we must call the people to repentance. Some of our fine young soldiers and sailor boys are never coming back and the Church cannot afford to send them forth unprepared to meet their God in the Judgment. There are going to be many widows and orphans in America before the treaties of peace are signed and somebody must be here to comfort the broken hearted and care for the fatherless ones. The Altars of Christendom must be kept in readiness for the offering of the Blessed Sacrifice when the burden of sin and grief becomes intolerable. All these things and more remain to be done by the brave fellows who stay at home. Little is known of Simon of Cyrene save that he was present when our Lord most needed him, but that fact alone immortalized his name. There is considerable doubt about the identity of her who broke the alabaster box over the feet of Jesus, but she did "what she could" and her Friend was pleased. The press will probably not make much fuss over the men who stay at home and tend the Altars, but He who is the rewarder of the faithful will mark these things to their credit against that Day.

Forward Movement at Dayton, Ohio

A notable step was taken in the forward movement of the Church in Dayton, Ohio, at a recent meeting held at Christ Church, which was attended by Bishop Reese, Archdeacon Dodshon, the Rev. T. W. Cooke, Rector of St. Andrew's Church; the Rev. B. H. Reinheimer, Minister-in-Charge of Christ Church; Mr. Oswald Cammann, Senior Warden of Christ Church, and Mr. George Harshman, Senior Warden of St. Andrew's Church. Tentative action was taken pending its ratification by the Vestries of the Parishes participating, that a committee, to be known as the Dayton Inter-Parochial Church Extension Committee be organized, to be composed of the Bishop Coadjutor of the Diocese, the Archdeacon of the Convocation, the clergy of the Dayton Parishes, and the Senior and Junior Wardens of each Parish, to promote Church extension in the city of Dayton and vicinity. The Rev. Mr. Reinheimer was elected Executive Secretary. This action promises much for the future development of the Church in Dayton, which will go far towards doing away with mistaken parochialism, and place the work of the Church on a basis that will command and make available the interest and loyalty of every Churchman in the community. A plan was formulated at the meeting for the development of Church work at Oakwood, and the Rev. Mr. Cooke was given oversight of the work at St. John's Church.

THE FACT OF THE RESURRECTION

These warm bodies, these seeing eyes, these hands, these throbbing nerves, this beating heart, will some day be a heap of nerveless, bloodless ashes. And there is only one fact with which we can confront this fact of death—and that is the fact of Christ's resurrection—the earnest of our own.

Bishop Harris Holds Services on Snowbound Train

Meals while you wait and religious services Sunday morning on schedule time was the experience of 50 passengers on a train held in a snowbank near Loomis, Mich., 26 hours. The passengers were all happy and not the least put out by the delay.

The Right Rev. Robert L. Harris, the new Bishop Coadjutor of the Diocese of Marquette, accompanied by the Rev. W. M. Poyseor, general missionary, was on his way to Menominee to meet the communicants of Grace Church and to conduct services Sunday, and was snowbound with the other passengers. The accommodating train crew kept the passengers comfortable Saturday evening, Saturday night and Sunday morning with well heated coaches and plenty to eat, and the Bishop and Mr. Poyseor conducted services on board the train at 10:30 o'clock Sunday morning.

The brakemen were sent back to Loomis for coal to keep the fires going and the stores and farm houses were canvassed for good things to eat. There was no kicking or bickering, and all turned in for the night on the seats, improvising beds as best they could.

SERVICES ON TRAIN

In the morning, Bishop Harris, possibly through force of habit and to properly observe the Lord's Day, went about the preparations for holding services the same as if a vested choir were present to arrange all the preliminaries. At the hour of 10:30 when services were being held in every church in the land, services aboard the snowbound train conformed to the religious program throughout the nation.

In the afternoon a snow plow with a crew of 40 shovelers arrived and dug the train out, and the passengers arrived at Menominee about 4 o'clock, more pleased than disappointed with their experience.

The Season of Self-Denial

Under the test of actual worldly experience, the religious observances ordained by the pioneers of Christianity have proved of immense practical value to mankind. They were as truly social, civic and personal as spiritual and religious. Rites and ceremonies and fixed seasons served chiefly to impress them on the minds and hearts of the worshipers. Especially is this true of the Lenten fast.

When the first organizers of the Christian Church set apart this special season as forty days for self-denial, personal abstinence and individual discipline they did far more than simply commemorate these qualities in the life of the Redeemer. Apart from the spiritual significance of this most sacred of Church observances, they supplied through it a physical and moral tonic for all Christian people. And today, in its hour of greatest trial and difficulty, Christian America is reaping the reward of this old-established period of self-control.

For among all the sects of our present Christian faith the season of Lent has been held in reverence. Some have observed it more ceremoniously and formally than others, but to all it has stood for that most essential of all virtues, the virtue of self-denial. We can say without exaggeration that the spirit with which the whole American nation is meeting the present exhaustive sacrifices, in the name of suffering humanity, is closely associated with the religious discipline taught by the fathers and followed by the children since the first Christian Church was organized in Corinth.

During the latter days of peace and affluence, before the hell-hounds of Prussia were turned loose upon the world, it is true that the self-denials practiced during Lent by the American people appeared somewhat trivial and unimportant. Compared with the 500,000 to 23,000,000, while the funds subscribed to the work of cure and rescue run into the hundreds of millions of dollars. During their last year the Young Men's Christian Association collected $35,000,000 for war relief and the fund is still growing. The Young Women's Christian Association is cusseccfully carrying out a drive for $4,000,000 for the same purpose. The many fraternal orders no less than the different churches in America are all pouring streams of gold into the reservoir. To the two issues of Liberty Loans the American people have subscribed $7,500,000,000; men, women and children are turning their small savings into war stamps in quantities that will make the final results a revelation.

Now let the citizens pause and consider just what these billions of dollars—sums beyond the imagination of the mathematician or the poet to even vaguely conceive—really represent. They are the product of countless and ceaseless acts of self-denial that in their magnitude and devotion surpass anything of the sort ever witnessed before in the records of the nations. All this mighty sum was offered voluntarily in the course of a few months by a people actuated by altruistic ideals through an unbroken period of abnegation. We called them cold figures, but every digit is ablaze with generosity, unselfishness, sacrifice, patriotism, religion, Christianity—they prove that this nation will gladly deny itself personal pleasure and comfort to make others happier and freer in lands not so blest as we are and threatened, as we can never be, by powerful and unscrupulous neighbors.

Lent—the season of self-denial—is not the whole United States observing it as only a people trained to Christian devotion and filled with the Christian spirit can adquately observe it? These small acts of personal surrender—the giving up of a theater party here, a box of candy or a bouquet of flowers there, the substitution of plain fare for rich diet, the cutting off of a few pleasure rides, of an after-dinner cigar, the indorsement of prohibition by those who can use the privilege of the wine cup without abusing it; 101 such small acts of patriotic self-denials are insuring at the close of the season of Lent the singing of Te Deums by a world freed from the age-worn menace of militarism.—Los Angeles Sunday Times, Feb. 17, 1918.

Poems Worth Preserving

Selected by Pastor Suburbanus

AURORA LUCIS RUTILAT

Ancient Latin Hymn ascribed to St. Ambrose.
Translated by Bishop James H. Van Buren.

Crimson glows the ruddy morning,
Alleluias fill the skies,
Earth rejoices, hell is mourning,
Mingled groans and shouts arise.

For the King, renowned, all glorious,
Comes His captive saints to free,
Over death and hell victorious,
Pain and woe before Him flee!

Vain the rock with sealed portal,
Him no Roman guard can keep,
Lo! in triumph clad, immortal,
He, the Victor, wakes from sleep.

Groans forevermore are ended,
Ended now the woes of hell,
"Jesus back from death ascended!"
Angels bright the message tell.

Chosen ones, with visage mournful,
Wept their Lord, betrayed and slain,
By the cruel, base and scornful,
Tortured, agonized with pain.

Now with voices wondrous tender,
Angels to the women speak,
"Homage to your Master render,
Him in Galilee to seek."

While they now with joy and fearing
Speed, the message to repeat,
They behold the Lord appearing,
Worship Him, and kiss His feet.

When His brethren learn the story,
Hasten they to Galilee;
There, in resurrection glory,
Longing sore His face to see.

Now the world with light rejoices,
Cloudless beams the Easter sun,
Saints lift up exultant voices,
They have seen th' Anointed One.

Seen by them, His body wounded,
Shines as with celestial light,
Christ, with witnesses surrounded,
Stands confessed, the Lord of might.

Christ, Thou King, most gracious ever,
Claim these restless hearts of ours,
That with rapture ending never,
We may justly praise Thy powers!

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OUR CHILDREN'S CORNER

Wake Robin

The greatest Queen in all the world and the one that has reigned longest upon the Earth is Queen Flora, the queen of all the Flowers since the world began.

One year she awoke after a long winter's sleep. There were no Flowers, no Grass, no Birds singing, no Butterflies flitting about, none of the glad things of Spring to welcome her, and this made her very sad.

Queen Flora saw just one Flower on the bank of a little Brook, a Trillium. She had been sleeping all the Winter through in the dark Earth where Mother Nature had placed her to rest when Jack Frost first appeared. Gradually she had unfolded the green Leaves that protected her as she came up through the brown Earth and faded dry leaves. As the Leaves spread apart she herself appeared in all her whiteness, smiling up at the Sun. How sweet and pure and fresh she looked.

It was just at this moment that Queen Flora saw her, and Trillium bowed her head in reverence to her Queen. In a grieved voice the Queen asked, "Where are all your sister Flowers, that none are here to welcome me this fair morning of the Year?" "They are sleeping in their little beds, my Queen. The Winter has been long and cold, the Snow was deep and the Sun had a hard time to melt it away. But then, you know, I am one of the first to awaken. Still, all should be waking up by this time."

Then the Queen, smiling graciously, said, "I will awake them." She waved her wand over the sleeping, silent Earth, and lo! there sprang to life a thousand Flowers, graceful in form, bright in their many colors, sending their fragrance over all the land. She waved her magic wand again, and then came Birds and Butterflies and Bees, the air was laden with hum and song. And their gladsome voices mingling with the fragrance of the Flowers, told to men, the old, old story, yet ever new, "Spring is here."

The Queen called Trillium to her side and said to her, "Each year I have much to do at this season and I need a helper. I have task enough to wake the Flowers. It shall be your task to awaken the Birds. The Robin shall be the first true mark of Spring, and as it is your duty to awaken him, you shall be called "Wake Robin."

How a Woman Kept Guard at Changeha

The New York Times for February 15, 1918, contained a statement from Bishop Bashford, the Methodist Episcopal Bishop in China, in view of possible race wars to arise when this war shall be ended. "The only solution of the problem," he concludes, " is the multiplication of Christian Missions, to win the yellow and black races to Christianity."

Miss Alice Peavey has neither Bishop Bashford's years nor his experience, but fifteen months in China have brought her to the same conclusion. She went from Western Massachusetts in the summer of 1916, spent her first half-year at the language school in Peking and her first summer in Kuling, then in the fall of 1917 was stationed at Changeha, at which time the Rev. and Mrs. Walworth Tyne were at home on furlough.

Thence she writes, on December 10, 1917, "I suppose people at home are tired of hearing that now is the time to evangelize China, but those of us here can see, oh, so plainly, that now as China is beginning to grasp western civilization, she is going to be pretty much what we make her. Now when she is going through the internal strife that nearly all countries have had to go through, we must give her of our best and set before her Christian ideals. She will pull through if we have faith in her and take advantage of every opening."

It is not every new-comer to whom one would defer, but sometimes a brief experience gives discernment which many uneventful years would fail to bring. In forwarding the letter from which we have quoted, Bishop Roots says of Miss Peavey, "She has been doing excellent work at Changeha, and her conduct during the disturbances of which she speaks in such a modest way was beyond all praise."

Remaining portions of Miss Jeavey's letter read as follows:

"Changeha is a fascinating place, but very, very different from the north and much more typically Chinese than Peking. The streets are very narrow and dirty. Nearly all the houses have two stories; in the north they have only one. It is a much larger city than I expected to find, and there are over two hundred foreigners here. In some ways it is not at all like Central China, in others I feel as though I were off the ends of the earth. I have seen only three newspapers in the three months I have been here, and the mails come by fits and starts. Now that the water is low, boats cannot come up, and mails, etc., have to come in little sampans which are very easily upset. Until the Tyngs' return I am living in the Yale Mission Hospital just outside the city.

"I am so glad I am not an official in China; their lives seem to be such uncertain quantities. A little while ago the ex-governor was in hiding in this Mission till he could get a foreigner to escort him safely down the river.

"At last I feel that I am really in a non-Christian country, that has been closed to western civilization. Here I have had my first sight of what a country divided within itself, without a real head, with different customs and not even the same spoken dialect, can come to. It is quite the most interesting and thrilling thing I have ever seen. Somehow there is a touch of medievalism in it to me.

"One night last month I went to bed with everything quiet, expecting to go on my usual round of duties the rest of the winter. The next afternoon the city suddenly became full of northern soldiers retreating from the south. Still I thought nothing of it. Late that night I heard that our Mission had been appointed a Red Cross station and that the Chinese were fleeing there for foreign protection.

"With the Tyngs away there were no foreigners there. I could not get in that night because the city was under martial law and anyone on the streets after 8 p. m. was shot. The next morning I was awakened by the servants coming into my room and telling me they were very frightened and that there was a big fire near. I jumped up and found that the barracks near us were burning and the northern soldiers were retreating under my window and I could hear shooting everywhere. At seven I went in to the Mission and found over a hundred Chinese women and children gathered there. After quieting them and having the morning service (which I very much fear was only a lip service, considering the shooting that was going on around us), I went out on the street to do what I could for the wounded and dead. The most distressing thing was to meet a man going to be executed and have him tell me he was a Christian and ask me to save him. I was perfectly helpless. Mr. Fang, our Chinese priest, spent the whole day on the street, taking wounded to the hospital and helping everywhere. The American Consul ordered foreign women off the street but allowed me to stay on at the Mission, on the condition that a foreign man stay in the Mission and go out with me when I went. The man he sent is a young Churchman from St. Bartholomew's Parish, Norfolk, who is out here for a year under the Yale Mission. The streets seemed fairly quiet all day, foreigners were safe anywhere. We only had to look out for pot-shooting and hid in stores when it got too thick.

The whole thing seems a tempest in a teapot, and the Chinese become scared at anything. The northern soldiers were here twenty-four hours before the southerners, and so scared that most of the killing was amongst themselves in their desire to get away. Many were killed trying to go aboard a moving train, many in trying to swim out to boats in the river, and practically all the shooting was done by them. At the end of the week, there were six hundred wounded in the Red Cross Hospital and seven thousand prisoners of war (whom the foreigners are taking care of), and yet there had been no real fighting within a good many miles of us.

"I spent that whole week living at the Mission and existing on canned goods and an alcohol stove. After Sunday night some of the Chinese left, but we had about fifty all through the week. On Monday the southern soldiers arrived, and after that all northerners who came were simply disarmed and taken prisoners. The police disappeared and every official left the province. There was no one in command and no one to make or enforce laws, and the city was said to be in a state of anarchy, but a more quiet state of anarchy I cannot imagine. Of course there was some looting, but only in houses of those who had supported the north. It is very interesting to think that only seven years ago the foreigners here were looted, and now the Chinese come to the foreigners for protection! The times are changing!

"On Monday the Consuls ordered the women to leave. A few did, but before the others were ready there was fighting down the river so that they could not leave. The single women had no intention of doing so.

"During that week at our Mission we harbored the workers of a lace factory, whom I have been very anxious to get hold of. They are all non-Christian women from the country, and I hope their stay with us had some effect upon them. At least they have been coming to church ever since. At the end of the week all the Chinese left, and I was very glad to get back to bed and bath. The next week I helped out at the Red Cross Hospital, as they were rushed to death and most of the foreign nurses ill. At present all is quiet and peaceful, but we hear today that the southerners have been beaten in the north and that the northerners are coming back to rescue the prisoners. However, that whole week was a most valuable one to me in many ways. I only hope and pray that I rightly used the wonderful openings which were given me, and that even though my Chinese is very poor, I made the people realize that I am here to serve them."

THE RESURRECTION GIVES US THE THOUGHT OF HEAVEN

A place somewhere, it matters not where, so long as it is where the holy feet of Jesus stand; where His lips that left blessings on earth will speak, and where His voice of welcome will sound in our ears as sweeter music than all the choirs of heaven.

Written Word of Cheer

There is probably no agency in the field, endeavoring to keep the home and Church ties a little closer, which is daily in touch through personal letters with more soldiers and sailors than is the Army and Navy Department of the Brotherhood of St. Andrew, which under the direction of Executive Secretary F. S. Titsworth and Chief Secretary B. F. Finney, has its headquarters at Church House, Twelfth and Walnut Streets, Philadelphia.

Through its secretaries in the field, through the civilian chaplains of the Church's War Commission, through regular chaplains and through Y. M. C. A. secretaries who are Churchmen, and through the home Parishes and Dioceses, the Army and Navy Department of the Brotherhood has been diligently gathering together the names and addresses of Churchmen who are serving in the Army and Navy. This gathering has been going on day after day until the card records now contain the names and addresses of more than 20,000 young Churchmen, and in addition to their names, the cards usually bear other information, such as home Parish, Brotherhood chapter, if any, and pertinent items which tell of their closer touch with the Church.

And for each name in the card index, a kind hearted brotherly letter has been sent. A copy of St. Andrew's Cross goes with this first letter and then when the answer comes back, other letters go out, the St. Andrew's Cross is sent regularly, if it is requested, and a close personal contact through the medium of the written word is kept with the men in the camps, in the naval training stations, aboard ship and overseas.

The hearty response which these letters meet with is sufficient to show how they are adding their "bit" to the work of keeping the home and Church ties from breaking.

Dean Pond Supports the Billy Sunday Chicago Revival

Dean Pond of the Cathedral of SS. Peter and Paul, Chicago, and Superintendent of the city mission work comments as follows on the Billy Sunday meetings in Chicago, through the columns of the Tribune:

"Monday afternoon, at the Hotel La Salle, the Billy Sunday meeting might easily have passed for a Presbyterian affair or a Methodist meeting, or as a program operated for the benefit of the Baptists.

"Had I been called on to say anything, I should have used for my introduction the thought that I affiliated myself with Mr. Sunday's campaign as an Episcopalian, and, by the grace of God, I intended to come out of the campaign as an Episcopalian, but a more consecrated kind of an Episcopalian.

LISTS CAUSES FOR EVIL

"Waiving aside some other matters, there are two reasons why I am helping, to the best of my ability, to make this work of the evangelism of Chicago a success while the opportunity is at our doors. With the best figures that I have at hand, which are up to date, including the licensed saloons as well as the unlicensed, there are 5,987 saloons in operation in our city limits today. There are 283 liquor selling dance halls; 167 vicious poolrooms. ther are only 1,424 churches.

In my official capacity as superintendent of the Episcopal city missionary work I have ministered to precisely 169,500 men, women, and children in some five penal institutions in the last three years. Most of them seem to be young people. Thousands, who have made a confidant of me, told of their sad plight, are victims of sin. As far as I have the facts, the liquor business and the lust business seem to be the chief factors in this downfall of thousands of our people from year to year.

TWO WARDS BLACKEST

For the last eleven years I have specialized in relief work in the two blackest wards, spiritually speaking, in the city of Chicago. Those two wards, according to the police court records published from time to time, seem to produce more criminals, from year to year, than the total produced in all other wards put together. And in these two wards the saloon has been the big evil which is fighting against the home, industry, the church, the juvenile problem, and the health interests.

And I am boosting Mr. Sunday's work for the sake of the good which he has proven his ability to do. I am not prepared to discuss at this time the evils that may follow as a consequence.

My second reason for supporting Mr. Sunday is my concern about the use of my own influence in this great municipal campaign for righteousness which is upon us.

ALL WATCH FOR SIGN

Some of our best citizenship which may be wasted in this fashion is reading the newspapers today, to see where the so-called Christian ministers of Chicago stand in regard to Mr. Sunday's fight for Christ as against the saloon. Any attitude of mine which may cause them not to go to hear Mr. Sunday would worry me much, because of what I know regarding the types in our municipal jails. But if this word of mine, which I am penning by request, will help some one lost sheep to go to hear Mr. Sunday, by way of finding Christ, then I shall be happy. I shall not be concerned what the "ninety and nine" think about themselves, as certain methods are employed for the finding of that lost sheep.

The Soldier and the Camp Secretary

An Incident of the Brotherhood of St. Andrew Work in one of Uncle Sam's Cantonments.

(Owing to the modesty of the Camp Secretary, his name and the name of the cantonment are not given in this report of an incident in one of the camp hospitals.)

The scene was a camp hospital in one of the Southern cantonments.

A soldier lay on one of the cots. One week before he had injured his foot. It was an ugly injury, and septic poisoning set in.

The man grew worse. He appeared to be dying.

During the first stages of his illness, when he was able to converse with the nurses and the men around him, he had won the sympathy and friendship of all.

He was one of those men who seem to radiate sunshine. His laugh was infectious; he had a pleasant word for everyone; one became his friend merely by looking at him.

There was genuine sorrow among the nurses and the other patients when the poison began to seep through his body, and he grew languid and too weak to speak.

Finally, the doctors decided that he was about to die. He was sinking rapidly. His case appeared hopeless.

Those around him noticed that he appeared to be looking for someone. Weak as he was, he would raise his head from the pillow and gaze toward the door.

This was repeated many times.

"Are you looking for someone?" the nurse inquired.

"Yes," he replied, feebly, "I'm looking for that Brotherhood man who gave me a Testament."

He was referring to the Camp Secretary of the Brotherhood of St. Andrew, who had visited him on several occasions.

The nurse decided to break the bad news to him.

"You are a very sick man," she said.

"I know it," replied the patient.

"Don't you want to see a minister?" was the next question.

"No," answered the man. He explained that he had never been connected with a Church.

"But I would like to see that Brotherhood man," he told the nurse.

A few minutes later, the Brotherhood Camp Secretary entered the hospital. The sick man greeted him with a smile and a feeble hand-clasp.

They conversed for a few minutes, and it seemed to have the effect of a tonic upon the patient.

But he was very weak. His head sank back upon the pillow. The Brotherhood man sat there, clasping the soldier's hand, until he fell into a doze.

Within a few minutes he was asleep.

When the soldier awoke, he was better. The doctor was summoned, and examined him.

"He has passed the crisis; he will live," he said.

Whereupon there was rejoicing in that camp hospital.

There was rejoicing in the heart of the Camp Secretary.

But he thinks that prayer had something to do with it.

Bishop Stirs Interest

HOUGHTON GAZETTE COMMENTS ON VISIT TO COPPER COUNTRY

The Houghton Gazette remarks on the first visit to the copper country of Bishop Harris as follows:

"The first visit of Coadjutor Bishop Robert L. Harris of the Episcopal Church to his new field of activity, the Upper Peninsula, has created an unusual amount of interest. This is due, in a large measure, we believe, to the charming personality of the Bishop himself. Outside of the Church and among the members, the Bishop has created a most favorable impression. This impression is based on his apparent energy, his certain Christian attitude, and his willingness to undertake a work that requires a maximum of talent and effort. His Pastoral Letter, published complete in the Gazette of Wednesday, was a very fine American document. The Church is, and has been during all its life in this Uppper Peninsula, a strong and worthy influence for good, for progress and development. There is no doubt whatever that it will make further rapid strides in the way of a kind of progress that results in a betterment of the communities in which it operates."

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Our New York Letter

VARIOUS WAR FUNDS

The raising of great funds for war work is the order of the day in New York, as elsewhere. The Jews were early at it with $5,000,000, and now the Baptists and Roman Catholics are raising $1,500,000 and $2,500,000, respectively. This refers to what may be called the Metropolitan District. The Roman Catholic Fund is for the work of Knights of Columbus in various camps, and is supposed to be drawn from the Archdiocese of New York, which includes not only the city, but several adjoining counties. Although the Archdiocese has more members than the whole Episcopal Church in the United States, and includes some of the wealthiest men of the country, besides most of the metropolitan breweries and saloon keepers, the Roman Catholic committees are openly and urgently soliciting contributions from every Protestant source. A considerable part of the more than $2,000,000 raised up to date came from Jews, and some of the largest gifts, notably one of $50,000, are from Episcopalians. Every door bell in the city was rung, and every person asked, "irrespective of creed", as the convenient saying is. This energetic catholicity of method is in line with the well known custom of the Roman Catholic Church everywhere find it discreet and protective to contribute generously. In the present case, there is the additional desire to aid all patriotic effort. It is interesting to note that Rabbi Silverman and Dr. Manning, Rector of Trinity, were much applauded speakers at the great rally in the Hippodrome last Sunday night for this K. of C. Fund.

ARCHBISHOP OF YORK RETURNS TO NEW YORK

The Archbbishop of York, after flying trips elsewhere, returned to New York for Holy Week, and was the preacher of the Thuee Hours' Service in Old Trinity. Perhaps the most satisfactory part of his whole itinerary, clerically speaking, was the meeting with the clergy of New York and neighboring Dioceses at 3 o'clock on Maundy Thursday, March 28, in St. Thomas' Church. This was arranged by Dr. Stires, the Rector, acting as President of the New York Churchman's Association, the largest of our clergy clubs.. It was a means of allaying a growing criticism that, besides a failure to let the poorer elements of the city hear the distinguished guest, the average clergyman had been practically shut out from the privilige of meeting one of his greatest and most admired official leaders. Boston had provided a fraternal opportunity at a luncheon in the City Club, by the generosity and thoughtfulness of Bishop Lawrence, and that included all the clergy of the Diocese; but in New York City the clergy, outside of the exclusive "Thirty-nine Club" and a Presbyterian ministers' dinner in the Archbishop's honor, were not considered until this belated event in St. Thomas'.

It will help those disposed to complain to be more charitable if they recall a witicism of the Evening Post editorial paragrapher. After the end of the first strenuous week of Archbishop Lang's stay (or flight) among us, the editor remarked that by an unfortunate inadvertance it was discovered, too late for rectification, that nineteen minutes of the Archbishop's time had been left without an engagement, but that suitable apologies would be made on the floor of the House of Commons, and perhaps the affair could be amicably settled without international difficulty.

Perhaps the thing that saves the Archbishop from break-down is his powerful and musical voice, which he never has to strain in order to be heard at a reasonable distance.

THE DREAM OF GERONTIUS

Mr. T. Tertius Noble, organist and master of the choir of St. Thomas' Church, was once organist of York Minster, and brought with him to America not only great gifts and extraordinary Church experience, but an unusual love of public choral work. Each year since coming to New York he has got together a chorus of several hundred singers and rendered some famous piece of music, either in the Parish Church on Fifth Avenue or in some popular hall. March 20, this year, he gave Cardinal Newman's "Dream of Gerontius", set to music by Sir Edward Elgar. He was assisted by the St. Thomas' Festival Chorus, St. Thomas Church Choir, the Choir of the Cathedral of St. John the Divine and the orchestra of the Symphony Society of New York. Mr. Reed Miller was the tenor, Mr. Robert Maitland, baritone, and Madame Nevada Van Der Veer, contralto. There were nearly 2,000 people in the Church. It was a wonderful sight to see the choir and chancel massed with the hundreds of musicians in cotta and cassock. The singing was extraordinarily effective in the beautiful edifice, the muttering and roaring of the demons being as dramatically impressive in their way as was the beautiful carolling of "the angelic voices" welcoming the soul of Gerontius. Dr. Stires had prayers before and after the music. For the first time in any great public way, a fine new patriotic hymn, beginning, "Heaven sent liberty, our nation's pride", was sung by the choirs and the congregation.

The Red Cross work benefited to the amount of several thousand dollars by the contributions of those who were admitted by card.

CHURCHES ECONOMIZE

The larger Parishes of the city have had a higher income than ever the past Winter, but a great effort has been made to cut down running expenses, in order to put more and more strength into war activities. Dr. Stires expresses it this way: "Our dearest and our best, all our toil and our treasure are well spent to achieve victory. Let us rejoice that we are counted worthy to suffer in the holiest cause which ever appealed to men." St. Thomas' is said to have saved $8,000 on parochial expenses, and St. Bartholomew's $6,000. This is done by avoidance of things important, but not essential. One item, for example, was in the reduction of of the number of copies of expensive Year Books. There is also a disposition on the part of Rectors to get along without assistants. Because of the severity of the Winter, it was not possible to save on the heat bills—even though rooms were closed, and in some cases the Church itself was left cold and unused for a month or more. Steam bills were almost doubled in many Parishes, though the heat given was less than ever. It is worth recording in this connection that St. Thomas' Parish expends about six dollars for "outside" work to every dollar put into parochial effort. St. Thomas' and Grace contributed together nearly $100,000 to the National War Commission Fund of our Church, almost one-fifth of the total amount. This is explained better by loyalty than by wealth.

A SUCCESSFUL CAMPAIGN

The Every Name campaign, just completed at the Chapel of the Intercession, was the largest ever conducted in any single Church in the country. Between 2 and 4 o'clock, 6,118 persons at 2,350 addresses were called on; 1,185 pledges were received, totalling $18,875, an increase of 188 per cent over last year's pledges, which amounted to $6,500. The object of the campaign was to increase interest not only in the war work of the Church, but to meet the demands both in money and workers caused by the war. The Honor Roll of the Intercession now numbers 187. The Rev. Milo H. Gates, D. D., is Vicar of this energetic part of Trinity Parish, and is greatly in demand as a preacher, because of his clear, manly thought and delivery.

Ordination at St. John's Church, Wichita, Kansas

On Passion Sunday, Mr. Percy T. Fenn, Jr., the son of the Rector of the Parish, was ordained Deacon by Bishop Wise. By a peculiar coincidence the ordination took place on the 29th anniversary of his father's ordination to the Diaconate, at Zion Church, Dobbs Ferry, New York.

Mr. Fenn came on from Cambridge Theological School that he might be ordained in his Parish Church, and he returned immediately to finish his studies. He will graduate with his

Church Training and Deaconess' House—a Splendid Institution

By Mary Louise Hudson

"This is the law of the House—the whole limit thereof round about shall be most Holy."

One can not enter even the vestibule of the Church Training and Deaconess House at Philadelphia without being impressed with the strength and beauty of that motto which falls as a blessing of peace on him as he waits at the door for entrance into the sweetly beautiful family and spiritual life that exists within. It is as though in leaving the sordid street, he passes through a cleansing fire in standing beneath such a motto before entering walls which immediately impress him as being "most Holy."

Primarily this House is a Home. It was built as a home, and the atmosphere of family life of years ago permeates through every room, and the blessing of that atmosphere falls upon us who are privileged to live within its walls. Truly the heritage of hopes and ambitions of the saints of God who have made this house possible for us falls upon us with their special prayer for the spread of Christ's Kingdom on earth.

The family life is demonstrated in the hominess of the drawing rooms, which are typical and characteristic of any family living room; baskets of sewing and knitting about; books and magazines on the table and music open upon the piano. Our one hour of the day when all cares and worries are put aside and we meet for a sweet and intimate family time together is indeed an hour when character is molded; the hour which influences all our lives and follows us as we leave this house for our own work elsewhere. One can not be in the atmosphere of our family circle long without raising to a higher standard already high ideals, and without feeling a zeal for greater attainments. The influence of our House Mother characterizes this hour, and her sweet motherliness and understanding is our inspiration.

At the top of the stairs, with the door constantly open, and where the students are constantly reminded of the presence of God, as they pass to and fro to their work, is the Chapel—a consecrated place breathing the spirit of departed saints—saints who have left their mantle of grace to fall upon us; saints who have left their influence in the world by "work well done"; a chapel filled with sacred memories and enriched by loving memorials. As one enters one is unconsciously strengthened by the motto on the door which is very much the motto of the House and the spirit of the Home: "In quietness and confidence shall be your strength." Only by prayer can we gain knowledge and strength, and now certainly do we feel the pressing need to learn His will and be ready to perform it. If our worship and praise to our Lord and Master can in any way prove our love and devotion to Him, then most certainly in our little "Haven of Peace" do we raise with one accord our hymns of peace and love over the turmoil of the world at the present time. The service flag hanging near the altar, with its one star, is emblematic of our gift toward our country and our spirit of service while one of our students is in active duty as a nurse and spiritual leader. Certainly now as never before does the Church need such women. With our clergy going as chaplains and our fine laymen as soldiers, the women must rise to carry on the work here. Seventy thousand of our laymen are in the trenches and seventy-five chaplains are already taken from the home fields, and as this is an age for vocational work and specialization of all kinds, we women are strongly feeling the call to action in the vineyard of our Lord. Our young women blindly go into Y. M. C. A. work, settlement work and general philanthropy, hunting for an outlet for their pent up desires to do relief work, never realixing that the Church for over twenty years has offered training for those very things and has fitted them for very effective work in the practical lines of relief and usefulness which every true Christion woman is best fitted to do.

The highest ideals and influences effect our lives in the Church Training and Deaconess House. The Board of Managers are all strong, spiritual women who give us freely of their interest and love. Our instructors are truly servants of God, and every lecture given us is a free will offering from a very busy life. The inspiration and spiritual guidance of these men in our lives is immeasurable, and each student feels an untold debt of gratitude to them for their untiring devotion.

It is impossible to continue further with this "impression" of our House and the divinely beautiful and blessed influence of it without paying the just and loving tribute to our dear Miss Coles, who is probably the one most influential in bringing it to pass and has given us most deeply of her love and interest. Being interested in Church work for women, she gave the house, 708 Spruce Street, for the purpose of a "Church Training House." Just as it was about to be opened, under the guidance of Bishop Whitaker and Deaconess Sanford, the order of Deaconesses was established in this country, and Miss Cole immediately enlarged the title to "Church Training and Deaconess House." Miss Coles continues her love and personal interest in the gifts and it is a blessing of great value to have her visit the House and shed the radiance of her personality. She is, indeed, one of the Lord's saints, and her spirit will live forever in this House and in the girls doing their Master's work "in all the world" after leaving here. Under such influences and surroundings, our lives are indeed blessed.

Talks on Favorite Hymns

(By Alice S. Mullard)

Among the twenty or more hymns which are common to all selections, and are sung alike by Christians of every shade of opinion, "Rock of Ages" stands foremost. It was written by Augustus Toplady, a clergyman of the English Church, about the year 1762. Toplady was Rector of a Parish in the beautiful county of Devonshire, and was one day walking among the picturesque glens and coves which abound in that part of the country, when he was overtaken by a severe thunderstorm, and, looking around for shelter, saw a point where a precipitous crag of limestone rose to the height of a hundred feet, and having a deep fissure down its center. Here he took refuge, and in that wild and suggestive spot wrote the hymn, which has proved as enduring as the rocks which inspired it.

Toplady was a bitter controversialist, and had many fierce battles with John Wesley on points of doctrine; but the controversies and the uncharitable feelings they provoked have long passed away, while "Rock of Ages" still continues to be "a living and dying prayer for the holiest believers"—to quote its original title

"Christian, dost thou see them," that most vigorous Lenten hymn, comes to us from medieval days, and from the vivid imagination of one of those saints to whom the eternal fight between the Christian and the powers of darkness was a real warfare.

"Just as I am, without one plea," which is so often sung at Confirmation services, was written by Charlotte Elliott, an Englishwoman and a lifelong invalid, during a season of great depression on account of the apparent uselessness of her life. It is good to learn that she lived to know some of the good accomplished, under God's blessing, through her written words.

"Thine Forever, God of Love," was written by the wife of an English clergyman especially for a class of girls whom she was preparing for Confirmation. The beautiful hymn soon became a favorite, and was chosen by Queen Victoria to be sung at the Confirmation of one of her daughters.

Dr. Ray Palmer, one of the first and best of American hymn writers, is the author of "My faith looks up to Thee," which was written at the age of twenty-two years, when the author was fresh from college. To quote his own words, he wrote what he felt and with much emotion, ending the last verse with tears.

"Draw, Holy Ghost, Thy sevenfold veil," another Confirmation hymn, is by John Keble, and forms part of the beautiful poem for Confirmation contained in "The Christian Year". Those of our readers who possess a copy of that work (and every Churchman should) will be well repaid by reading the poem, in view of the service so soon to be held in St. Peter's.

(To be continued.)

"Eye hath not seen, nor ear heard, neither hath the heart of man conceived the things which God hath prepared for them that love Him."

Two Poems

Written by W. S. Stevens While a Patient In a Hospital Somewhere in France

"GONE WEST"

Let the men of the world make pause
As the sun sinks low in the sky,
Let them halt and recall
Each man of them all,
Their comrades who went to die,
Who went to swell the ranks of those
Who were posted where God only knows,
But who went to the lines of the Setting Sun,
Where the soldiers went whose work was done,
Who were sent by the High Command to rest,
Who were called by their Master—WEST.

WHAT IS THE WAR TO YOU?

What is the war to you?
Is it anything more than a time to grouse,
And to wish you were home in a comfortable house,
To dodge every job that comes your way,
Then to growl because of the miserable pay;
To blackguard the "nob" in the red-band hat,
And laugh at the yarn you'd blush once at,
To learn to swear and to laugh at curses,
To mock at religion and all its uses,
Never to care for a chum in a cart,
So long as you're not concerned in the part;
Are these the things to which you'd confess,
The war means to you, perhaps more, perhaps less?

No! you'll shout if you've thought at all,
The war has taught me I'm something small.
One! An infinitesimal mite
Of a world's great peoples engaded in a fight
For all that's manly and all that's right;
And I've learned at least that they're folks at home
Who love me so that I'd cry for shame
If hidden they heard me blind and swear
And filthily answer a man for the cheer
That the ignorant always give to your face
(Yet they even know its just a disgrace
To swear and blaspheme for the sake of a grin
From those ever ready to smile at sin.)
And so for the sake of the folks at home
Play straight, play straight,—and play the game!

Christ Before Pilate

We in our wisdom find so many faults
In those we love, in friends or foes
But he the cruel, said of Him the just
"I find no fault in Him."

Blind, blind are we, not innocent nor good.
We wage a war of conflict—and oppose
All things not suited to our mortal ken
And find much fault with them.

Thus do we grovel—mentally bereft
Of greatest love that might have been akin
To that our great Exemplar gave to us
To be our position fair.

We little heed that mightiest bequest
But do our best to wallow in the dust
And take no thought of life's amenities
But give instead—a crust!

And thus our life is going year by year,
Pursuing phantoms—messengers of ill,
And never waking to the unseen woes
That grasp us in their train.

A sorry medley do we make of life
That should have been so sweet, so full,
Of God's best gifts so lovingly bestowed,
So fair, so free to all!

—Julia L. Macomb.

March 20.
Lawrence, Kansas.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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ARCHBISHOP OF YORK VISITS MID-WEST—PRAISES ABRAHAM LINCOLN

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

Thousands of Church people and American citizens had the great privilege and pleasure of seeing, greeting and hearing the Archbishop of York, during his itinerary from the Atlantic coast to the Mid-West, at Philadelphia, Harrisburg, Cincinnati, Chicago, Evanston, St. Louis and other important points. He spent two days at the latter city, where he was extended an unusually warm welcome by bishops, the clergy and laity, and especially by the Presiding Bishop of the American Church, the Rt. Rev. Dr. Tuttle. In welcoming the Archbishop at the Cathedral, Bishop Tuttle said, in part:

"The man second in ecclesiastical rank in the Church of England has come to us to strengthen the brotherhood of hearts and the deepened sisterhood of churches between the real mother church and ourselves. His Grace's words of greeting and counsel will, I am sure, affords us pleasure and will give us valuable guidance and help."

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

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

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

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

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

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

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

NO PRELIMINARIES

There were no preliminaries, save the singing of "America." The Archbishop of York at once plunged into his theme, which dealt with the spiritual side of the war. In part, he said:

"I sometimes wonder during these days as I pass from city to city in your great country, whether I am not moving in a dream. How strange, if you come to think of it, that an Archbishop of a city where there were Christian Bishops ruling the church of God more than 1,600 years ago, where Constantine was proclaimed Emperor—how strange I should be right here in the center of this vast country, speaking in a theater to you of St. Louis.

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

"But your time will come. You don't know how long this war will last or what sacrifices you may be called upon to make.

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

"MUST SANCTIFY OURSELVES"

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

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

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

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

THE ARCHBISHOP AT HARRISBURG

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

A Word For Our Choirs

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

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

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

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

It is only the few who can subscribe liberally to the choir fund, but all can speak a cheery word of appreciation and encouragement to its members, and all can pray that the words that are continually on their lips may be grafted inwardly in their hearts and bring forth the fruits of good living, that through all their lives they may

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

—A. S. M.

HERE ARE SIX REASONS WHY WE ARE AT WAR

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

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

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

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

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

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

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

This is the Kind of Co-operation That Helps

Editor Witness:

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

I remain yours sincerely,

CLERK OF THE VESTRY.

Crucial Time in China and Japan

Mr. Dwight Edwards, formerly of St. Paul, Minn., now secretary of the Y. M. C. A. in Pekin, China, recently talked to a Red Cross surgical dressing class at St. Clement's Church, St. Paul. He is now on his way to minister to the hundred and seventy-five thousand Chinese coolies in France who are manufacturing munitions, but although he spoke of them and of possible contributions from China's army of half a million, and her great resources, Mr. Edwards laid his emphasis upon the necessity to the world of the education of leaders with Christian ideals in the orient. At the present time, among her three hundred and twenty million people there is a great upheaval. Armies shift with generals, none of whom are equal to the emergency. Japan, the autocrat, menaces her weak giant neighbor. She, too, needs a leadership with a breadth of vision and Christian ideals. The whole hope of the future lies with the young men of the present. To them we must give our help. Instead of decreasing our aid to missions we must increase our contributions. Now is the crucial time. China, with her vast population, Japan, with such a large birth rate that she has an excess of population each year of seven hundred thousand, are to play an enormous part in the future, perhaps in the immediate war. An increasing democratic party in each must be given leaders with ideals of love, service and peace, or the world will face another conflagration in the far east like that against which we are now struggling in the west. If we do not share our best with China now, our children will have to make Red Cross dressings for another terrible war. Let us seize our opportunity and help China emerge as a tremendous factor for peace.

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

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

General Pershing's Name On Honor Roll of Wyoming Church

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

"France, February 15, 1918.

"Bishop N. S. Thomas,

"Cheyenne, Wyoming.

"My Dear Bishop:

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

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

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

"Sincerely yours,

"JOHN J. PERSHING."

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

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

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Monday in Easter Week

THE COLLECT

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

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

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

THE EPISTLE

Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Acts x:34.

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

THE GOSPEL

Behold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas,, answering said unto him. Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.—St. Luke xxiv:13.

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

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

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

Keep the Home Ties From Breaking

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

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

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

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

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

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

COMMENTS ON THE NEW LECTIONARY

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

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

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

The second lesson for the evening is St. Paul's discussion of this very topic, concluding with "that grace may reign through **righteousness".** Note also (verse 10) that we are "reconciled" (not saved) by His death, and saved by His "life", through His Spirit poured into us and become the life-blood of our character and conduct. This is illustrated by the Old Testament lesson. It was by the grace of God that Israel had been redeemed; but this only made possible the return, and inspired them with a glorious hope. The message is one that is fulfilled in the true Promised Land of the soul, and ought to bring comfort to millions today: "Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, and they shall come again from the land of the enemy (death)."

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

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

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

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

THE SANCTUARY OF PRAYER

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

FOR PROTECTION

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

FOR ALL SEAMEN

Almighty Father, with whom is no darkness; We beseech Thee to bless on all seas the vessels of our navy and merchant marine, our sailors and our fishermen, with all that go to and fro and occupy their business in great waters; save us from dangers known and unforeseen; deliver us from strong temptation and from easily besetting sin; fill us with kindness, loyalty and faith, and make every man to do his duty; through Jesus Christ our Lord. Amen.

FOR SICK SAILORS

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

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

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

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

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Confirmation Instructions

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

XIV

Catechism: Read carefully the Marriage Service.

Prop. 1.

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

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

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

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

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

Prop. 2.

The essential elements in a Christian marrigae are:

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

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

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

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

Prop. 3.

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

These responsibilities are:

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

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

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

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

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

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

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

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

QUESTIONS

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

TEXT

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

READINGS

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

Poems Worth Preserving

Selected by Pastor Suburbanus

THE RETINUE

By Katharine Lee Bates

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

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

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

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

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

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

Tamburlane, Napoleon, envious Alexander
Peer in wonder at the wan, tragical
commander,
Archduke Francis Ferdinand—when
shall his train be ended?—
Of all the lords of Shadow Land most
royally attended!

From the Atlantic Monthly, Oct., 1917.

The Epistle to the Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXIX

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

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

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

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

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

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

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

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

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

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

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

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

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

Ellicott: The day of violent temptation.

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

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

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

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

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

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

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

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

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

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

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

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

Moule: **Your feet shod.** If the warrior is to stand, he must have no unprotected and uncertain foothold.

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

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

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

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

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

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

EVERY-DAY RELIGION

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

THE INDISPENSABLENESS OF RELIGION

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

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

This need of the divine seems at times to suffer almost complete paralysis. In one way or another and for one cause or another men will shut out of their lives, so far as they are able, the consciousness of the need of God, and from the many philosophies, systems or theories of life, they will seek to draw that which furnishes satisfaction and seeming peace. Again and again we have observed that only some strange happenings, some misfortune, or disappointment seems to arouse the dormant spiritual nature and to give it expression. Nations, like individuals, sustain these periods of soul-atrophy and seem for a time to be self-sufficient and self-confident and self-sustained. They have no need of God. They have no sense of insufficiency. In such periods the fires burn low upon the altar of sacrifice and the sense of devotion to high spiritual ideals becomes inactive, if not impotent.

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

(Courtesy of the Minneapolis Tribune.)

THE CHURCH

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The suffragan bishop of South Dakota, the Rev. Dr. William P. Remington, who is serving as chaplain of Base Hospital Unit No. 36 in a Southern camp, writes to Bishop Burleson that "It seems so strange for me to have been consecrated bishop and then to have gone back to my college days; for that is exactly what I am doing here in this camp: playing base ball, coaching glee clubs, and so forth. There never was a bishop set such a queer job as mine, and yet I believe that this is the way to win these men, and unless we do win them, they are going to be lost for the church afterwards."

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

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

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

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

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

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

Bishop McCormick in a letter to his diocese—the Diocese of Western Michigan—gives the following vivid description of a great aeroplane raid on Paris, France, the night of January 30th, which he witnessed: "The newspapers have told you the details—the thirty-six killed, the 190 injured—the destruction of property, and other facts. I was in bed reading at 11:30 when the alarm was given. I got up and dressed and watched the wonderful and awful sights in the air. You could see the French avions signalling to each other, the star-shells and rockets, and you could hear all around the crack and roar of the guns, and the rather dreadful swish and smash of the bombs and aerial torpedoes. Several fell within a short distance of our hotel, but none immediately around us. The people seemed to take the raid quietly and calmly, although it was the worst they have had."

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

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

Personal Mention

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Breezy Texas Editor

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

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

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

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

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

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

We confess we prefer even corrupt government to Krupp government.

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

News from Indianapolis

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

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

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

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

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

Salina (Kansas) Notes

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

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

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

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

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

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

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EDITORIAL

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

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

"Just beyond the cannon's roar
Thou are on that farther shore."

For that rock is Christ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Spokane Notes

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

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

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

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

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

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

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

Clergyman's Daughter Goes to France to Drive Motor Truck

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

Beautiful Custom Observed by New York Parish

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

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

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

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

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

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

Work Among Boys in Tennessee Mountains

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

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

Educational Conference To Be Held In New York City

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

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

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

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

Four simultaneous conferences will be conducted from 7 to 7:45 p. m.:

Missions: Leader, Miss Muriel Ashwell, President, Diocesan Junior Auxiliary, Board of Missions.

a. Primary Grades: Miss Frances Withers, St. Paul's Church, Yonkers.

b. Club Work for Older Boys and Girls: Miss Grace Lindley, General Secretary, Woman's Auxiliary, Board of Missions.

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

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

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

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

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

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

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

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

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

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Theological Students Becoming Extinct

By Rev. Paul Micou, Secretary Collegiate Department General Board of Religious Education

Seminaries Lost Twenty-three Per Cent of Their Students

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

The Draft Invades the Seminaries

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

The Two Assumptions

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

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

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

The Calculations for Next Year

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

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

If the War Lasts Until 1919-20

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

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

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

Why is There Cause for Alarm?

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

Hence we face a period when we will stand still in our Church development, if indeed we do not actually go backward. For not only will there be this falling off in ordinations, but several hundred of our ministers are engaged in one form or another of war service, and their places in the parishes have not been filled.

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

Our Seminaries Lead All Communions in War Service

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

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

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

(The Remedy—next week.)

Some Important War Lessons

From the Convention Address of Bishop Hall of Vermont.

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

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

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

Talks on Favorite Hymns

Alice S. Millard

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

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

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

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

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

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

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

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

Easter Mystery Play Given at Rome, N. Y.

A strikingly beautiful, impressive and instructive Easter play entitled "The Power of the Resurrection," was presented at Zion Church, Rome, N. Y., on the afternoon of Easter Day, under the direction of the Rector and author of the play, the Rev. Carroll Lund Bates, whose recent contributions to THE WITNESS have attracted much interest. "The story of the Mystery Play," says Mr. Bates, "is to visualize the story of the Resurrection, and, at the play's conclusion, to impress the lesson that the church is 'the Body of Christ,' her office being to bear to Christ's disciples the presence of the Living Lord, thus compensating Christians for His withdrawal from us in the flesh." The play is designed to be acted by young men and women in choir vestments. Mr. Bates is also the author of mystery plays covering the incidents and teachings of The Epiphany and The Ascension. Copies of the plays may be had of Mr. Bates at a cost of ten cents for ten copies.

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXIV.

The Early Celebration of the Holy Communion

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

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

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

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

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

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

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

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

"And then to the greatest of all relations is an easy step,—to the eternity of God, who has watched the race, from His yesterday when the ancient peoples lived out their lives thinking that their worldly efforts were the pinnacle of what man might live for, through all the times when millions of creatures spent their moment of worldly self-consciousness, to the present, when God is about me, and in me, endeavoring to tear from before my eyes the veil of worldly distractions which prevented my knowing and feeling the great Presence.

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

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

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

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

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

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

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

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

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

—John Hay.

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PERSONAL SERVICE

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

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

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

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

Concrete Examples

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

And, after all, that is the cry of the human heart the world over, "What is God like?" For a man's conception of his own life and dignity and duty will depend upon his conception of God. If he has an inadequate conception of what God is like he will have an inadequate conception of his own life and duty. "What is God like?" It is the cry of the universe: "Bow the heavens, O Lord, and come down;" "Touch the mountains and make them smoke;" "Say something, do something, make a star shoot through the sky, come out from your hiding place that we may know what Thou art like and what we ought to be like!" Now, the Christian religion in its central Person is the answer to that universal prayer. If you want to know what God is like look at Christ, and if you want to know what man is capable of doing, or what he ought to be like, look at Christ. If I had to sum up the whole Christian religion in a sentence or two, those would be the sentences that I should employ. And when God came to this world to save it in His own Person, in the only way in which a man could comprehend God, namely, in the form of a Man, that whole Life was characterized by **service.** Our Lord made very few public speeches, apparently, but it was a Life devoted solely to **service.** If you want to know what God is like look at the Babe in Bethlehem and learn there to reverence childhood and motherhood and the family. If you want to know what God is like look at the Boy in the carpenter shop and learn to appreciate the incalculable potentiality of every boy. If you want to know what God is like look at Christ as He was rebuking the Scribes and Pharisees, hypocrites, and then learn what righteous indignation ought to be in a man. If you want to know what God is like look at Christ with His arms upon the Cross, and then learn something of the love that man ought to have and the **service** that he ought to render.

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

I have a friend who is a very rich man. I do not think he has ever done a day's work in his life. He has gone around the world probably a dozen times. He is a college graduate; he has lots of money and he has nothing to do. I sometimes say to him, "Why don't you bring back from various parts of the world that you have visited some new kind of tree or flower that we have not in this country; or why don't you take from this country something that they have not in some other country, and thereby do some thing that will enrich your life?" I talk to him that way because I know him very well; and I am sorry to say he talks back. Now, let us suppose that that man, a scholar, a gentleman and a man of means, just as I have described Saul in his earlier life,—suppose that man were to get a glimpse of a life of **Service,** just think of the incalculable happiness that would come to him which he does not now have, and of the incalculable good that he would be able to render in this world.

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

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

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

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

Opportunities for Service Near at Hand

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

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

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

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

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

I conclude with a story that used to be told in the Brotherhood classes, and will be remembered possibly by the older men but not by the younger men. There was an American traveling in Switzerland. He wanted to ascend one of the hills. An omnibus was going up, and there were three kinds of tickets, first, second and third class. The American, being an American, bought a first class ticket. He noticed that the purchasers of second and third class tickets got into the same omnibus with him. He didn't like that idea, and he said: "Why is it that a person who gets a third class ticket rides right alongside me, who bought a first class ticket?" The driver told him to wait. They came to the foot of a hill. The driver said, "First class passengers may keep their seats. Second class passengers can get out and walk. Third class passengers can get out and shove." Now, we Brotherhood men probably do not claim to be first class passengers. We are not Puseys, Wesleys, Simeons, Vanns, Kebles, Howards and Grenfells. Probably that is beyond our capacity. You and I represent the great Christian Democracy, upon which the hope of America depends; and in the name of God let us **get out and shove.**

OUR CHILDREN'S CORNER

THE MOTHER DEER AND THE LITTLE BOY DEER

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

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

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

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

Large Class Confirmed by Bishop of Oregon

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

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

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

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

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

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

Missionary Campaigns by Rev. Dr. Rollit

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

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Girls' Friendly Society Doing Good War Work

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

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

Contributed money to war relief societies. Adopted war orphans.

Helped to sell Liberty Bonds and Thrift Stamps.

Given clerical assistance in draft and other registrations.

Planted and cared for war gardens.

Formed canning classes and taught food economics and conservation.

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

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

Given three ambulances to the Red Cross.

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

Opened war service headquarters in New York.

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

Promoted the formation of patriotic leagues.

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

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

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

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

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

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

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

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

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

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

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

A New Prayer Book for Dakota Indians

The Rev. Dr. Edward Ashley, general missionary in the Niobrara Deanery of South Dakota, states that "Many years ago the Prayer Book, according to the Standard before the revision of 1892, was translated into the Dakota tongue, and afterwards a selection in Dakota-English was made and printed for the use of returned students and others. This contained only the Morning and Evening Prayer, Litany, occasional prayers, the old ten Selection of Psalms, the Communion Office, and Collects. With the growth of the work, and the present needs, Bishop Biller appointed a committee to consider the question of revising the Dakota-English book and to make it conform to the present Standard. A month before his death the committee was ready to report, but his death stopped the completion of it. Having no Bishop on the ground, the matter was further delayed till Bishop Burleson came, and going over the field he saw the great necessity of having such a book in the hands of clergy, catechists, helpers and people, and after conference with the presbyters, who unanimously urged the project, he reappointed the old committee to complete the revision and select the Offices that should be in the new book. The committee has reported to the Bishop that "copy" is now ready for the printer. The work cannot go on further until funds are obtained to pay for the printing. We know that calls for money are many at the present time, but it is hoped that some generous persons may be found willing to give to the Bishop the money needed to enable him to supply this need. There are other needs, but at the present time this is the most important. The book as arranged by the committee, put into the hands of our people and native workers, will give the Church among the Dakotas a larger boost than anything else; it will be a great missionary!"

Indians Like Giant Instruments In Orchestra Of Life

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Missionary Goes Places Where He Is Not Wanted

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

"In doing missionary work about the diocese, one meets with such a different reception in different places. In one place you are met at the train on your arrival, and are given a hearty welcome, and entertainment is provided for you, and people seem glad to see you, and thankful that you have come to give them the services of the Church. And when Church time comes, the members of the Church turn out, and you have a joyous, hearty service, and the people seem to enjoy it, and tell you so, and say they hope you will come again soon. And, being somewhat human, there is joy in your heart, and you feel encouraged, and you think it is worth while to travel three or four hundred miles to minister to people who really care. And you forget about the inconveniences, the waiting for trains, and the unpleasant experiences of the journey.

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

"My father knowed more than any man that ever lived."

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

"Yes, he did. He knowed just the day and just the hour, and just the minute he was going to die."

"How come?"

"The sheriff done told him."

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

Renewal Notice

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

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

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

A Jerusalemite in Montana

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

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

Survival of a Primitive Trait

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

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

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

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

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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PRESIDENT WILSON ENTERTAINS ARCHBISHOP LANG IN WASHINGTON

Noted Visitor Preaches To Large Audiences In Nation's Capital—Visits Corcoran Gallery Of Art—Delivers Prayer In Senate

The Archbishop of York spent five days in Washington, arriving there on Saturday, March 30th, and departing for Baltimore on Wednesday, April 3rd. From Baltimore he went to Pittsburg, Pa., and thence to Canada. He made a profound impression on the national capital. He was the guest of the Bishop of Washington over Sunday and preached on Easter morning in the Bethlehem Chapel of the Cathedral. In the afternoon he spoke at historic St. John's and in the evening at the Church of the Epiphany. At all these services large numbers failed to gain entrance. All his sermons and addresses were upon the war.

The Archbishop gave an address at the annual meeting of the National Cathedral Association on the Cathedral grounds. The POST states that Bishop Harding introduced the Archbishop of York, and on the platform were seated Henry White, former ambassador to France; Charles J. Bell, Rear Admiral Charles H. Stockton and Dr. William C. Rives.

In the audience were distinguished members of the Episcopal clergy and prominent laymen of the Church.

Union of English-Speaking Peoples

The Archbishop said he could foresee a day when the English-speaking peoples on both sides of the ocean would be united by even closer ties than they now contemplated.

"Since I have been in Washington," he said, "I have felt the touching of those mystic chords binding this country with the old world nation, into whose long and ancient history the new world's birth is merged, and to which it still is bound by ties of race and speech.

"More and more this capital city must have a place in molding the mind, speech and tone of the whole republic. Rights of the states are secure and no one would interfere with them. But one cannot look into the future without realizing more and more the circumstances that will bring these states together in a common will and purpose, with this great capital as the center."

For this reason, the Archbishop stated, "if anywhere in the world an outstanding witness is needed for Christ it is in Washington."

Duty of Churchmen

Referring at one point to the duties that devolved upon Churchmen during the war he stated: "You have a great help in this country in the singular elevation and nobility with which your president has put the issues and ideals of the conflict before you."

The Archbishop said he had been deeply moved by the "spirit and faith and hope that is projected in this great building," referring to the Cathedral.

He said the unfinished structure, standing on the heights overlooking a capital which would have a profound part in the future history of the nation and the world, "is a conspicuous witness of things unseen and eternal upon which the foundations of the new world the war will bring must be built to be enduring."

In his reference at the outset to the ties binding England and America, the Archbishop said: "I have felt these ties more deeply within the last few days between these nations fighting together for the breath of liberty, without which we of these nations cannot live, now that sons of America may be laying down their lives side by side with British and French soldiers on the soil of France."

The Archbishop said his benediction was upon the association which is building the cathedral.

Large Audience at Epiphany Church

To an audience that filled every seat in the Epiphany Church and overflowed into the parish hall adjoining, his grace, the Archbishop, delivered a sermon that appealed most powerfully to the religious sentiment suggested by the Easter season and to the patriotism of his hearers.

Assisting the Archbishop in the service were Bishop Harding and the Rev. Dr. R. H. McKim, rector of the Epiphany, and other clergymen present were the Rev. F. A. Iremonger, the primate's chaplain, who is traveling with him; the Rev. P. F. Hall, the Rev. Townsend Russell, the Rev. Dr. Robert Talbot, the Rev. E. H. Ingle, the Rev. Dr. Van Rensselaer, Canon De Vries, the Rev. Angus McD. Crawford, Prof. Wallis and Dean Green, the last three of Alexandria Seminary, and the Rev. W. B. Everett, rector of the Ballston (Va.) Church.

Earl of Reading Present

Included in the audience were Secretary of the Navy and Mrs. Daniels, Gen. Wood, Henry D. White, former Ambassador to France, and the Earl of Reading, the British Ambassador. Most of the embassies were represented by attaches.

A conspicuous note of patriotism was contributed to the occasion by the singing by the audience of "God Save the King," the "Marseillaise" and "The Star Spangled Banner" just previous to dismissal. Many were visibly affected at this appropriate conclusion.

Prays in Senate for God's Blessing on Allied Nations

The Archbishop delivered a prayer at the opening of the session of the United States senate, calling down the blessing of God upon the armies of the United States and the allies, upon the president of the United States and congress and the rulers of the allied nations, in the great undertaking before them.

The senators, impressed with the earnestness of the Archbishop and the occasion, listened with reverence to his words and joined with the distinguished Churchman in reciting the Lord's Prayer.

After the work of the senate had begun, Senator Saulsbury, president pro tempore, took his stand beside the Archbishop in the rear of the chamber and introduced the senators to him.

Clad in his knee breeches, the Archbishop was an unusual as well as a distinguished figure in the senate.

ARCHBISHOP ENTERTAINED AT WHITE HOUSE AND CORCORAN GALLERY OF ART

President and Mrs. Wilson entertained British Ambassador and Lady Reading and their house guest, the Most Rev. Cosmo Gordon Lang, Archbishop of York, at dinner on Tuesday evening, April 2nd, at the White House.

A report in the Evening Star of that city states that from the White House Lord and Lady Reading and the Archbishop went to the Corcoran Gallery of Art, where the trustees were hosts at one of the most interesting receptions of the season in honor of the Archbishop.

The gallery furnished a beautiful background for the gathering, which was a representative one, including many clergyment and foreign officers. Several hundred guests had already assembled when the party, including the guest of honor, arrived from the White House. The Archbishop at once took his place in the receiving line, which had formed near the top of the stone stairway. He was a picturesque figure in his suit of ecclesiastical purple, with long coat, shorts and huge silver buckles on his shoes. General Charles L. McCawley, U. S. M. C., in full dress uniform, made the presentations. Others in the line were the Bishop of Washington, Right Rev. Alfred Harding; Mr. Charles C. Glover and Mr. Henry White.

The British Ambassador and Lady Reading took up their position nearby and were surrounded throughout the reception. Lady Reading wore a lovely gown of black net, brocaded in silver, with a diamond tiara against a bandeau of black net, and carried a

(Continued On Page Five)

PRAYER OF ARCHBISHOP BEFORE U. S. SENATE

April 2, 1918

"Let us pray.

"O, Almighty and Eternal Lord God, Thou strong power to all of them that put their trust in Thee, to Whom all things in heaven and earth do bow and obey, we beseech Thee to hear the prayers of Thy people which rise to Thee at this time of trial, with reverence and with godly fear. We see Thy hand laid upon this nation at a supreme moment in history and upon the nations who are joined with it, in the defense of the peace and freedom of the world. We devoutly believe that Thou wilt show Thy favor if they will rise to the height of Thy justice and mercy. Uplift them, we beseech Thee, by Thy strong and holy Spirit that they may find in Thee their refuge and their strength.

"With malice toward none and with charity toward all, with confidence in the right as Thou givest us to do the right, let us strive to finish the work we are in. Strengthen our hearts and our hands and confirm our purpose that contending valliantly for truth and freedom we may conquer by Thy might.

"Imbue with wisdom Thy servants, the president of the United States, and the assembly of congress, and with them the rulers and the assemblies of the people allied with them in the cause entrusted to their care.

"Hear the prayers which we offer before Thee for all who bear commands of our forces both by sea and by land. Stretch forth Thy almighty hand to succor and defend the men who are now defending the cause of truth and freedom in the awful battle being waged across the sea. Strengthen them that they may stay the hand and hold their place. To those who this day will be wounded give Thy soothing and healing. To those who fall to die, give Thy peace. And for all who have laid down their lives for their country, we beseech Thy mercy.

"God, accept them; Christ, receive them.

"If it be Thy gracious will, grant success to their arms and overrule, we beseech Thee, the issues of this war so that, through Christ, we may be brought to a lasting and righteous peace, and that the nations of this world may be united in closer fellowship for the promotion of Thy glory and the good of all mankind."

The Archbishop concluded with the Lord's Prayer, in which members of the senate joined.

CHURCH ATTENDANCE DOUBLED BY CANVASS OF CHILDREN IN PARISH

Christ Church, Dayton, Ohio, Has Lenten Congregations Of More Than Twice Usual Size Through Efforts Of Sunday School

A unique and splendid Lenten campaign was conducted by the Sunday School children of Christ Church, Dayton, Ohio, under the direction of the Rev. B. H. Reinheimer, curate in charge of the parish, through which the attendance of the adult congregation at the regular Church services has been more than doubled.

This Children's Church Attendance Campaign was designed to cover the six weeks of Lent. The plan was to have the children canvass the parish and to get every communicant and everyone who was interested to pledge themselves to attend as many of the services on the Sunday mornings of Lent as possible. In getting the plan organized, the teachers were first called together and the whole plan explained to them. The plan was then explained to the children on Sexagesima Sunday. The actual canvassing of the parish was done during the week of Ash Wednesday. Quinquagesima was organization Sunday. The children were grouped under their teachers as captains with a unit working in each ward or section of the community. Cards with the names of every member and their addresses had been prepared and sorted beforehand, and these were distributed to the children along with a corresponding number of pledge cards to be filled out and returned the following Sunday. On Sexagesima Sunday the children were given pledge cards to be filled out by their parents and to be returned. This eliminated a great deal of the subsequent canvassing.

A great factor in the success of the enterprise was a talk given by Herbert Baggott, a boy from the Sunday School, before the congregation at the morning service on Quinquagesima Sunday. Herbert spoke as follows:

"We have heard even in the Sunday School about the fine meetings which the men of the parish have been holding on Saturday nights, for we, too, are interested in the forward movement which they plan to start in the life of the Church.

"The boys and girls in the Sunday School love the Episcopal Church and Christ Church in particular. Nothing would make us happier than to see it the biggest, finest and most influential Church in the city of Dayton.

"We wish that were true now—we don't believe that it is necessary to wait until we grow up to make it come true. We are sure that it can be done now, and we want the men of the parish, many of whom are our fathers, to know that we stand ready to help them.

"To prove it we have undertaken a Church Attendance Campaign covering the six Sundays in Lent. We want your encouragement and help in getting at least five hundred people at church for the morning service on each of these Sundays.

"Between today and next Sunday, committees of children from the Sunday School will visit every home in the congregation to enlist their help.

"In the meantime we want you to talk about it whenever you have an opportunity in order to help us create an atmosphere of enthusiasm and success.

"Our campaign slogan is a speech from the lips of Jesus, 'Know ye not that I must be about my Father's business?' We are doing this for our Mother, the Church, and it surely is the business of our Father in Heaven.

"We would be very glad to have you fill out the pledge attached to the Lenten Calendars which have been distributed in the pews this morning and leave it in the pew to be collected after the service.

"Surely this challenges the admiration and merits the support and cooperation of every man, woman and child in the parish."

As a matter of fact this was very much more than a children's campaign because it called out the sympathies and the efforts of every member of the congregation, and an appeal was made to all the parish organizations to reinforce the efforts of the children.

The expense of publicity and postage amounted to nearly one hundred dollars, but several members of the congregation underwrote this before we started the campaign, so that it cost the vestry and parish nothing.

Another kink in the plan was to have representative men from the congregation visit the Sunday School for a "four minute" speech, every Sunday morning, which should bear upon the success of the campaign and serve to maintain the children's enthusiasm. This has been such a happy experience that it has been decided to extend the plan throughout the year, using not only representative men of the parish but also representative women. This will relate the work of the Sunday School to the adult life of the congregation in a way that has never been done before.

How One Church Will Help Make Third Liberty Loan A Success

Resolutions passed by the vestry of Gloria Dei (Old Swedes') Csurch, Philadelphia, at their Easter meeting:

"In view of the urgent request of the National Government, that every possible association and agency should join in making the third Liberty Loan a success, the campaign for which is to be started on April 6th, the first anniversary of the entry of the United States into the world war, and in view of the practical feasibility of combining the patriotism of members of the congregation and other friends of the parish with their interest in the general endowment of the Church, so that Old Swedes' may in a special manner render service to the Government by emphasizing and encouraging participation in the Liberty Loan; be it

"Resolved, That the Rector be authorized in behalf of the vestry to call the attention of the congregation on Sunday next, April 7th, and at other times which may prove convenient, to the following suggestions:

"1. That any person wishing to endow a sitting in the church, whether in their own name or in the name of another, at the stated figure of $200 for each sitting, may do so by subscribing to a Liberty Bond for that amount, and making it transferable to the rector, wardens and vestrymen of Old Swedes'.

"2. That, if a sufficient number of the members of the congregation, who may become subscribers to the Liberty Loan, or who hold Thrift Certificates, in smaller or larger amounts, join together by making their bonds or certificates transferable to the Church, to the total amount of $1,000, a pew in the back of the church shall be set aside and named the Liberty pew, and a suitable plate shall be prepared and placed thereon."

A list of those subscribing under the above plan is to be posted in the vestibule during the progress of the campaign.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Tuesday in Easter Week

THE COLLECT

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

Three successive times is this prayer printed in our Book of Worship. Let us turn to it again for another message, and think of the phrase, "hast overcome death". In the life and work of the Church, and of each individual Christian, there should be a note of confidence—not overweening confidence, which is born of self-importance, but of that confidence which cannot be shaken, because it is built on the certain rock of intimate contact with Jesus, a contact so intimate that the Church says concerning it that "we may dwell in Him and He in us".

"Conquering and to conquer!" This is an Easter thought well worth pondering. "Overcome" was a favorite word with Jesus and the writers of the New Testament books. It should be one with us. The more one overcomes, the nearer one attains that for which he undertook to overcome. The resurrection of Jesus from the dead shows us how God wants us to overcome. It must be more by evolution and steady growth than by convulsive effort. We overcome death by manifesting the ability to rise and "go up higher". The ability to follow this law of progress comes from Almighty God Himself. It is the power of an endless life conserved, protected and permitted to assert itself in our thoughts and words and deeds. Just as the life in the seed shoots up through congenial soil towards flower and fruition, so the life of the spirit will likewise work in the lives of those who will let themselves be "led by the Spirit."

"I am come that ye might have life, and that ye might have it more abundantly." If the Church members only could and would have this principle fixed in their subconscious lives, we would see parishes and missions thrive wherever they were planted. "The last enemy that shall be destroyed is death." One reason for this is that men have tried to overcome and destroy death by prohibition and excommunication. Now we are beginning to see that change of direction and cultivation of the life-giving principles will do more to destroy death than offensive and mutilating methods. The only way to finally overcome an enemy is to change him into a friend; otherwise he continues an enemy, even though he may be subdued. So the enemies of the Cross of Christ must be changed into friends of the Cross—lovers of Jesus. And Zechariah lets us into the secret of doing this when he wrote, "Not by ordinance or by might, but by my spirit, saith the Lord of hosts." The missionary work of the Church is a great overcoming work. The Church goes into communities and gathers groups of individuals together, teaching them how to overcome and rule themselves. Then it goes on with these groups of individuals, endeavoring to teach the same overcoming lessons to the communities wherein they dwell, changing darkness into light and death-dealing conditions into life-giving and life-sustaining conditions. This is the plan of God through Jesus Christ. The closer we work as individuals and corporations in conjunction with this plan, the healthier, happier, safer place to live in will this old world become.

THE EPISTLE

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.—Acts xiii:26.

"Whosoever among you feareth God, to you is this salvation sent." How is it possible to read this sermon and not see its missionary import? The gospel of the resurrection is the one answer to the great desire, which all men have, to live forever. If those who "dwell in Jerusalem", that is, those who are baptized, confirmed and communicating Christians, with their rulers, are not primarily concerned with spreading the message far and wide, think you that they can be said "to know Jesus and the power of His resurrection"? How is it possible to hear the "voices of the prophets which are read every sabbath day", and not be moved to translate those voices into life-giving efforts for the cause to which Jesus gave His all?

"They took Him down and laid Him in a sepulchre." Every Church which does not believe in Church extension or missions is a sepulchre full of dead men's bones. Thank God, it is possible for the Spirit to blow on those bones and make them live again. This has been proved in the history of many a parish which has finally wakened to the fact that it is only a superficial and unthinking joy over the glorious resurrection of Jesus to make Him an Easter offering which shall be devoted to paying debts incurred for parochial comforts past and gone.

"Thou shalt not suffer Thine Holy One to see corruption." The deathless Christ is the only one who can free men from the death of sin. If we will let Jesus cross the threshold of our lives, that is, if we will become more than formal Christians, His words and His warnings will help us from becoming corrupt. And yet we need to be patient, as He is patient, with those who do see corruption. While we try by all means to diagnose and touch the sources of individual and corporate corruption, let us do so in humility, and hopefulness, and great tenderness, for it is always possible, after we have preached to others, that we ourselves may become castaways. The despisers were told to "wonder and perish". So when we come into contact with corruption and sin, let us remember that all we can do is to do our best to bring the corrupt, and the blind, and the halt, and the deaf, and the unclean into the presence of the Christ, or, if you please, to help Jesus manifest Himself to them, and to leave the justification with Him. To the fallen, and the sinner, and to those who sit in darkness must go the message from our lips and lives. "Friend, go up higher." This is a hard thing to do sometimes, but it is the Christlike thing to do, and in the power of the resurrection life we can learn to do it, and to do it with joy in our hearts.

THE GOSPEL

Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the things which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures ,and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. —St. Luke xxiv:36.

"He did eat before them." The Christian religion is an other-worldly religion, but it should not be an unnatural religion. The risen, or resurrection, life gives due and rightful prominence to spiritual claims; but Jesus wants us to make the physical side of our earthly lives bear the impress of the normal, rather than the abnormal. He does not wish us to despise the use of material things which minister to bodily needs, but he would have us use all such things with Him present, and with Him in mind. The purpose of the Christian religion is to open our understandings to the great and absolute necessity of plain living and high thinking. In our living, we can have the sustaining foods and the pleasure-giving foods—the fish and the honeycomb—but the use of these things, and the thought expended on them, should be proportionate to their necessity in our household economy, and always subordinated to the real purpose of our earthly existence. It is a great day for father, mother and children, as well as the Church, when the whole family decide to live according to their needs, rather than their wants, provided such decision is made with an understanding opened for Christ.

"Written in the law of Moses and in the prophets and in the psalms concerning me." One of the great purposes of the Christian Church is to help men see that all the best writings of ancient times looked forward to a golden age, and not backward. When our golden age is in our past history, we have become moribund, and there is no pulsing Christian life in us. The gleam of hope is gone, the wings of faith are broken, the heart of love is numb. This is true of us as individuals as well as of parishes. Herein lies the stirring thought about our "Jerusalems". Gospels must begin with our home Churches, but they must not nestle and brood there only. We should teach men to know absolutely what and where their home Church, or Jerusalem, is, and then must we teach them to fare forth as witnesses to the fact that "here we have no continuing city, but that we look for one". Always and ever is our golden age ahead of us. Always and ever must we follow after Jesus out of the dead past into the living future —out of the conquest of one continent into the conquest of another continent —out of the Jerusalem which now is, and is in bondage with her children, toward the Jerusalem which is above, and is free, and is "the mother of us all". Onward! Forward! This is the Gospel of the resurrection. This is to begin at our home Church. This it is to which we are to witness. For this were we made a witnessing, a missionary Church. Are you not glad that Jesus has called you to this work? Are you trying to do your share in seeing that His resurrection is made known everywhere, and in a simple, natural, every-day sort of way?

F. S. W.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. aft. Easter	Ezra 1 Jonah 3 and 4	John 21	Jer. 31:23-37	Romans 6
M.	Isa. 50:4; 51:8	6:22-50	23:1-8	7:1; 8:4
Tu.	51:9; 52:12	Mark 12:18-37	33:1-18	8:5-25
W.	54:1-10	II Cor. 4:1; 5:4	33:19-end	Col. 1:1-20
Th.	54:11-end	5:5-end	Ezek. 36:1-15	1:21; 2:7
F.	55	6:1; 7:1	36:21-38	2:8; 3:4
S.	52:13; 53-end	Acts 9:32-end	Jer. 17:19-end	3:1; 4:6
3 S. aft. Easter	Ezra 2:68; 3-end	I Cor. 15:1-22	Isaiah 60	Matt. 5:1-16

The first lesson Sunday morning records the fulfillment of the specific prediction given in last Sunday's lesson that Cyrus, King of Persia, would decree the rebuilding of Jerusalem and the Temple. Much is made by the Biblical writers of this fact. Cyrus was, in their view, the shepherd and anointed of God for this express purpose. The return, predicted and accomplished, was to them an outstanding proof of the providential ordering of the world by Jehovah, that is, by the God who had been continuously revealing Himself to His chosen people, as the God of creation, history and redemption. Indeed, the history of this people became such an evidence of God and of providence, that we today can look back upon it and strengthen our faith. It would seem, then, that the Sunday public reading of the Scriptures should make more of this marvelous history, and that is what the New Lectionary tries to do. There is room for discussion as to whether to put the return (Ezra 1) where we have it, or on Whitsunday, but it was decided to put on the latter the renewal of the covenant of the law, after the joyful completion of the Temple. Certainly the return belongs somewhere after Easter.

The New Testament lesson, St. John's account of the reinstatement of St. Peter in the Apostolic office and the symbolic teaching of the draft of fishes contained in the unbroken net, was selected, not as correlative to Ezra 1, though there is a certain congruousness between the two, but as a continuation of the record of the great forty days, a portion of Scripture teaching ignored in the present Prayer Book Sunday lessons. Even the admirable Epistles and Gospels for this season are inadequate.

The second lesson for the morning supplements the Gospel for the day, the Good Shepherd by the undershepherd. The closing verses, about St. John tarrying until the Lord should come, are of particular interest and value as helping us to understand the so-called second Advent as beginning with Pentecost, and also explaining how St. John could write his Gospel.

In the evening, the leading part is taken by the second lesson, St. Paul's discussion, in continuation of last Sunday evening's lesson, and in line with the Collects for these two Sundays, of the Divinely intended results of justification, viz: a new and risen life, in union with the risen Conqueror of sin and death. (Note—Justification may be fruitfully studied in connection with the morning historical course, to wit: the re-establishment of an erring and forgiven people in Canaan as an act of free grace. See **Ritschl in loc.**) This carries out the teaching of Gospel and Epistle, urging the **following** of the Christ, as opposed to the notion of "resting in a completed salvation".

The Old Testament lesson from Jeremiah, continuation of last Sunday evening's lesson on the New Covenant, though recently used, seems justified for a Sunday reading at this time.

The week day lessons are (1) Old Testament, morning, continuation of the prophet's discussion of topics related to exile and return, redemption and life. (2) New Testament selections bearing on resurrection and eternal life. (3) Evening, Old Testament, true Shepherds and the New Covenant. (4) Evening, New Testament, practical conclusions from the death and resurrection of our Lord, as regards the Christian life here and hereafter.

THE SANCTUARY OF PRAYER

Absolve, O Lord, we beseech thee, the souls of Thy servants who have laid down their lives for us and our cause, and the souls of all the faithful departed, from the sins which in this life, through frailty, they committed; and whatsoever was wanting to the completeness of their penitence, do thou mercifully supply by Thine infinite merits.

Rest eternal, grant to them, O Lord.
And let light perpetual shine upon them.
May they rest in peace.

O God the Ruler of all governments and peoples, Whose chastisement is our healing, and Whose pity is our salvation; extend to us thy compassion, that peace restored by thy will, may be used for our amendment to the honor of thy name; through Jesus Christ our Lord.

O Lord, we beseech thee, let Thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

From a leaflet issued by the American Society of Church Literature, Keene, N. H.

American Church Building Fund Commission

At its meeting on March 21st, held at the Church Missions House, New York City, loans amounting to $24,000 were voted to the following parishes and missions: St. James' Parish, Fresno, California; St. Peter's Church, Lake Andes, South Dakota; St. Paul's Church, Brookings, South Dakota, and St. Michael's Mission, Wind River, Wyoming. Gifts amounting to $5,700 were voted to the following parishes and missions: St. Mary's Church, Waynesboro, Pennsylvania; St. John's Chapel, Oklahoma City, Oklahoma; St. Paul's Church, Kumagai, Japan; Grace Church, Broad Brook, Connecticut; Church of the Atonement, San Diego, Texas; St. Andrew's Church, Port Aransas, Texas; the Church of the Good Shepherd and Holy Comforter, La Grange, Georgia; the Mission Church at Guadalajara, Mexico; Grace Church, The Plains, Virginia, and Christ Church, East Norwalk, Connecticut.

Poems Worth Preserving

Selected by Pastor Suburbanus

WITH THE POETS

Under this heading we plan to print from week to week poems of helpful character, old and new, famous or little known, but worthy of preservation. This corner will be in the care of the Rev. Francis L. Palmer, Rector of Ascension Church, Stillwater, Minnesota. Mr. Palmer was for some time at Seabury Divinity School, as teacher of Ethics, Christian Evidences, and other subjects. He is the author of the "Life of Bishop Gilbert." He will try to present each selection in authentic and complete form. Where abridgment is needed, on account of the length, this will be indicated.

Opportunity

This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears,—but this
Blunt thing—!" he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.

Edward Roland Sill.

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Confirmation Instructions

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

XV.

THE MINISTRY OF THE SICK

Catechism: Office for the Visitation of the Sick. (p. 281.)

Prop. 1.

Christ came into the world to redeem men from sin and to give them the gift of eternal life.

In His office of Redeemer, He not only ministered to men's souls but He also healed the sick of their diseases.

On one occasion (St. Matt. ix:1-8) He explains why He healed men's bodies. "That ye may know that the Son of Man hath power on earth to forgive sins, then saith He to the sick of the palsy, 'Arise, take up thy bed and go unto thine house.'"

The healing of the sick was a sign to the Jews that He had the power, which He had claimed, of pardoning sin.

The human body is mortal and therefore subject to sickness and death.

Even those whom our Lord healed of disease and raised from the dead, afterward fell sick and died.

Our Lord performed no permanent cures, nor did He give it to mortal man not to die, but rather by example as well as precept, He showed that it was through death we should enter into life.

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."

We may therefore expect some time to fall mortally ill and die, for that is what has happened to the whole race, and it is also what happened to our Lord Himself, for "He was crucified, dead and buried."

Any system which attempts to persuade you that it can cause you to escape death is simply appealing to your credulity. For Christ did not evade suffering or death, but endured both as our example.

Prop. 2.

But the Church, like her blessed Lord, has a tender care of your physical health, and for this cause she has built many hospitals and performed many wonderful cures through prayer and sacrament; but as' 'it is appointed unto men once to die," the Church does not guarantee a cure, nor claim that she can ward off death permanently from her children.

Rather the Church teaches that "through the grave and gate of death we enter into our joyful resurrection."

The Church always preserves the proportion of faith, and like our Blessed Lord, she uses the ministry of healing in order to bring men to her greater function, which is the grace of pardoning sinners that they may inherit eternal life.

So we may seek, as did our Blessed Lord, freedom from pain and suffering, but we must do it as He did. "If it be possible, let this cup pass from me, but nevertheless not as I will, but as thou wilt."

Prop. 3.

The method by which the Church invites her children to seek the ministry of healing is first of all by prayer.

If you fall sick you may call upon your minister to pray for your recovery, either at the altar or at your bedside, and I have seen men brought back from the edge of the grave by the prayers of the faithful.

But even our Lord required that those seeking recovery should ask Him to relieve their need. In no case do we read that He went about healing the sick promiscuously, but in each case either the sick man or his friends applied to our Lord.

So if you want the prayers of the Church you should ask for them, either for yourselves or for your friends, for that very asking is the sign of faith, which is a vital part of the process.

You should either send word to your priest that you would like the prayers of the Church, or else that you wish him to come to your bedside.

Nor has any physician any right to prevent you from this means, which he may not believe in, but which you do believe in, as helpful to your recovery.

Besides this, each Christian has the right to ask his priest for the rite of unction.

The scriptures say, "If any man be sick, let him call for the presbyters of the Church; let them pray over him, annointing him with oil in the name of the Lord." St. James v:14.

And in this annointing we are assured of two things, (1) that our sins will be forgiven us; (2) that the prayers of the faithful may recover our physical strength.

It is a strange thing that so few people use this privilege which the Church puts in our hands, and which is far more efficacious when used than any other system which has arisen outside of the Church, and copied various parts of the Church's practice and then claimed to be superior to the Church.

Surely if we do not use the prayer and sacrament which Christ bestowed upon His Church, we have no right to complain that we have been neglected by the Church.

Surely you must ask if you wish to receive, and if you have not the faith to ask, then the Church has not the power to help you.

We cannot urge too strongly that the children of the Church ask for the presbyter of the Church when they are ill. (The Roman doctrine of extreme unction is a curious perversion of the primitive practice of the Church, for it is used only when there is no hope of recovery.)

TEXT

"The prayer of faith shall save the sick, and the Lord shall raise him up." St. James v:15.

QUESTIONS

1. What was Christ's chief purpose in coming into the world?
2. What relation did healing the sick have to this purpose?
3. What can you say finally happened to all that Christ healed? What to Christ Himself?
4. Can we expect always to be healed from sickness?
5. In what spirit should we seek to be healed?
6. What method has the Church provided for our healing?
7. What is absolutely essential to our availing ourselves of this privilege?

TEXTS

1. St. Matt. ix:1-8.
2. St. Matt. xvii:14-21.
3. St. Luke xvii:11-19.
4. Acts iii:1-11.
5. St. James v:14-16.

He Was Properly Instructed

A strict Baptist mother visited her son in one of the cantonments on a recent Sunday. She was deeply solicitous that her boy should receive proper religious instruction.

"Is there a Baptist preacher in camp?" asked the mother. The son did not know, but he would inquire. Yes, one was to hold a service that afternoon and give an address in a Y. M. C. A. hut. The two went and heard an inspiring address on how Christ is always the comrade of all men who fight for righteousness, even when they are not conscious of His presence.

The mother was delighted and after the service told the preacher how happy she was that her son could hear such good Baptist doctrine.

"But, madam," said the speaker, "I am not a Baptist, I am an Episcopalian."—Ladies' Home Journal.

PASTOR and PEOPLE

The relationship between pastor and people is a reciprocal one. If the minister has a duty to his congregation, not less does the latter owe one in return.

If the pulpit has its responsibilities, there is on the part of the pew an obligation not less distinct, though often not clearly recognized. Doubtless a major portion of every congregation is just, appreciative and loyal to the Church and to the pastor, both in his official capacity and personality, but there are none of us who may not occasionally ask our own hearts, "Do we do our whole duty"? Certainly there are in every hundred a larger or smaller percentage of those who for no other cause than thoughlessness, and with no worse motive than carelessness, evince a very lively appreciation of the clerical "mote", coupled with an extremely minute perception of the lay "beam."

Laying aside all questions of charity in judgment, let us bear in mind considerations of simple justice in the verdict that is so often hastily rendered, concerning the "doings" or "not-doings" of these men who are, so to speak, "set upon a hill", and frequently judged by a critic whose point of view is from one very restricted side of the same hill's base. One must sometimes wonder, with inward chuckles, how the self-constituted critic would look were the positions reversed, and the clergy to evince as minute and censorious interest in his conduct of professional and personal affairs.

Might it not be well to suppose that our "minister", of whatever rank, knows quite as well as we how to conduct his charge? That he is quite as anxious for the success of his "business" (which is, too, the Lord's business) as we could be, and that he can see it from more sides than we? There is probably no one thing that wounds in so tender a spot as injustice from those who ought to know better, or, at any rate, should be chary in speaking adversely; yet I doubt if there be, from highest to lowest, a member of our clergy (of our world in general, for that matter) who have not at some time so suffered.

There be shallow minds that consider fault-finding ("criticism" they term it) an evidence of superiority on their part; it more often betokens sour temper and mental laziness, or lack of ability to weigh.

As to those instances where corrupt life, inattention to duty, or absolute inability to preach, should debar, there is nothing to be said here. Such cases are few. The average ability among the clergy is, to say the least, quite as high as the average in the pew, and there are many who tower. For the very reason that his office brings him so prominently forward, it is true that the minister is oft a subject of criticism. Because people, almost unconsciously, associate perfection with that office, is every imperfection so glaringly apparent to the onlooker who does not stop to think?

There be those in this world who deem every possible virtue included (on the minister's side) as an equivalent for salary to be paid him. Pray pardon here a short story. Long years ago I heard a dear old gentleman say to a young lady just beginning housekeeping (and somewhat appalled by the servant troubles predicted by her seniors), "My child, don't expect absolute perfection in your servant; you can't buy the cardinal virtues for dollars and cents." Said the young housekeeper, "I'll try to remember I'm not 'absolute perfection' myself."

If we be of those who consider the clergy no better nor worse than other men, subject to like limitations, were it not as well to mete out to them a leniency we'd desire for ourselves; a remembrance of mitigating circumstances when arraigning them before the bar of our opinion for laxness in some parochial service, deficiency in oratory, insufficient intellectual scintillation, or such?

If we have any respect and reverence for those in official position, any love for the pastor personally, and loyalty—what then? Rest assured that a great deal, a very great deal, depends upon us; and upon the use we made of our opportunities, no less than the character of what is offered us, here and hereafter. In years of such attendance my experience as a listener has ranged from some of the great preachers of the earth to some who would be termed very poor ones. No one more heartily enjoys and values fine oratory, eloquence, deep learning; yet it may be truthfully said that no sermon ever spoken in my hearing has failed to carry some message worth having; some thought, if but by suggestion, worth taking home, to remember or dilate upon. Your very attitude of receptivity is a value to you. If the preacher cannot tell you something you never knew, he may recall, either by analogy or contrast, something you did know. If he gives you no new thought of value, he can revive an old one; and just bear in mind that if one office of the Holy Ghost is to "teach," another "is to bring all things to your remembrance."

Do we stand ready to receive from our clergy, or do we wait to be hammered upon like an obdurat metal?

Do we realize (the Holy Apostle did) what it is to have "the care of the church" pressing on heart and shoulders?

Do we give them the opportunity to help us find "the straight and narrow way" through our personal difficulties, by going direct to them for help?

Do we complain "we scarcely know them personally because they visit us so seldom," when we might occasionally visit them?

Do we remember how many griefs their sympathetic hearts help bear for their flocks, when we see them look depressed or worn?

Do we remember the mere writing of a sermon is a small matter compared with the preparation for it? That in a few pages may be condensed days of study of various authors or authorities, and oft amid manifold interruptions?

Do we give them our support, moral and financial, remembering that who, or what we pray for we work for; and what we work and pray for we "stand" for? How loyal are we?

Oh, believe me, nothing worth having can be one-sided; no service, no loyalty, no love! Think of it; try it. Even to the benediction, which may be reciprocal; for when the minister, be he of high or low degree, pronounces, "And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always," your heart may well, in gratitude and reverence and tenderness, interpolate, "And you."
—Living Church.

A basket supper was given in connection with the annual parish meeting of Trinity Church, Iowa City, Ia., at the Hotel Burkley. The reports showed the parish to be in a flourishing condition. There was a substantial increase in the Easter offering over past years. Bishop Longley officiated and preached at the services on Easter Day. The Rev. Dr. Watson of Holy Trinity Church, Paris, France, was rector for a number of years of the Iowa City parish.

Jesus of Nazareth Passeth By

Lord, can a sad, unworthy one,
Who only cries, "Undone! undone"!
Turn to the holy, just and true,
And ask, "What wilt Thou have me do?"
Oh, it would gladden heart and eye—
"Jesus of Nazareth passeth by".

Once we were blind—what joy to see,
Through the blood shed on Calvary.
Once faith was feeble, shadows dark
Quite overcast our little barque;
Our anchorage sure beyond the sky—
"Jesus of Nazareth passeth by".

Life is a pilgrimage at best—
Soon do the weary feet find rest,
Rest, calm and peaceful, pure and deep,
Rest that is earnest, blissful sleep.
Oh, Saviour, list my yearning cry—
"Jesus of Nazareth passeth by".

Saviour, I come, I come to Thee,
With yearning heart, with bended knee.
No mean lip-service thus I bring,
But simply to Thy Cross would cling.
Though blinding tears may dim the eye—
"Jesus of Nazareth passeth by".

What joy to lay the armor down—
Always the cross before the crown—
After the suffering, the bliss—
After the death-throe, blessedness.
Then the full bliss without alloy—
"Jesus of Nazareth passeth by".

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Meeting Of Religious Education Board Of Diocese Of Mich. City

At a recent meeting of the Board of Religious Education of the Diocese of Michigan City, held at Howe School, Howe, Ind., definite plans for the second annual diocesan summer school were formulated. The school is to be held at Vawter Park, Lake Wawasee, Ind., June 24 to July 2. The purpose of this school is the training of Church school teachers, teachers in mission study classes, and all clergy and laity interested in religious education. The place for the school is ideal, it being on the north shore of the largest lake in Indiana, where is located the summer home of Bishop White, with All Saints' Chapel within the grounds. The lake, with facilities for boating, bathing and other sports, will form an excellent opportunity for recreation outside of study hours. Special arrangements can be made with the Vawter Park Hotel for the accommodation of all who will attend the school. The Diocesan Board of Religious Education has appointed to act with them as a board of directors Mrs. Ferdinand Boedefeld, president of the diocesan branch of the Woman's Auxiliary, and Miss Alice Goldthwait, educational secretary of the Auxiliary. A prospectus of the school, with the program and other information, will be published soon. Mrs. Boedefeld of Elkhart, Ind., will continue as treasurer of the school, and Miss Goldthwait of Marion, Ind., is the corresponding secretary.

Because the Rev. R. H. White, secretary of the Board of Religious Education has been called to the colors, to serve as a chaplain in the United States army, the Rev. John F. Plummer of Kokomo, Ind., was appointed to serve in his place as secretary of the Board.

Dr. Watson Of Paris To Return To U. S.

The Rev. Dr. S. N. Watson has resigned from the rectorship of the American Church of the Holy Trinity and been made rector-emeritus at Paris, France, where he has rendered notable service not only to the English speaking people to whom he has faithfully ministered during the fifteen years of his rectorship at the French capital, but especially in recent time to war sufferers. His work has been international in its scope of usefulness. Both the Doctor and Mrs. Watson have won a large place for themselves in the hearts of the French and other peoples, and have been decorated with medals and shown many honors by the French government. They will return to America for a needed rest. The Rev. F. W. Beekman, sometime Dean of the Pro-Cathedral of the Nativity, South Bethlehem, Pa., until he resigned last year to engage in war service, has been elected the successor to Dr. Watson. The Dean is residing in Paris at the American Soldiers' and Sailors' Club.

Personal Mention

A cable from Bishop Lloyd dated at Monrovia, Liberia, was received at the Church Missions House on April 4th. Bishop Lloyd says that both he and Archdeacon Schofield are well, and that the date of their sailing from Monrovia is uncertain.

The Rev. Newton Middleton, Rector of Trinity Church, Portsmouth, Va., recently assumed charge of All Saint's Church in the suburb of Park View, and is doing a very encouraging work there. This work is in addition to his duties as rector of Trinity Church.

The Rev. George C. Dunlop, rector of the Church of the Advent, Cincinnati, O., was one of the noon-day Lenten preachers at Christ Church, Springfield, Ill., of which he was formerly rector. From there he went to St. Louis and accompanied the Archbishop of York to Cincinnati.

The Rev. George D. Child, in charge of St. John's Church, Springfield, Ill., and of the missions at Elkhart and and Mt. Pulaski, has enlisted in the engineering corps of the Canadian forces. Mr. Child is a native of England and came to this country from Canada where he was ordained to the priesthood. He is married and has two children. After enlistment he was given a week's furlough at home prior to transfer either to Toronto or Quebec for training.

Our New York Letter

Reports from all sides indicate a Lent unusually well observed, at least so far as church attendance was concerned. Among the parish Churches not depending on outside help for special services, St. Thomas', Fifth Avenue and Fifty-third Street stands out most prominently. There was a daily preaching service at 5 o'clock, including Saturday, and the Rector, Dr. Stires, was always the preacher. The average attendance at this rather awkward hour was probably five hundred, one of the largest congregations being on Easter Even, a time when most Church people have a let-up for a day of rest before receiving the Easter Communion. Though preaching twice every Sunday and every week day afternoon, when it is customary elsewhere to have outside preachers, and though obliged to speak frequently at other times, as well as prepare a Confirmation class for Palm Sunday, with all the other anxious cares of administering a great parish, the Three Hours' service of Good Friday, when the church, holding 1,800, was full, found Dr. Stires almost as resonant and clear of voice as ever, and his last Lenten address on Saturday afternoon was a masterpiece of churchly eloquence.

The congregations of other Churches, large and small, were as large as in any past year, and sometimes larger. St. Mary the Virgin was full all through the Three-Hour service, when the Rector, Dr. Barry, preached. The Church of the Ascension held large congregations at the same time, listening to the forceful addresses of Dr. Grant, interspersed with extraordinarily good Passion music by the regular choir. Most other Churches were satisfied to have only congregational singing.

The sermons everywhere echoed the sombre note of world tragedy so fearfully enacted in the person of Christ, and by the sufferers of the present international war.

How a secular critic looks at the growing reverence for Good Friday is well expressed by the following from the New York Evening Post:

"Good Friday has attained a degree of observance in this country which would have seemed incredible to Americans of 1850. The change since then does not, however, necessarily indicate the increasing hold of a severe churchly view. It is, rather, that Good Friday has come to be accepted as one of the significant days of Christendom, respect for which is fitting on public and, one might say, international grounds. The growing tendency in the United States to mark the day may be thought of as a part of our new world-sense. From the religious festivals and holy days of other nations we do not hold ourselves aloof in the old way. On the peculiar bitterness to devout souls of the fact that Good Friday this year comes in the midst of a terrible slaughter of Christians by Christians, we need not dwell."

Easter Day

As is the rule everywhere, the larger parish churches were "packed" on Easter Day, the regular congregations, in most instances, having been let in at back doors, and by card. The day was beautiful and mild in sunshine, and the "Easter parade" on Fifth Avenue, which is no more than the outpouring of the congregations on that great thoroughfare at the end of the services, was as gay as at any time in past years. The newspapers essayed to give lists of distinguished people attending such churches as Grace, St. Bartholomew's and St. Thomas', and had picturesque descriptions of the decorations and the crowds, all of which smacked of the extended notices given to an operatic performance. But it would be unfair to make the Churches responsible for this sort of thing, and, on the whole, it is a matter for devout rejoicing that people did "turn out" for the Easter services, in spite of the awkward "daylight saving law" having made, for example, the 6 o'clock celebration virtually come at 5 a. m. The effect of this change was to render the earlier hours not as well attended as in former years, and the later hours better than ever. Perhaps, in future, it would be well always to have the "late celebration" an hour earlier than the standard time, even under daylight saving ordinances. Easter seems to be the one day in the ecclesiastical year when Church people do not object to being routed out of a comfortable bed to greet the Lord.

Dr. Manning at Camp Upton

The 302nd Engineers, to which Dr. Manning was attached as chaplain, sailed the other day, but Dr. Manning remained on in Camp Upton for more permanent and general work. All the chief officers of that Long Island camp agree that his usefulness among them is so great that he can hardly be spared, and his vestry in New York City feel that certain legal matters in the famous old parish would be imperiled if he was so far out of reach as France. Other volunteer workers in Camp Upton are delighted that he is to stay among them. They say that his being free from any official alliance with any regiment, and his appearing in clerical uniform, while still in the official khaki, has vastly increased his opportunities of spiritual helpfulness among the soldiers. He wears, by the way, the clerical cotta and a "rabat" of khaki, with a silver cross on either shoulder, the cap and the rest of the uniform being quite soldierly in color and design. Your correspondent saw him in camp this week. While not so tall, there is something about the rector of Trinity which reminds him of the Bishop of London in uniform. There is the same alert and clever expression of the face, with its mingling of ecclesiastical devotion and scholarly mentality. Like the English Bishop, the American rector is more interested in his work among men than he is in denominational distinctions. He said that his months in Camp Upton had been wonderfully helpful to himself and he was disposed to think that such training would be the making of any clergyman, from the standpoint of manly human interest.

Few people realize, perhaps, the importance of the fact that the rector of what is commonly called the "richest parish in the world" should so gladly and willingly "rank it" among young soldiers, without the assistance of servant or secretary. His duties included even the care of his own room, and he has at the same time been unable to put aside the care of "all the Churches" of a diocesan-sized parish sixty miles away in the great city. It shows his devotion and loyalty to this new work that, in Holy Week, because the regiment he was then attached to was in the throes of final preparation for the journey "over there", he stood by the camp while the honor of being the Archbishop of York's host was his at the rectory of old Trinity. He is intense about the war, and he explains his intensity by exclaiming, "How could one be otherwise? The ten commandments are at stake"!

The Chapels of the Tongues

The seven chapels of the tongues surrounding the ambulatory of the Cathedral of St. John the Divine have now been consecrated, the last two being the chapels of St. Martin of Tours and St. Ansgarius, recently consecrated. The Chapel of St. Martin will be known also as the Huguenot Chapel, and will be used on special occasions for services in the French language. This chapel is in memory of William Ponsonby Furniss. St. Ansgarius is in memory of the late Rector of Grace Church, Dr. Wm. R. Huntington, and will be the special home of Swedish services.

It was the original intention of the diocesan authorities that a chapel be assigned for services in each of the important foreign languages. This has been done, the Chapel of St. Ambrose being designated for services in Italian, the Chapel of St. James for services in Spanish, the Chapel of St. Ansgarius for services in Scandinavian, the British Chapel of St. Colombo for services in English, the Chapel of St. Saviour for services in Oriental languages, the Chapel of St. Martin for services in French, and the Chapel of St. Boniface for services in German.

Thus far, foreign language services have been held only in Italian and Serbian. No objection has been made to the authorities of the Cathedral Diocese against using the Chapel of St. Boniface for services in German, although Dean Howard Chandler Robbins is quoted as saying that there was scarcely any likelihood of German services being held in the chapel during the war.

Work on the nave, following the completion of the crypt walls and floor this summer, is to be suspended until after the war, but there is good reason to hope that this magnificent metropolitan church will be seen finished inside the next decade, although spires and ornaments may have to await another generation of church builders.

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cured the services of the Rev. Charton S. Turquand of St. Peter's Church, Sheboygan Falls, Wis., as curate, who entered upon his work on Low Sunday.

Senator Gallinger of New Hampshire introduced a resolution in the United States Senate, which was unanimously adopted without debate on the 1st inst., requesting President Wilson to proclaim a "day of public humiliation, prayer and fasting to be observed by the people of the United States, with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, and His blessing on our arms and speedy restoration of an honorable and lasting peace."

The Church of the Holy Apostles, the newest Mission in the city of Chicago, established thirteen months ago, is making remarkable progress and promises in the near future to become one of the strong parishes of the Diocese. 107 persons made their communion on Easter Day and the offering amounted to $466.00. The Lenten offering of the Sunday School was $21.44. The Rev. Edwin S. White is the priest in charge. Mr. Franklin H. Spencer, field secretary of the Brotherhood of St. Andrew for the Middle West, is clerk of the Mission and deeply interested in its upbuilding.

A large and deeply interested congregation assembled in old Trinity Church, Portsmouth, Va., Thursday evening, March 28th, to take part in the ceremonies attending the unfurling of the service flag of that parish. The rector, the Rev. Newton Middleton, read the service and the Rt. Rev. Dr. Arthur C. Thomson, Suffragan Bishop of the Diocese, preached the sermon. There are forty-six men in the army and navy represented by stars on the flag. On the previous evening the sacred cantata, "Penitence, Pardon and Peace," was very creditably presented by the choir before a large and appreciative audience

[illegible] uniforms and have their regular drills and gun practice. One of his old students is now in France, "only 21, but the oldest of the company". The Easter offering of the Church was $104.78. The children's mites were $32.62, which were taken up at their evening service, at which time each "soldier" present received a carnation, and potted plants were distributed to each child. Easter lilies were sent to the sick; also the grown ones were remembered, as the usual custom. Rev. Johnston built for himself a rock house at Eagle Lake, Wis., where he spends three months' summer vacation, with one or two of his boys for company, enjoying his boat on the lake.

The Church of England still maintains its marvelous record for missionary giving in spite of the heavy drains of war. During 1917 the Society for the Propagation of the Gospel received $70,000 more than during 1916. There was a gratifying increase from every source except legacies. The fact that these fell off $10,000, as compared with 1916 emphasizes all the more the splendid giving of the living donors. The total income for the year was $1,215,000. Only in three other years has the income risen to a higher level, and in each of these some specially munificent bequest raised the total beyond comparison. Never in any previous year have the offerings from parishes and the gifts from individuals been so large as during 1917. The year, with all its difficulties and disappointments, its trials and sorrows, will stand out on the S. P. G. records as a period remarkable for devotion to the great cause which the venerable society has for 217 years so successfully promoted.

"We begin our new year's work," says Bishop Montgomery, "in a spirit of thanksgiving and hope. It is easier now than ever before to plead the cause of the Church beyond the seas. Only those who do not care to have a part in Christ's final victory can venture to refuse to respond to His command, 'Go ye therefore, and teach all nations.'"

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Interpreting Christ

The world and worldly folk are always interpreting Christ in the terms of the world.

But Christ cannot be judged by man's judgment, for God seeth not as man seeth.

The standard of excellence set by Christ was not that of numbers but of truth; not that of finances but of mercy; not that of great buildings, but of justice; and unless large numbers, great sums of money and fine buildings are instruments of truth, mercy and justice, they are nothing.

Witness Christ standing on the Hill of Olivet, and looking west toward the magnificent building known as Herod's temple: "See these great stones. The time shall come when one stone will not remain upon another."

The magnificence produced by wealth, station and quantity makes no impression upon God. With Him "the rich and the poor meet together and the Lord is the Maker of them all."

What does appeal to God?

Christ gave His approval to a humble publican, a social outcast confessing his sins in the temple; to a heretical Samaritan going out of his way to do a deed of mercy; to a patient beggar lying helpless at a rich man's gate; to a woman of questionable character who annointed His feet and loved Him much, and therefore was forgiven much; to an unselfish pauper who gave two mites which was all that she had; to a penitent thief who asked Him to make him a better man; to a pagan centurion who had absolute faith in Christ's divine power; to another publican of small stature but a big heart; to a Canaanitish woman who persisted in prayer over obstacles; and in commending these, He condemned the cultured Pharisee who felt superior to other men; the orthodox priest and levite who passed by on the other side; the rich man so intent on his own affairs that he did not see the poor; Simon the patronizing host who neglected the ordinary civilities to Christ; those who gave large sums to the treasury in an ostentatious manner; the ribald thief who remained impenitent; the disciples who were dubious about Christ's power; all these and more Christ condemned.

Let us make this a personal matter of real self-examination—not of the Church's shortcomings, nor of our neighbor's faults, but of the unreality of our own discipleship inasmuch as we live after men's judgments and not after Christ's example.

And that moves me to comment upon the oft repeated accusation that "the Church has failed."

This is really a great compliment to the Church. For nobody says that the lodges have failed; or the universities have failed, or the commercial clubs have failed.

It is like standing beside an automobile and saying, "the engine has given out." And it is no good to say that the magneto is all right, or the tires are sound, or the brakes are working.

That which has failed is the only thing upon which you can depend to make the machine go.

It is really a compliment to the engine that it is the one thing needful.

But how often do we discern that after all it is not the engine that has failed but only the driver? The engine is all there. It just needs to be connected, or a little more oil, or some gasoline, or something of that sort.

The truth is that the Church has never failed. Those who are driving the machine sometimes fail, but never the engine—that has stood the test of nineteen centuries.

But, of course, if it is more important to keep up other activities and let the engine run out of gasoline, you musn't be surprised if the engine does fail, and no fault of the engine either.

If people want to substitute liberty loans and knitting for prayer and service, they can, but they don't have to do it.

The engine will go for a long time on its momentum, but,—when it stops and there is no prayer or sacrament, we will be no better than the Huns; for we will have cast Christ out, because we were busy with many things.

U. S. Will Be Unhealthy for "Hyphenates" After the War

Henceforth this nation will be a mighty unhealthy place for "hyphenates." In the past we have been altogether too lax in this respect, and we shall atone for our indifference by the shedding of blood. The war will intensify Americanism, and in the future there will be but one Nation, one Flag, and one Language. Our welcome will be just as cordial for the alien, but if he comes to stay he must embrace citizenship. The figure is not without a parallel in our Church. Today the Church is appealing to only one percent. of the population in this country—and why? Simply because her membership is altogether too hyphenated. She is regarded by too many as simply another church." If somebody becomes offended they straightway become a Methodist—or some other "ist." The children of some of our prominent members are regular attendants upon other Sunday Schools, simply because "their friends go there." Some of our clergy have become so "broad" that they have all but expelled the Prayer Book from their services. The Catholic doctrine of our Spiritual Mother has become so mutilated that it is hardly recognizable. The writer knows of a prominent member who gave $500 to the Red Cross and refused to increase his monthly subscription to the Church 50 cents, because, he said, "The Red Cross does so much good." He was rather astonished when informed that it was the Church which first made the Red Cross possible. The same thing applies to the Y. M. C. A. and many other altruistic agencies which are now doing such a splendid and noble work for humanity. But shall we permit the very foundations of Christian benevolence to rot and totter, while we are so busy sustaining the superstructure? Shall the home fires be permitted to die out because of our indifference and stinginess? The Church is the bulwark of the nation, and the Kaiser would rather see the altars of Christendom deserted and destroyed than to capture Russia. Never while a shred of loyalty or a drop of blood remains to flow in our veins. The nation places a high value upon the Church. This fact is demonstrated by the exemption of her clergy from military draft; the nation wants these men right where they are, and to hinder their work by opposition or lack of financial support is high treason. If these words sound harsh, it is only because the crisis of the hour demands plain speaking. The war is cutting into our ranks, and perhaps the end is not yet. Our patriotism must not be one-sided. Many have been called to the colors—ALL are called to the Cross. Alike we all must share the scarifice. There must be no "slackers," nor hyphenated Christians. If, as a Church, we are going to arise to the emergencies of the present, we must present a united front. "Party" lines must disappear, and personal whims must be forever subordinated to the great task before us. The full Gospel of the Blessed Christ must be preached without fear nor favor. The laity must be taught to understand and appreciate the value of the seven-fold Sacraments. The people must be inspired to give as they have never given before to sustain the work of the Kingdom. The very principles of our American liberty were nursed from the breast of our Spiritual Mother, and now her sons and daughters grown to maturity must prove themselves her defenders and supporters in the day of adversity. Let us rally to our task with an unquenchable zeal and stand by the Church that stands by the nation.—C. Edwin Brown.

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President Wilson Entertains Archbishop Of York In White House At Washington

(Continued From Page One)

fan of black quills mounted on carved turquoise sticks.

The Marine Band, stationed in the foyer, played many patriotic airs with an occasional familiar Scotch ballad. Among the guests were Secretary of Commerce and Mrs. Redfield, Senator Henry Cabot Lodge, Admiral and Mrs. Benson, Mrs. Charles L. McCawley, Mrs. Charles C. Glover, Mrs. A. W. Bagley, Miss Bagley, Rev. Dr. and Mrs. Randolph H. McKim, Representative and Mrs. Henry D. Flood, Admiral and Mrs. Willard Brownson, Senator J. Hamilton Lewis, Rev. Dr. Talbot, Dean Bratenahl, Rev. Edward S. Dunlap, Chaplain G. Livingston Bayard, U. S. N.; Rev. William Tayloe Snyder, Mr. and Mrs. Theodore W. Noyes, Mrs. William Holland Wilmer, Mrs. John Biddle Porter, Mrs. James Carroll Frazer, Dr. George Acker, Mr. and Mrs. Rudolph Kauffmann, Capt. and Mrs. Perry Belmont, Capt. and Mrs. John W. Davidge, Mrs. Gillett Hill, Mrs. Richard Harlow, Miss Alma Ruggles, Mr. and Mrs. Arthur Addison, Mrs. B. H. Warder, Mrs. Harry Leonard, Mrs. Robert Hinckley, Mrs. T. T. Gaff, Mr. and Mrs. Gist Blair, Mrs. Thomas Chatard, Mme. Luz Mendez, Mr. Lefevre, first secretary of the Panama legation; Mrs. Victor Kauffmann, Mr. Samuel Kauffmann, Representative and Mrs. Russell, Miss Marion Oliver, Mrs. George T. Marye, Mr. and Mrs. Perry Heath, Representative and Mrs. Linthicum, Mrs. George Becker, Dr. and Mrs. John Crayke Simpson, Mr. and Mrs. Albert Douglas, Dr. and Mrs. Francis Nash, Mrs. Ward Denys, Mrs. Denys, Mr. and Mrs. Ward Brown, Miss Codman, Mr. Charles Noble Gregory, Dr. and Mrs. Buckner Randolph, Mr. John Barrett, Mr. and Mrs. Robinson Downey, Mr. Charles Howe, Mrs. Nathan Sargent, Miss Sargent, Mr. and Mrs. R. M. Kauffmann, Mrs. Henry Krogstad, Mr. Marcus Benjamin, Mrs. John Kelton, Mrs. Charles H. Howry, Miss Howry, Admiral Capps, Mrs. Archibald Gracie, Mr. and Mrs. Clifford K. Berryman, Mrs. Kingsley, Mrs. Chapman, Miss Lockwood, Dr. T. Wayland Vaughan, Gen. and Mrs. E. M. Weaver, Mr. Douglas Thropp, Mrs. Charles Boughton Wood, Mr. and Mrs. H. B. Steffanson, Miss Morgan, Mrs. E. H. Liscum, Mrs. Alexander H. Galt, Mrs. R. D. Shepherd, Mrs. F. B. Noran, Mrs. Joseph E. Thropp, Miss Eleanor Washington, Miss Walmsley, Lieut. Beatty and Sergt. Wandy.

THE ARCHBISHOP'S VISIT AT EVANSTON

The Parish Visitor gives the following account of Archbishop Lang's recent visit to St. Luke's Church, Evanston, Illinois:

The sermon was a heartening appeal to the nation and to the Church to "live at the level of its choice,' to face sacrifice and suffering with courage and patience and determination undismayed. Not once was there the slightest tone of rancor or hatred of the enemy. His cruelty and unfairness in attacking defenseless cities was stated, but there was no hatred, not even a suggestion of retaliating—only the conviction of the utter necessity of saving the world from the domination of ruthless military ambition, the quiet resolve of the nation bound to honor its spoken word.

The Church was crowded to the doors; both transepts were filled; there were people sitting in the choir room and sacristy; a hundred stood at the rear of the Church, and the Chapel was filled; there were even some in the rector's study sitting beside the windows that opened into the Church. It is estimated, from a count of sittings and chairs and an estimate of those standing, that over eleven hundred persons were present. The procession was long and beautiful, with the British and American flags carried side by side in the midst of the choir. Fifteen acolytes assisted. Following the choir were Dean Thomas F. Holgate, acting president of Northwestern University, and several members of the faculties of the University and of Garrett Biblical Institute. The trustees of the university were represented by Mr. James A. Patten and others. In addressing the academic delegation before the service, His Grace expressed his pleasure in meeting the representatives of the learned institutions of this country, who contributed so much to the strengthening and enlightenment of our real ruler, public opinion. Among the clergy present were Dean Bell, our chaplain at Great Lakes, and Dr. Iremonger, the Archbishop's chaplain.

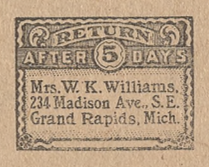
The musical part of the service was rendered beautifully by a full choir.

It was a wonderful service; we were privileged to hear one of the most prominent and most gifted representatives of the Church of England and of the British government; but that it not what remains with us in memory. It is rather the impression of a character; of courage unweakened by the awful sacrifices and the strain of three and a half years of the war, such sacrifice and strain as no generation heretofore has ever been called upon to bear; and of a Christian sweetness and gentility of spirit which outrage and cruelty can never ruffle, but only make more determined the conviction that no victory by compromise must be allowed to ruthlessness, and that war to the end—but war without hatred—is the call of God.

Easter was a perfect day at the National Capital, and all the churches were filled with reverent and earnest people.

APPEAL

Mountain School Farm—"Wentworth" School-Farm, Corbin, Ky., still needs $5,000 to secure full possession of the 311-acre farm. $8,000 has already been contributed. Will YOU help us? Address: Bishop L. W. Burton, Lexington, Ky., or Archdeacon Wentworth, Winchester, Ky.



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Theological Students Becoming Extinct

By Rev. Paul Macou, Secretary Collegiate Department General Board of Religious Education

Seminaries Lost Twenty-three Per Cent of Their Students

(Continued from last week.)

THE REMEDY

The searching out of qualified men for the ministry at home and in foreign lands must become the major task of those in authority—Bishops, Priests, Sunday School superintendents, teachers, directors of Brotherhoods of St. Andrew, leaders of boys' work, college professors and lay workers of all organizations. Sermons must be preached showing the central place of the Church in the days of world reconstruction, so that fathers and mothers will be proud to have their sons ordained to be leaders of the Church as they now are to have them commissioned in the service of the nation.

There are four classes to whom the appeal should especially be directed.

1. **Older men,** who can be pried loose from their professions, and with such training as they need sent into the vocation of the ministry. The war has shown that no man is too wedded to his work to be able to leave it if the cause is sufficient. There are always a few such men as "specials" in the seminaries. **They are the only men who can stop the gap** in the line of ordinations, **and enable the Church to hold her own** until reinforcements come from the seminaries two or three years after the end of the war. Let every minister bring such men to the Bishop for advice and counsel at the time of his annual visitation.

2. **The soldiers,** whose hearts are open to hear the call of the world's spiritual need, just as they have already responded to the call of moral and social need. The Civil War has shown us that we can expect much from this source. Chaplains, Y. M. C. A. secretaries, Red Cross and Brotherhood of St. Andrew workers have a great obligation laid upon them in this matter.

3. **College students,** who are not of draft age. The Government will not call these underclassmen save in case of great necessity. They have been told they are in college preparing for the days of reconstruction. If the opportunity to serve the world through the Church is laid before them, many will heed the call to the sacred ministry. For this our ministers in college towns and the Y. M. C. A. college secretaries are mainly responsible, but the student's own rector is not thereby excused from writing and speaking to "his boy."

4. **High school boys,** who make vocational decisions to a degree that is not fully recognized. The pressure will be almost overwhelming to make the boy choose a business or a mechanical training course, and to go to work as soon as school days are over. Every Church worker that touches the boy of right calibre must urge him to take a cultural course and enter college. The needs of the Church must be clearly laid before him. If he is mature enough he can make an intelligent decision, at least along general lines of Christian service.

If this be applicable to the boy in the distractions of public school life, how much more does it apply to the boy in the Church preparatory school, where conditions are simpler? Principals and masters in such schools have their greatest opportunity now to show that their schools exist to discover and develop the leaders of the Church.

A Caution

This is not an appeal for quantity alone. Our ministers had better be too few than of poor quality. The evil in the present situation lies in the fact that Bishops are forced to accept most of those that apply because they have parishes and missions which **must** be manned. If the Church seriously enters on a movement to find men for her ministry, she can place her standards at the highest notch, and rest assured that she will secure the men who will reach them. What is needed is not a wholesale call and sentimental God-speed to all volunteers, but a careful "hand-picking" of the choicest boys and college students and older men. This is not overlooking the divine element in the call. Human agents are needed to phrase it. The Holy Spirit will concentrate our common sense.

Suppose the War Has an Early Ending

Many optimists will say we are crying "wolf", and that an early ending of the war will remove our sense of fear. **But the situation was startling and dangerous even before the war.**

Statistics previously published by this Board, and by various missions of the Church, show that we are ordaining each year only enough men to hold our own. Thus our communicants increased in the quarter century ending in 1913 four times as fast as our clergy. The ratio of communicants to clergy in our Church has increased twice as fast as the average for seven other leading communions. We have nearly twice as many parishes and mission stations as we have clergy to man them. Even granting that many of these are not in position yet to need or support their own rector, the fact remains that the Church cannot advance into the unoccupied field at home or abroad. Nor can she multiply as she ought in our industrial centers, or do strategic work in rural communities.

For years we have talked.
Now let us do something.

STATISTICS FOR THE TWELVE EPISCOPAL SEMINARIES

On Which the Above Argument is Based

1916-17

Total enrollment last year.....396

1917-18

Total enrollment this year, which is a loss of 23 per cent..305
The draft will probably take away this spring three-quarters of the 85 Juniors.... 63

242

At Commencement there will leave all the Seniors..... 99
And one-half of the special students 26

125

117

1918-19

There will probably enter the seminaries next fall one-quarter of this year's Junior class 21

Thus total enrollment of next year will be 65 per cent of last year's (396) 138
At Commencement there will leave all the Seniors..... 70
And the remaining one-half of the 51 specials..... 25

95

43

1919-20

Again we can estimate the Juniors entering the seminaries at one-quarter of this year's Junior class 21

Thus enrollment year after next (1919-20) will be 84 per cent of that of 1916-17..... 64

In other words

1917-18 is 77 per cent of ante-bellum enrollment.
1918-19 will be 35 per cent of ante-bellum enrollment.
1919-20 will be 16 per cent of ante-bellum enrollment.

Patriotic Service Held Somewhere In The West

A TRUE AND BEUTIFULLY TOLD STORY FULL OF HUMAN INTEREST

We are indebted to an officer in the United States Army Medical Corps for the following true story, taken from a medical journal:

'Twas a brilliant winter Sunday, following the late heavy snowfall, in a Western city, where a friend and I were travel-bound over the week's end. The thermometer outside was several degrees below zero, and all the morning we hugged the comfortable hotel lobby. The Church bulletin board, hanging on the office wall, announced a special afternoon service at the Episcopal Cathedral, with a patriotic sermon by the Bishop; and, as we were both keen to see for ourselves to what pitch the patriotism of the West was keyed, we braved the cold and went to church.

We walked through huge embankments of piled up snow, which had not yet had time to become soiled, and was sparkling white in the afternoon sun. When we reached the cathedral the service had already begun; the people were kneeling at the general confession. Inside, there was no dazzling white light, but soft purple twilight that filtered in through the stained glass windows. The building was filled to its capacity; the sort of well-bred, genteel audience that one is accustomed to see in an Episcopal church, with a fair sprinkling of soldiers in uniform, and a full vested choir. A Service Flag hung over the chancel.

The officiating clergyman read the shortened evensong service, and over it all rested the atmosphere of quiet decorum and dignity, that is also characteristic of the Episcopal ritual. In the pause before the hymn preceding the sermon, the Bishop himself—an old man, I should say about seventy-five, with white hair, but a still vigorous body, and a strong, alert face—came to the front of the chancel, and said that he wished to read a letter which had been written fifty-four years ago, by this Church, to the boys who had gone out from its walls to the Civil War. I learned afterwards that the old Bishop himself had been one of the boys.

It was just such a letter as a Church might write all over the country to the boys at Camp Grant, and Camp Wheeler, and the rest of the camps. You know the kind of things that it said. The Church was proud of its soldier boys, and would think of them, and pray for them, and cherish them, and stand loyally behind them; and if any of them should fall in battle for the cause, their names and stories would be emblazoned forever on the tablets of the Church and in the deepest hearts of those for whom they had died; and so forth, and so forth. It was well written, and every line had a thrill and a heart-throb in it, without being in the least mawkish. Before the old Bishop got through, I, for my part, had swallowed hard on my throat more than once; and, while there was no outward sign of effect upon the well-behaved congregation, I can hardly doubt that the letter had stirred something underneath their calm exterior.

According to the service bulletin board, hanging just outside the chancel, the next number should have been the singing of hymn No. 561; but the organist evidently had caught the inspiration of the old Bishop's reading, for he broke immediately into the Battle Hymn of the Republic. And, believe me, he **played** it! You could hear the trumpets sounding, and you knew that they would never call retreat; you could feel the evening dews and damps on Flanders' field; and when he came to the last verse (for he played every verse, and there was no need for words), you could see the summer wind sweeping across the lilies—don't tell me that you can't see wind, because that's exactly what I did do.

From the Battle Hymn of the Republic he swng, without a pause, into "Illinois", then "Fair Wisconsin", then "Maryland", finishing up the galaxy of state songs with dear, quaint old "Dixie Land"—and, believe me again, a man has to be an artist to play "Dixie" on a pipe organ in an Episcopal Cathedral. Never have I seen such a succession of emotions pass across an audience. First they were stunned; then aghast; then, I think, a little scared. But he got them at last by the most consummate piece of patriotic art that I have yet seen achieved. Throwing his organ wide open, he began to thunder out "America", and brought the congregation to their feet.

My country, 'tis of thee
Sweet land of liberty,
Of thee I sing.

Then a sudden and complete stop; and, with his hands on the choir manual, sweet, soft, far away, the antiphon of "America", so that it seemed to be just a continuation of it, he played—

Home! home! sweet, sweet home,
There's no place like home;
There's no place like home.

Right in front of me, I saw a young giant of a soldier put his arm around his mother's waist and shamelessly sqeeze her up to his side; further than that I could not see, for I confess that my eyes were not in condition to see further.

One more **coup-de-maitre** the wizard had in store; throwing on again the full power of his organ, he repeated the refrain of "Home, Sweet Home", but this time, oh, this time he did not play alone. Every man, woman and child in the great cathedral that could make any sort of a noise with his throat helped to swell the tremendous chorus.

When the last notes had died away, the old Bishop came quickly to the front of the chancel.

"I do not think," he said, simply, that it will be necessary for me, now, to preach a sermon." Up went his apostolic hand, "Now unto Him that is able", and so forth. And we were dismissed.

As the choir filed out of their seats, not even singing a recessional, I caught a glimpse of the organist, on his organ stool, and I saw that he was quite a young fellow, a typical Western American, clean-cut, wholesome, alert. Then my friend and I found ourselves outside again, in the cold sunshine, dazzled by something else besides the white snow.

We talked long about that patriotic service after we got back to the hotel. We agreed that such an inspiring affair undoubtedly would result in many enlistments. At last we asked, both of us together, a question that had troubled us both a little:

"How is it that this man, who can inspire such fire of patriotism in everybody else—he is a young man—how is it he does not enlist himself?"

The question had hardly letf our lips when the organist himself came in at the hotel door. He limped across the lobby with the help of a cane; one of his legs was fully four inches shorter than the other, and horribly twisted.

"War To Bring Reconstruction To The Church"

Bishop Charles P. Anderson of the Protestant Episcopal Church, in a Lenten address, answered the critics who say the Church is a failure, and forecast that the war would bring reconstruction to the Church as well as to the political world.

"I am trying to create in the minds of people in my generation an attitude of mental expectancy for the things that are going to happen," he said. "The whole world cannot be in revolution and the Church escape. It can't remain static. I am not afraid of some revolution in the religious world. I welcome it. I have got such confidence in the ultimate triumph of Christ and the Church that I am not fearful as to what a revolution might do in the Christian world today.

"Anything that will give us confidence, anything that will make us break away from our stereotyped habits and our stale customs, anything that will give us a fresh grip on God's purpose in these pregnant days through which we are passing, we ought to welcome.

"I am speaking as a conservative Bishop of a conservative Church, whose membership are the most conservative people in the world. They are so conservative that sometimes they block progress."

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXV.

THE PARSON'S MAIL BOX

The few books on Pastoral Care that I have read have much in common. They all deal with the phases of work and worship which would occur to any writer as of first importance. Conspicuously have they in common certain omissions; neglects of subjects which ought to be treated with care. Having loaded up the parson with responsibilities that would require the services of a corporation if all were to be met, the writers have, no doubt, hesitated to add another straw. They do not treat of the Parson's Mail Box.

Here it comes, twice or three times a day, a budget of grist for his mental mill. Magazines, papers, advertisements, notices and letters in a bunch. Every day has its surprise in the mail, its satisfactions and its disappointments. It cannot be claimed that the parson's mail differs substantially from the mail of many another man of affairs, in most particulars, but it has some difficulties and angles all its own.

The parson has his share of get-rich-quick proposals, some of them very alluring until a venture into the uncharted seas of investment has made him so ill that forever after he determines to remain landlocked. Some of the letters are very subtle. I once had a letter addressed to a New York hotel where I had registered. It was as follows:

———Broadway.

Dear Friend:

I am delighted to know that you are in New York and I should have seen you yesterday except that I have been out of town. If you remain long enough I shall endeavor to run in and we can take in the theater. I have been much interested in my new venture out on Long Island. A friend of mine is about to open an allotment and has let me in on the ground floor. It is a beautiful location overlooking the Sound. He sold me a lot at an unheard of price so that he might make a start with general sales. There is a lot adjoining mine on which I have taken an option. Could you not run out and see it? I am willing to release my option if you would like to buy it and in two months you could sell and make a tidy sum. Come out Thursday to the ten o'clock—and get off at—etc., etc.

Your friend,
HARRY BROWN.

I read this letter several times before I realized what it was, a scheme to sell me a lot. I had no friend named Harry Brown. I didn't like to hurt his feelings, however, and following the injunction of a Bishop who declared in his book on pastoral care that a letter ought to be answered the day it is received, I wrote as follows, to my unknown benefactor:

Dear Harry:

It was very good of you to remember me and to write to me. I had returned home before your letter reached me, otherwise I would have been delighted to have you take me to the theater.

Do you remember having a conversation with me in which you promised me ten dollars when we redecorated our church? We are about to begin the work and if you are of the same mind you may send me ten dollars.

Cordially yours,

Harry, not having read that book on pastoral care, did not answer my letter. I often wonder whether any parson bought that lot.

The mail box brings in countless appeals for money. I sometimes think that everyone believes the parson is the executive head of a big collection agency. The appealers ought to get together and work different sides of the street. In one day I received from three different general commissions or officers of my own church, appeals to make a canvass of my people and to get money for three separate purposes. Inasmuch as my appeal from the chancel does not reach all the people, I determined that the only way was to make a house to house canvass. But three appeals? Could I bunch them. At last an idea occurred to me. I would go to the front door, my normal self, and get something for No. 1; then I would put on a false mustache and a pair of green glasses and go to the side door and soon have No. 2 cared for; and then, having the inmates in a spirit of giving, I would put on a set of false whiskers, change my hat, and, looking like a Syrian bishop, would go to the back door. By the time I got this all arranged the next mail came in. It brought two more appeals. No house in my parish had five doors. My scheme crashed to the ground. But one way was left, a mask, a jimmy, an entrance through a window in the dead of night.

You always have the stimulating pleasure of a race with the mail. Sometimes you are ahead and a sermon gets a little chance. Then the mail is ahead, and you must put on more steam. If you go away for a day or two the mail seems to know it and gets out of sight of land.

Many letters cannot be answered off hand. They sometimes require that one give much time to gathering the necessary information for the return letter. Or a letter asks you to look up a certain person, get him a job, introduce him to your friends, see that he has a good place to live, watch out that he doesn't drink coffee at night, and goes to church regularly. That takes time. Such a letter must go a couple of days before the answer is ready.

Your letters fall into two classes:

First—Letters you like to receive—
(a) From your family and friends.
(b) Letters from former parishioners.
(c) Letters from your Bishop.
(d) Letters from those at school.
(e) Letters with checks.
(f) Letters that you may answer next week.

Second—Letters you do not like to receive—
(a) Bills.
(b) Appeals.
(c) Letters with kicks.
(d) Letters with tickets.
(e) Letters you must answer today.

Here comes the mail, and I must stop.

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MISSIONARY NEWS

(The following letter to the Junior Auxiliary is taken from the Church Messenger of the Diocese of Southern Ohio.)

January 5, 1918.

Dear Juniors:

I don't feel a particle like studying Japanese, so I have put down my book and am going to have a good time instead. Our servant, O Aya san, has just announced some foreign visitors I am pretending, and when I go out to call them in I find there are a lot of Bethany Home faces, and my heart nearly stops for joy; this is not an exaggeration, I assure you. When I am through laughing and crying and hugging you all (I can't even count you, you are so many), we all start off to see St. Agnes' School. Your heads are nearly twisted off going down Muromachi. The streets are about as wide as Bethany Home cloister, so you can see both sides at once if you only turn your head fast enough. The houses are so low you can easily touch the eaves of the roof, and the stores have no fronts at all. Inside are glass show cases or jars of tea (like Ali Baba and the forty thieves' jars) or wooden clogs or paper or groceries all spread out in plain sight like a part of the street. Although it is so cold now that there is snow on the ground, the storekeepers are still in their open stores, sitting on their feet to keep them warm, and spreading their hands over a box of ashes and burning charcoal to thaw them out. The carts that pass us are usually pulled by a man or some of them by quite small boys. They are very long low carts on two wheels. Some heavy loads are pulled by big oxen. We have to watch out or a bicycle will run into us. Every one is so busy staring at us that they aren't looking out. Some children playing on the street salute with their hand to their head and say, "Shikkei," but most of them say "Ijinsan" and nudge each other. Ijinsan means barbarian, so it's not very flattering; more polite people say "Seyojin," Western Ocean People." It is New Year's time, so the little girls are all dressed up on their long-sleeved silk kimonos, with a pink face—wash all over their poor little faces and red stuff on their lips, etc.—they think they are beautiful indeed, but they aren't nearly so attractive as usual. They are all playing battledore and shuttle cock because this is New Year's time and that is the proper time to play that game—and the Japanese love to do the proper thing. The boys are flying kites, as this is also a New Year's game. But, of course, they all stop to gaze at us—we are much more interesting. Even the boys and girls who have babies tied on their backs turn so the baby can have a treat and see the "Ijinsan."

Some of the houses aren't stores, but homes. At every entrance there are little pine trees now, one on each side, because this is New Year's time. Over the gate, too, are fringes of straw and strips of paper and an orange in the middle. A very elegant place will have a lobster up, too, or three or four oranges. We can't see into the houses because the front is all barred almost as closely as our shutters. But sometimes we hear a "koto" played by some one inside. A koto lies on the floor like a long piano keyboard detached from the piano, but instead of keys it has strings that you pluck at just about as you please, and provided you look dreamy enough and keep on long enough every one will say how well you play the koto. It sounds rather nicely in little snatches—not unlike tuning up at symphony concert, though.

Bye and bye we pass two queer looking men. They have waste paper baskets turned over their heads with a slit in them for their mouth, and are playing on sweet bamboo flutes. It is really nice music. They are standing in front of some one's door playing, and pretty soon they will come out and give them some money. It isn't that they are poor, though. I think it wins merit for them as a religious act, but I am not very sure. One often sees them. You hear a funny, rattling, thumping noise, now, don't you? That is a loom being worked. It is put so near the ground inside this house that the man who works it has to dig himself a hole to sit in. He is making a gold brocade obi that will cost 100 yen or more (that is about $50). It is about a yard wide and so long that when it is hung in a show case it reaches from the floor to the ceiling and down to the floor again. Yet all this gets wrapped around the Japanese woman's waist, and it is so stiff you can hardly fold it. But this is an obi for dress-up occasions. They are usually just as long, but of less handsome stuff.

We must hurry on, past bean stores and cake stores until we come to "Lower selling street." Almost at the corner of this street and "Crow Street" we come to St. Agnes' gate; the church is on the corner and the school is just back. Over the gate are two Japanese flags crossed, because this is a holiday. The school looks quiet and sleepy as we come in. The Japanese call it the "Peace Girls' School"; and it is only we foreigner teachers who call it "St. Agnes'." We won't go in the front door, it is seldom used. The yard looks pretty bare and grassless, doesn't it; but this is a nice log swing that the girls love to swing on. On the right, as we go around to the side door of the school, we pass the door of the dormitory. It is built around a court, and one gets such an attractive glimpse of the court framed by the entrance that I know you stop to exclaim. Shall we go in and see the dormitory first? You will have to take off your shoes because this is a Japanese house and every one sits on the floor. It is pretty chilly in stocking feet as we go along the shiny boarded hall, but it will be nice in the rooms because they are covered with a thick matting padded inside with straw. The dining room has little tables in it and benches for the girls—this is supposed to be very fine; in most dining rooms one has to sit on the floor just the same as everywhere else. This is the bath-room next to it. It is a huge tub, isn't it, and the water is heated after the tuo is filled. When it is emptied all you have to do is pull out the wooden plug and flood the bathroom floor—it is all cement, and the drains run right out in the garden; but be sure the fire is out before you let out the water or you will set fire to the wooden tub. Of course, every one goes into this bath in turn, and you are lucky if you are first. The kitchen comes next. The Japanese call it the "Great place." We walk into it and we find we have walked on the table, as it were. The cook is standing on the mud floor three feet lower and doing her work on our floor. When she peels potatoes she lets the scraps fall on the floor, or if she wants to empty her pan of water that goes on the floor, too. A floor that has no mat on it is of no account to a Japanese. The stove is made of baked mud and has three holes with great iron pots in them. These are filled with rice and nothing else gets cooked in them. Perhaps you would just as lief go away, as she is cutting up "daikow," and the smell is dreadful. It is a big radish (white, though), as long—well, about a foot long or sometimes as big and round as a muskmellon. The Japanese pickle it in "sake" and eat it with rice; they love it, but it smells like rotting things. I couldn't bear it at first, but I like it now myself.

Let's go upstairs. They are fearful little stairs, aren't they?. Japanese stairs are always like this. We will pass along the hall and look in at the girls' room. The hall is really the balcony all around the edge of the house, and the rooms are in the middle. This is a bedroom. Yes, there are no beds—nothing but mats. At night they pull great quilts, three or four inches thick, out of the cupboards between the rooms and spread them on the floor. Then they sleep between these. No, there aren't any sheets. Sometimes they put a hugh towel over the middle of the futon and stitch a piece of white cloth over the top edge that rubs against your face. That piece of wood is the pillow. It has a little ruffled piece of white stretched over it to make it clean, too. Over by the veranda is the girls' desk—it looks like a doll's table, but as she sits on the floor it is high enough. That's all the furniture she needs. We will go down the front stairs and get our shoes where we left them at the front door. Now we will go to the school proper. The brick-covered court is the girls' entrance. Here is where they leave their parasols in summer—they all have one in place of a hat. Those shelves are where they leave their wooden clogs and put on straw zori or sandals for the house. This little shed is a tiny store. They sell pencils and ink and notebooks and writing paper and even hairpins and ties for their kimono fronts here. If it wasn't holiday time you would see more girls. Let us pretend it is school time. This little gentle-faced man is the school clerk. He looks better in Japanese clothes, but in school men must wear foreign men's clothes, and he feels very queer in them. He is selling the things. This woman is my teacher. She speaks English very well, so you needn't be afraid of her. She is buying a pair of ties for a present for a friend—and, yes, she is taking a bottle of hair-oil for her younger sister, because she is sure she needs it. Here is her sister coming now. She has a round face like the moon, and is always smiling and agreeable. She is in the fourth year, so she is very old and important. In the school house there is a teachers' room on our right. Here the teachers are all gathered together around a fire box warming their hands and gossiping. I always wish the bell would ring for class, because I can't understand what they say, and the room is so cold. The class rooms are just as cold, though. Sometimes they light a stove, but they never put on more coal, so it goes out soon. There are five class rooms—one for each year—and the girls stay in their rooms while the teachers circulate. In the hall is a bulletin board. The girls are always looking at it, but as it is all in Chinese characters I don't get much information from it. All the girls bow as soon as you catch their eye. I try not to catch it, so as to save them the trouble, but somehow they always do it, anyway. When they bow, they go down from the hips and their back is as flat as a table. (They only put their face to the floor in a Japanese house where every one is sitting on the floor.) They never speak when they bow, and it is very solemn and gloomy, so I hate it. I feel like the queen in "Alice in Wonderland" when the cards all fell on their faces, and they couldn't tell who they were, because their backs were all alike. Upstairs are nine class rooms. One of them is a sewing room. It has mats on the floor, and the girls sit on their feet and sew there all day. Some girls take very little but sewing, and all are required to do one hour a day. Across from the sewing room is an assembly hall. It's about as big as your dining room without the school rooms or the platform. The girls pack in, about 180, I guess, as close as they can sit on the floor, and that's pretty solidly packed. Along the walls are chairs for the teachers. They are always having ceremonies here—very long and dull affairs, even when you understand them. When we go downstairs, Mr. Hayakawa ("Swift River"), our principal, comes out of his room and begs us all to have lunch with the teachers. Will you try some Japanese food? The food is Japanese, but we sit at tables and have chairs in foreign fashion. In front of every one is a square tower of blue china dishes fitting into each other. In the top one is some lovely watermelon—red-looking stuff—that is raw fish. In the next is broiled fish and turnips, and in the bottom dish (much deeper than the others) is rice. Beside your box is a pair of wooden chop-sticks and two bananas. Now that every one has refused the honorable seats, we will have the blessing and sit down. The Japanese love raw fish, so we hand ours over, but the rest is very good. They are passing "daikow" in that bowl. I guess you won't like it, because it smells so, but is nice and salty with the rice. You see, the rice has no salt in it. The Japanese eat very fast, and don't talk much while they eat. They are all through, and I've only eaten half my rice. Now they bring around tea, and then we will go. No, there is still more. As a special treat, there is a box of cakes for every one. The cakes are big, lumpy things, filled with bean paste, and in symbolic forms. They think they are beautiful and delicious, but we think they are abominable in every way. Now we can really go. We bow to Mr. Hayakawa and thank him and go out. I know you are tired out, so I will not press you to stay any longer. But I hope you will come again. Please, some of you, come and stay for good.

With love and a happy New Year to you all, from

MARY MATTHEWS.

Bishop Kills Snake That Bit Rev. Soper

Bishop Mann of Southern Florida reports in his journal an exciting experience which he had four miles south of Cocoanut Grove, Fla., where he had driven with the Rev. B. W. Soper and entered the woods for epiphytic orchids.

"We found plenty, and started back to our car laden with good plants. But we met a little party of three young women and some children who were picnicking nearby. They asked us to guide them to the orchids, and we took two of the ladies into the jungle. While I was pointing out a tree with several clusters on it, I heard Mr. Soper, who was about eight feet distant, exclaim, "Look out for the snake!" Glancing down I saw a large diamond-back rattlesnake, coiled, with his tongue darting and his rattles whirring. Luckily, there was an admirable stick close by, which I picked up and killed the snake. Then I discovered that Mr. Soper had been bitten just above the ankle. I made a tourniquet with my handkerchief and a stick, and then slashed the bitten place with my knife so as to cause a great flow of blood. Then one of the girls, who had had training as a nurse, said, "We must suck the poisoned blood out." And those two did it. It was a very brave deed, and I record their names with profound respect and gratitude,—Miss Mary Robertson and Miss Frances Holstein. I believe it was their promptness and courage which saved the life of my dear friend.

We then got him into the car and drove into town at top speed. We found Dr. Cleveland at home. He said what had been done was exactly right,—except that we had no permanganate of potash. He put that in, and then Mr. Soper was taken to the Rectory.

And I must add that through it all Mr. Soper's behavior was perfect. He was absolutely calm and self-possessed, recognizing that we were doing what we could and that the issue was with God. No man could possibly have displayed a braver serenity. The venom did not get above the tourniquet, but Mr. Soper will have a bad foot for awhile."

The Bishop revisited the scene of the event, and found the body of the snake. He measured 5 feet in length and 8 inches in circumference.

The Church Engaged In A World War

Bishop Lawrence of Massachusetts, in a pastoral letter to the boys and girls of his diocese, bearing upon their mite box Easter offering, reminded them that our nation is in the world war "because we believe we can help win things which will be for the good not only of ourselves, but of the whole world. Did you know that the Church is engaged in a world war, too, which has been going on ever since our Lord began it in Palestine—a war against some of the very evils that brought this other war to pass—against ignorance and selfishness and false pride? Wherever these things are, **the Church is bound to fight them to the death;** and is doing so, not only at home, but in Alaska, and Mexico, Africa and China, and wherever her missionaries are at work.

"Every one of you, when you were baptized, was enlisted as a fighter in this warfare, and those who had brought you to baptism prayed that you would **continue Christ's faithful soldier unto your life's end.** Never before has the Church had such a sure prospect of victory as she would have today if all the members of her army would get together and do their full part.

Your own special part just now is, of course, to **be trained for service,** and **to back up those who are at the front** all over the world."

OUR CHILDREN'S CORNER

THE BIRTH OF THE WATER LILY

(Founded on an Indian legend)

From the skies, just at twilight, a pale star looked longingly down upon the beautiful green earth. All about this star its brothers and sisters were bright and happy, and in bands played together upon the great shining plain in which they lived. But this one star was sad and sorrowful. It turned away from the soft light of the moon when she walked forth across the sky, and hid its face when the sun, the bright heart of the day, flung wide gates open for the beautiful, smiling dawn-maidens. Under the light of the young moon or the bright shining of the sun, the lovely earth seemed fairer than all besides. The still green meadows, the cool waving forests, and the blue rivers, far more attractive than the star-lodges set in the sky.

Every night, at twilight, the star saw its image reflected in the quiet lake, set around with green rushes and great forest trees. And it looked with envy upon the trout and the sly pickerel, leaping and flashing in the moonlight, the frog calling among the reeds and rushes, and the bright lightning bug flitting through the darkness above the murmuring waters. Every night the loon called to the echo hiding upon the shore, and the whippoorwill answered clear and sweet in the distance. The wild geese made their lazy flight across the quiet surface of the lake. The bob-white piped from the thicket, and the owl hooted afar in the lonely forest.

All through the long months the star looked down upon the fair lake, whose waves were softly splashing and telling of all happy things. It saw the sweet blossoms in the bright month of flowers (May); saw the gentle fawns in the month of deer (July) come trooping down to drink of the cool water of the lake. Now, in the gray month of the beaver (November), the star had grown more and more pale, breathing its life away in sighs and longing.

Then the great Master of Life, holder of the heavens, saw with pity, and because of His love, which keeps all things within the circle of His arms, gave the star its wish. Slowly through the twilight, when Gush Kewan, the darkness, and Weeng, the gentle spirit of sleep, hovered in the air, the star came drifting downward, floating, drifting, falling from the far plains of heaven, the fair land of love.

Then a hunter named the Dreamer, the one who saw where there was nothing, looking up to the sky, saw the star falling swiftly through the darkness, with all its paleness gone, flashed red across the sky. He thought it was a meteor. Then he turned to look in wonder as the star fell downward, until it rested at length upon the bosom of the sleeping lake. And then, wonder of all, it straightway blossomed forth a living flower, with slowly unfolding petals and heart of gold, lying rocked in rest and peace upon the softly whispering water. Thus was born the beautiful O-kun-dun-moge, the water lily.

A Recruit In The Peking Language School

A missionary's first year in China is almost invariably spent in constantly studying a baffling language. Its delicate shadings and sounds and complicated inflections put a heavy strain upon the ear and upon one's vocal cords. The written language is really a picture language, since there is no alphabet, and every character stands for an idea. This makes it largely a matter of memory.

One of the recruits in the Hankow Mission, who went to the Hankow District last summer, and is now studying in Peking, writes:

"The methods used in these language schools are wonderful. Even my dull brain can grasp a few Chinese sentences already.

"Our language study begins at 8:45 a. m., and lasts until 3:30 p. m., with an hour for noon recess. We alternate from class to private teacher all day. The first period, we are given the new words for the day, during which time our teachers sit in the back of the room busily taking notes. Then we disperse either into small class groups or into our private studies, where this new work is repeated until we understand it, and are able to construct sentences on it.

"Not a word of English is used, so if we don't understand the meaning of the word in one use, it is tried in another, and sometimes we may spend two days trying to get one word. We are not permitted to take notes nor consult with others in class about the words, and the first three months we are not permitted to use a text book of any kind, nor to know any characters. The object is to get us to speak as early as possible, and it is wonderful how soon we do speak.

"We also have a splendid course in phonetics during the first term, which helps us in learning how to get correct Chinese sounds. I am glad I did not spend any time in studying this subject last year, because this one has given me more help than I could possibly have had in New York. We have the Chinese with us to test the conclusions drawn, which we would not have found in America.

We are supposed to gain a vocabulary of 1,000 words by June, which will be a splendid beginning.

"The Anglicans are doing such splendid work in Peking, under adverse circumstances at present on account of the war.

"We are constantly reminded of descriptions in the Bible here in Peking. Camels and donkeys are the usual beasts of burden, next to man. Then the water carriers, and trades carried on in the streets, are decidedly Eastern. We are not near enough the coast to become foreignized here, so it is a delightful Chinese city. The legations are here, but no concessions, so the majority of the foreigners are missionaries or in the employ of some government."

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AN OLD EVENT—MODERNIZED

The Christian Ministry Needs the Warmth Of Live Coals Of Christian Idealism

By Carroll Lund Bates

"The servants made a fire, for it was cold."

It was night, and such a night as Simon Peter had never seen. The sky was probably overcast, because the arresting party, led by Judas, had to carry torches, though it was the time of the full moon. Every calamity seemed to have been let loose at once, and to have settled over the head of Peter, as when Aeolus let all the storm winds loose at the same time to overwhelm Aeneas and his fellow Trojans. It was particularly hard on Peter, for he was a practical man, who had become an idealist when, the utterance of a single sentence, he had pinned his faith on Jesus Christ as a Spirit (Divine force) direct from God.

It looked to Peter, on this dark night, as if it was all over with his idealism. The man whom he had fastened his faith upon was at the mercy of His enemies. That walk from Gethsemane to the house of Caiaphas must have been much as if an American soldier should march with the last batch of prisoners after Germany had wiped idealism from the face of the earth. Pandemonium reigned that night. God and right and Jesus and truth had been overthrown.

So Peter sat and warmed himself. I am glad that he did. I am grateful to the servants of the high priest that they had made a fire. The night was cold. It was enough that Peter's heart was broken, that his soul was shaken and his reason almost dethroned. It is a comfort to think that he could warm his body at least.

Herein Peter had the advantage of the clergy of the present day. It is night again. It is dark enough, God knows! It is also cold. For several generations the frost of materialism has been freezing the air. Influences have been at work to chill the Bible and the Church. Having its headquarters in Germany, rationalism has coolly informed us that there is no place left in Bible or Church for the least degree of spiritism. The modern Simon Peter has endured all this as courageously as best he might.

The clergy of today have not only had their courage assailed by the current tendency toward materialism, but they have been tried in other ways. They have been well-nigh starved. The "crumbs that fell from the rich man's table" would look like a feast to some of them.

Even this is not all. Christianity has been divided and sud-divided. The problem of the clergyman of today is how to keep heart in face of the fact that in a town of five thousand people his own house of prayer is confronted by five or six others, who, by the ruthlessness of the competitive system, are forced to be eager to fill their own sanctuaries and empty his.

And now the climax arrives. Out of dark obscurity materialism emerges into the open, a great piece of heartlessly efficient enginery, and the Master Himself is captured. It is the old story. Again God makes no resistance. Again materialism buffets the ideal. Again they spit upon Him and mock Him.

And, as if all this were not enough, Peter's colleagues of today gather around Peter and mock him and insult him for his discouragement. The limit has been reached. It is about time some one spoke for Peter. I wish some one would make a fire in the kitchen and let Peter warm himself. I wish they would take note that, on the whole, Simon Peter of today is one of the worst tried men of the era, and to some extent the least appreciated.

In any criticisms of the Christian ministry as to their attitude in the present holocaust, it must be borne in mind that this trial is, in a way, more severe upon them than upon any other class. It is a hard thing for almost any one to see the great idealist, Jesus, blindfolded and buffetted by this gross recrudescence of paganism; but it is an especially hard thing for the Christian ministry. They must rise up from under it all with a continuously smiling face. They must confront empty coal bins and depleted larders, and stand before auditors who are themselves discouraged, and preach the great encouragement.

It should be noted that the Christian ministry have measured up to this hardest test that has ever been put upon them. Not only have there been casual instances here and there of voices that have spoken with no uncertain sound for the eternal principles of truth, and right, and justice, but the number of those so speaking has been legion; and the number of those who have endured secret persecution for their fidelity to the ideal through these troublous times has been more than the average man has any idea of.

In making comparisons between the war work of such organizations as the Y. M. C. A. or the Red Cross and the Christian ministry, it must be remembered that the work of these, while analogous, is not the same.

The blacksmith has his fire, and in his fire he beats his iron. Both the fire and the iron are necessary, or the shoe cannot be made. So, if one expects that the Y. M. C. A. and the Christian ministry will do an identical work, the statistics will disappoint him. The statistics of the Christian ministry are the Y. M. C. A. and the Red Cross themselves. Out of the fire of the Christian faith, which the ministry, with more or less fidelity, have been stoking, both of these wonderfully efficient organizations have sprung. Moreover, if the Christian ministry should stop its work today, in a few years all such organizations would cease to be.

Peter sat and warmed himself. The servants had made a fire, for it was cold. These are almost intolerable times. They are especially so for us Americans, for even the coldest among us has some idealism in his veins. Haven't we got something more important to do than to discourage or to criticise one another? If it was cold on the night when Jesus was betrayed, it is unspeakably colder at this present hour.

It is time that we gathered around the fire together. It is high time for us all to acknowledge that we need and value the fire's warmth. What is the one thing that has heat in it against the need of these chilly days? Is it not the fire of the Christian faith?

Let us remember that it is the heat of that fire that has saved civilization from the frost at many a critical period. In the cold night of the Fifteenth Century, Luther took a brand from this fire, and the Reformation era brought us letters, invention, schools, democracy. In our own chill days of the Civil War, Lincoln found heat for us in Christianity's idealism, and brought us emancipation and union. Today it is the fire of Christianity that is bringing us what little warmth we get. It is neither Mr. H. G. Wells nor Donald Hanley, nor Raemaker, primarily, who have formed the ideals and the righteous determinative purpose of today. Grant that these have helped, but by what and whom have they themselves been helped? By the Christian faith. By the fact that there has been kept burning on the Church's Altars, however feebly, some live coals of a living faith.

Let it be understood at once that, though each idealist in America may need a practicalist at his elbow constantly to show him how to make his dreams come true, yet if each practicalist does not have a fellow idealist at his side, there will soon be no longer any dreams to bring to accomplishment, no far off Divine event toward which to press.

The contention that the Christian ministry has not done all that it should to keep the fire of idealism going may be admitted; but from the fact that the fire is going at all, it must be allowed that they have been doing much, and that in the face of awful odds.

The world leader is, at the present, Woodrow Wilson, himself the son of a Presbyterian clergyman. He is the world leader because he is a Christian idealist, and because the world instinctively realizes that at this time idealism is threatened, and that without idealism the world would become little better than a pig-stye. He is the world leader because we realize that whatsoever vestige of idealism we are going to preserve, we are going to be solely and absolutely dependent upon Christianity for.

Of course, one trouble with Christinaity and with the Christian ministry is that Christianity is divided. Let it be immediately allowed that this does deplete the efficiency of the Christian ministry.

Peter, on that awful night, when he warmed himself at what the text assures us was a "fire of coals", had at least the comfort of a brazier in which a number of lumps of coal were collected together.

The ministry of today has not that meager comfort. The coals are not together in a single fireplace. The case is as if the New Testament Peter had had to go all around the room warming himself at individual glowing coals.

It is this circumstance of the division of the coals that makes it so especially hard for the modern Peter, or Christian minister, to get the little comfort, either physical or spiritual, that he does. And it is also this lamentable circumstance of the scattered coals of Christianity that makes it take so long for the fire, that has really been lighted by God, to warm the world and furnish it with the ideals that humanity requires, if life is to even remain as decent as it has so far become.

It seems to the writer, therefore, that it is high time to cease discouraging the Christian ministry, who, whereinsoever they fail, are yet the chief spokesmen for the world's one hope.

It seems as if it were no time for complaints or the multiplying of discouragements, but a time for mutual encouragement and appreciation.

Let us remember that it is because German rationalism has chilled, in some degree, the world's idealism that these days are as chilly and dark as they are. Let us second all such laudable attempts as that lately made by the open letter of the eighty-two prominent Christian clergy of diverse denominations in behalf of Christian unity. Let us make all honest and unselfish and even sacrificial effort to gather the scattered coals of Christianity into a single brazier.

And then, for God's sake, let us warm ourselves, for these days are cold. These days are cold, with a bleak wind blowing from across the sea from a Teutonic quarter. They are cold with the negations of Bernardhi, Nietzsche and the others. They are cold with indifference and carelessness in our own America. They are cold with the non-appreciation of the very ones, Americans, who should have most appreciated Christianity. They are cold and dark, because the Christ Himself, whom in our secret hearts we all depend on, is again buffetted and scorned.

Let us be thankful to the "servants" (and servants in the Latin form means simply ministers), let us be thankful to Christ's servants that, under threatening and so hard conditions, they have at least kept a fire burning in the kitchen of this great palace of a world, where our Lord is again misused and insulted, and that the fire will, if we will use it, keep us warm.

The Rev. Everett W. Couper closed his ministry in Christ Church, Alameda, Cal., on Easter Day, and left on the following Friday with his family for Duluth, Minn., to take up his new work as Dean of Trinity Cathedral. A series of receptions were tendered Mr. and Mrs. Couper during Easter week by the several parish organizations of Christ Church before their departure.

Scandal

When scandal, the peddler, knocks at your door,
Do you hasten to let him in?
Do you take delight in his sordid store,
Eager to gaze on somebody's sin?
Do you purchase cheaply another's good name,
To show your neighbor tomorrow?
And idly peer at the tears of shame,
Rudely stripped from somebody's sorrow?
Are your fair fingers ready to grasp—
That which will stain them a crimson hue—
Just to hold the wretched past—
Of somebody that you thought was true?
Do you inwardly gloat as your searching eye—
Brings to view some cringing soul—
Is there joy for you in its burdened sigh,
As you mercilessly seek to gain control,
Of that which somebody tried to keep
Away from the public's critical eye,
Somebody fallen with the weak—
The victim of a scoundrel's lie!
Is it at your home the peddler tarries—
Do you know what he takes for his golden fee?
Whilst you busy yourself with the filth he carries.
He is robbing you of your purity.
He leaves you with his tarnished store—
Of somebody's secrets and pain,
And steals away through the open door
To sell your own fair name!

—Peter Livingston.

"Forward With God"

Good Friday was celebrated by the Germans with characteristic fervor and force. From the beginnings of the war mutilators or destroyers of the ecclesiastical monuments of medieval and Renaissance architecture, a happy fortune has given them their savage toy, the long range gun, a useful instrument in their old practices. More satisfactory than mere peppering of battered empty cathedrals, the distant organ of Deutschtum was able not only to smash ancient stained glass windows in a Paris church, but to wound or kill a considerable number of the congregation. Fifty-four women were slain, a "record" that makes beggarly the number of deaths due to individual Zeppelins and airplanes; and since the injured and slaughtered were mostly women and children, the performance naturally recalls, even if it exceeds, the good works of the assassins of the air.

One seems to see those pious, tender souls, seeking help and consolation while the fate of their country is being decided fifty odd miles away, turning heavenward for the peace denied on earth. Poor women, poor children! What were the last words they heard? At what point did the German missionary of terror break up that immemorial service?

Et milites quidem haec fecerunt. Stabant autem juxta crusem Jesu Mater ejus et soror Matris ejus Maria Cleophar, et Maria Magdalene.

Was it amid the murmur of these kind holy names, dear from infancy, that these women and children came to their death, et milites quidem haec fecerunt? Was it when the worshipers listened to the tale of that supreme agony:

Cum ergo accepissit Jesus acetum, dixit: "Consummatum est". Et inclinato capite traditit spiritum?

There they lie, sacrificed in the midst of that Sacrifice of the Mass, to the savage German tribes, "barbaras nationes", "gentes quae in sua veritate confidunt", whose trust is in Schrecklichkeit. A fine, hearty, "echt Deutsch" commeration of Good Friday!

One by one, in the Tenebrae of the nations, light after light goes out. Gloriously shall they be returned, the resurrection of freedom follow its crucifixion!—New York Times.

Attitude Of Christian Science Toward War

A good many Americans will be rather astonished by the utterances in a recent "Christian Science" pamphlet published by Roy Holland Seward, who quotes copiously from Mrs. Eddy to sustain his utterances.

He says: "By acquiescing with the methods of the carnal mind in an endeavor to end the war, one would make a concession to error, deviate from the metaphysical postulates of divine metaphysics, throw the weight of influence on the wrong or material side, and forfeit his spiritual power, thereby inviting defeat at the outset."

Here is his pharisaic estimate of the patriotic and humanitarian work now doing all over the land:

"The motive and purpose which prompt people to engage in Red Cross work, to enlist in the army and navy, to become farmers with a view of feeding and sustaining those who are fighting in the trenches, and to contribute, in other ways, toward the perpetuation of the war on a material basis, may be patriotic and humanitarian, but they are not spiritual, and being unspiritual they must be unscientific, and being unscientific they must be the outgrowth of material concepts, and not the outcome of the divine law and order."

And he warns his fellow Scientists that they should "beware that they are not misled today" and so "fall from their own steadfastness to principle." That is, they must not send wheat to the Belgians or knit comforters for the soldiers and sailors or make bandages for the hospital, or contribute money to the Red Cross.

We venture to think that such a disclosure of what "Christian Science" means—and it DOES mean this—will lessen the number of converts to it. We even venture to hope that such a disclosure will cause some of its present adherents to go back to the Christian Church which gives her benediction to the soldiers who fight for a righteous cause, and which enjoins upon all her children the performance of "the seven corporal works of mercy."—The Palm Branch.

Southern Virginia Notes

Roanoke

Christ Church was opened for its first service on Easter Day. Rt. Rev. D. B. Tucker, D. D., who, with the rector, Rev. Geo. Otis Mead, conducted the service, was unstinted in his praise of the beautiful, substantial, well appointed Church and Parish House. Both are built of blue sandstone, trimmed with white Indiana cut limestone. The Church is finished throughout in oak, which is stained a soft-toned gray. Pews, choir stalls and chancel furniture in oak to match. The vestibules, choir and sanctuary are laid with Scotch brown tile, with dark blue marble for border and steps. Hardwood floors, windows of Cathedral and Antique glass set in stone mullions. A handsome two-manuel organ of splendid volume and tone. The Parish House is of two stories, finished in clear pine. The first floor is for assembly, with class rooms forming a part of the assembly room. In connection is the library and secretaries' room. Upstairs is the primary department of three rooms, graduate department of three rooms, ladies' parlor, robing rooms for the choir, and a kitchen. Then a large attic over all, which is no necessary for a parish house.

The architect is Mr. Frederick M. Mann, 530 Metropolitan Bank Building, Minneapolis, Minn., who also directed the construction and finishing. The builders are Messrs. E. M. Herringdon & Bro., Roanoke contractors. The ground was broken on February 26, 1917, and by pushing hard, it was completed for the Easter services.

The choir of thirty-six voices, directed and trained by Mr. Gordon H. Baker, a vestryman of Christ Church, rendered the service magnificently. The Bishop preached an inspiring and hopeful sermon from St. John 2:19, "Destroy this Temple and in three days I will raise it up." After the sermon, the Bishop confirmed a class of thirty-two persons.

The total cost of the Church and Parish House is about $55,000. If we add to this the cost of the ground and the rectory, which is next to the parish house, the whole church property cost $70,000. It is to be noted that during the years of planning and building, Christ Church paid every assessment, paid in full or overpaid all apportionments and responded to all the appeals sent out by the Diocese and General Church. The Easter offering was $3,300. The Sunday School mite box offering was $400.

Rev. J. W. Cantey Johnson, who has not been well during the past month, has gone to Charleston and Rock Hill, S. C., to recuperate.

Hollins College

Rev. G. Otis Mead, who is the Church chaplain at Hollins, maintained a weekly service at that institution during Lent. Five of the students were confirmed.

Bishop Tucker had an interesting service and confirmation at Toano in James City County in "Old Hickory Neck Church," Blissland Parish, of which the Rev. E. R. Jones of Williamsburg, rector of Briton Parish, is the minister. This is the first Episcopal visitation this Church has ever hand. Built in colonial times, when we had no resident Bishop, the old Church fell into decay and disuse before Bishop Madison's time and it has been in ruins for over a hundred years. During the past year, Rev. Mr. Jones has effected a complete restoration of this old Church and the Bishop preached and confirmed—the first service of its kind since the foundation of Old Hickory Neck was laid one hundred and fifty years ago.

Reports at Easter came that Bishop Randolph was much improved. He had rallied from the long state of unconsciousness, was very weak and still critically ill.

Lexington Notes

Elected Secretary of Standing Committee

The Venerable F. B. Wentworth, Winchester, Ky., archdeacon for financial and educational work in this diocese and president of St. John's Collegiate and Industrial School, Corbin, Ky., has been unanimously elected by the standing committee of this diocese to membership in that body. The archdeacon was also elected secretary of that body, to fill the vacancy caused by the resignation of the Rev. J. M. Maxon, now of the diocese of Kentucky.

All communications intended for the secretary of the standing committee should be addressed to the Venerable F. B. Wentworth, Winchester, Ky., who succeeds the Rev. J. M. Maxon.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE VALEDICTORY OF ARCHBISHOP LANG AN APPEAL TO PATRIOTISM

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

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

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

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

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

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

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

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

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

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

"And it is because you realize, as you never could have realized before the solemnity of this war, that you will put that spirit into your response for the appeal for this Liberty Loan. You will not make it, I know, a matter of profit. You will feel that it is a matter of pride—pride that any of you can have the honor of giving any of your substance to a cause so great, and at this moment so desperately in peril.

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

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

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

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

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

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

Next day the Archbishop received the degree of LL. D., **honoris causa,** from Columbia University, and he afterwards addressed the Institute of Arts and Letters, with many students and members of the faculty present. It was probably the most beautiful and affecting of his various addresses. It is said that he has addressed fully 95,000 people in his brief American tour, and has made at least 85 formal speeches and sermons. As he closes, he seems as fresh and powerful as ever, and he returns to the mother land with the admiration and love of probably millions of new friends who heard or read his words.

SPECIAL MEETING OF HOUSE OF BISHOPS HELD IN NEW YORK CITY

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

Overtures to Unity

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

A New Bishop for the Philippines

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

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

The Visit of the Archbishop

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

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

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

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

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

A Ringing Declaration of Loyalty

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

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

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

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

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

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

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

RESIGNATION OF BISHOP JONES IS ACCEPTED BY HOUSE OF BISHOPS

A Delicate Matter Handled With Splendid Judgment

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

Overtopping in interest was the case of Bishop Jones of Utah, whose position regarding the war gave considerable offense to Churchmen and citizens in his District, and has been the cause of much acrimouious discussion in the public press. From the final resolutions adopted, and now published herewith, the Bishops seem to have had no difficulty in defining their own loyal position, nor do they appear to have the slightest desire to abridge the utterance of any conscientious convictions of any of their number, nor in any way to restrict the freedom of speech.

Bishop Touret of Western Colorado in Charge of Utah

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

Former Denver Rector In Charge At Amiens

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

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

St. Mark's Day, April 25

THE COLLECT

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

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

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

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

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

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

THE EPISTLE

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephes. iv:7.

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

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

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

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

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

THE GOSPEL

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

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

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

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

A Clergyman Cannot "Strike"

A special committee of laymen, appointed to make a survey of salaries and stipends of the clergy in the Diocese of Massachusetts, will present a printed report to the forthcoming Diocesan Convention on the 17th inst., which says: "In comparing the salaries of this diocese with those of other dioceses we are indeed fortunate, but when compared with those of other professions, and even of some artisans, the showing is quite unfavorable. Clergymen cannot strike as can laborers, but they have to pay increasing amounts for the necessities of life just the same. One purpose of this report is to bring forcibly to the attention of all laymen the absolute necessity of adequately compensating our ministers. It is unnecessary to detail all that we expect of them and the various demands made upon their daily lives, as this is well known. Also it should not be necessary to remind the laymen in the diocese that still a great many of our ministers are underpaid. It is our duty to see that all of our ministers are unfettered with the petty cares of life so that they may devote their whole time to spiritual leadership which is needed now more than ever before."

COMMENTS ON THE NEW LECTIONARY

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

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

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

The New Testament was selected for its bearing on the season, rather than as a correlative for the first lesson. It begins St. Paul's discussion of the resurrection. The latter part of the chapter (35-end) goes with the selection from Hosea, which forms the Old Testament alternate, and which, according to the apostle's interpretation, prophecies victory over death. The present writer would respectfully call attention to the value, in this world crisis, of the story of the captivity and return, as interpreted by the prophet. He saw in it an evidence of God's overruling providence on behalf of His Church and the Kingdom of God on earth, "righteousness, peace and joy in the Holy Spirit", and involving the duty of witnessing to God's reign. (See Isaiah 43:9-12). The resurrection of our Lord, which is the fulfillment of the return as viewed by Ezekiel (37:1-14), also leads to this duty of bearing witness. It was this idea, brought out also in this Epistle, that determined the selection of the evening lessons: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee," and "Let your light shine before men, that they may see your good works and glorify your Father who is in heaven".

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

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

THE SANCTUARY OF PRAYER

WAR-TIME PRAYERS

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

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

Let us pray for our soldiers and our sailors.

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

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

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

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

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

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

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

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Confirmation Instructions

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

XVI.

THE PSALTER

Catechism: Learn the 51st Psalm.

Prop. 1.

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

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

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

Prop. 2.

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

This is what is known as antiphonal singing.

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

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

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

Prop. 3.

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

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

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

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

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

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

Prop. 4.

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

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

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

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

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

TEXT

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

READINGS

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

Poems Worth Preserving

Selected by Pastor Suburbanus

FROM "ST. PAUL"

By Frederic W. H. Myers

Christ! I am Christ's! and let the name suffice you,
Ay, for me, too, He greatly hath sufficed:
Lo, with no winning words I would entice you;
Paul has no honor and no friend but Christ.

Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son,
Lone on the land and homeless on the water,
Pass I in patience till the work be done.

Yet not in solitude if Christ, anear me,
Waketh Him workers for the great employ;
Oh, not in solitude, if souls that hear me
Catch from my joyance the surprise of joy.

Hearts I have won of sister or of brother,
Quick on the earth or hidden in the sod;
Lo, every heart awaiteth me, another
Friend in the blameless family of God.

Let no man think that sudden, in a minute,
All is accomplished, and the work is done—
Though with thy earliest dawn thou shouldst begin it,
Scarce were it ended in thy setting sun.

* * * * * * *

Whoso hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny:
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I

* * * * * * *

Yea, through life, death, through sorrow and through sinning,
He shall suffice me, for He hath sufficed.
Christ is the end, for Christ was the beginning;
Christ the beginning, for the end is Christ.

The Witness—$1 a Year

The Epistle to the Ephesians

By B. W. Bonell

(A running commentary compiled from various sources for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXX

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

Meyer: **Above all**—in addition to all things.

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

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

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

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

Meyer: Only wavering faith is accessible to the devil.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Eadie: **For all the saints.** In praying for themselves they were uniformly to blend petitions for all the saints. The Christian cannot put on the armor of Christ without getting in sympathy with the brotherhood of saints.

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

Moule: **And for me.** The apostle wisely covets for his apostolic work the prayers of the obscurest militant believer.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Notes From Wyoming

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

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

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

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

"Easter Day, St. Michael's Mission,
"Wind River, Wyoming.

"My Dear Bishop:

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

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

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

Personal Mention

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

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

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

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

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

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

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

New Jersey Notes

Proposed Summer School for the Clergy

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

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

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

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

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

Ordination

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

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

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

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

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

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

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

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

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

Alaska Is Doing Its Bit To Win The War

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

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

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

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

The Board Of Missions

Meeting of the Executive Committee

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

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

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

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

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

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

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

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

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

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EDITORIAL

ON READING THE PSALTER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is all very nice for pacifists and socialists to theorize, but Russian pacifists and German socialists seem to have demonstrated that fine theories do not make birds of paradise. The human heart demands that those who offered little ones shall have a mill stone tied to their neck and that they shall be drowned in the bottom of the sea.

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

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

Former Church School Teacher Is Killed By Boche Shell In France

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

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

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

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

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

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

"Great Good Shepherd" Leads Us All

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

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

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

Must Be Able To Render Good Account After War

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

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

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

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

Boy Scout Troop Wins A Trophy

A new banner hangs in the parish hall of Christ Church, Chicago, says the Parish Messenger. "It is the championship trophy for the recent efficiency competition between all the Scout troops of the Woodlawn district and was won by our boys of Troop One. Of the 22 troops in the district, our troop secured the highest score in the all-round efficiency tests. Few realize the splendid service the Scouts are rendering the nation in this crisis. For example, Scout Raymond Guy of our troop is averaging over $200 each week in the sale of war saving stamps. Many of the other Scouts are doing nearly as well. The treasury department at Washington has prepared a manual of instructions especially for the use of the Boy Scouts of America, and has requested the assistance of the Scouts. Recently, in an appeal for men to act as Scout Masters, President Wilson said: "Men are needed to build up this efficient unit of the national service to its full strength. Anything that is done to increase the war efficiency of the Boy Scouts of America will be a real contribution to the nation, and will help win the war."



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SLACKERS AND DESERTERS THE CURSE OF THE CHRISTIAN CHURCH TODAY

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

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

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

"Do you support these ideals? Do you conform to this discipline? Can you say that you are loyal to the work and worship and welfare of the Church?

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

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

Thoughts Of A Christian Soldier In Army Camp

By Corporal Archie Davis

It seems a long call from eating from china dishes to using tin mess kits; from sticking a pen into an inkwell to jabbing a bayonet into a dummy; from traveling in street cars to "hiking" every step one has to travel, but that is the span practically every man in our army camps has to cross before they could be called soldiers.

It is an extraordinary thing the way men have been pulled from civil life and planted in army camps to live a life that, in most cases, has very little in common with the life they are used to. But the United States has, in the development of the draft law, met successfully the immense problem of training in a short time a great army of men, who, basically, apparently had little of the soldier about them, except a certain amount of good health. Mute approval of the government's method of building its great army was found in the Washington's Birthday parade of "New York's Own", when 10,000 of the same men who five months ago paraded on the same avenue, marched along a lane banked sidewalk deep on both sides with smiling relatives and friends and well-wishers. But what a contrast! Five months ago one could pick out the bricklayers, the bookkeepers, the garment makers, the salesmen, the men about town. But now, nothing left to mark the individuality of the men! Each khaki-clothed form is now a trained unit in a great fighting machine—the lawyer swings in step alongside the carpenter, who in turn is rubbing elbows with the author. All have that healthy glow, that fine bearing, that erect carriage that make a soldier's life so attractive to every man.

But there is something deeper than all this in this wonderful draft system, that any one who has gone through the various uncertain stages of being drafted notices when he has reached the point where he begins to feel at home in his new uniform. "How is it possible to take men from so many different walks of life and put them into one place without having any trouble?" Even those who had the greatest faith in the power of America's democracy could not help but ask that. But the newly drafted men were in training only one month when that question was answered. Here at Camp Upton, the most cosmopolitan camp in the whole world, were men from every step in the social ladder, from every corner of the business and industrial world, from every country on the face of the globe—and, inside of a month, this greatest of all "melting pots" had made them all of one mind, with a single purpose. The same forces that have built them physically have trained them mentally—have quickened their hand, have sharpened their eye, have intensified their longing to see the greatest menace of all times squelched and obliterated from the face of a war and sin-sick world. That one desire is what has done more than anything else to "democracize a democratic army" and bring it to such a state of perfection and promising effectiveness in so short a time.

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

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

What One Woman Can Accomplish

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

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

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

The Church And The Soldiers' Spare Time

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

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

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

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

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

A Richly Deserved Acknowledgement

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

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GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXVI

PASTORAL CALLING

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

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

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

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

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

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

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

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

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

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

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

Church Work Conference To Be Held In Cambridge, Mass.

The annual conference for Church work, intended for instruction and training in the spirit and method of Church work, and the summer school for Church music, will be held this year at the Episcopal Theological School, Cambridge, Mass., from June 21 to July 26. The preliminary program presents a long list of subjects of vital interest, covering every phase of parochial and Church work, and a strong corps of leaders. A registration fee of $5 is required of those who expect to attend. The following are the officers of the conference: The Rt. Rev. Edward M. Parker, D. D., and the Rt. Rev. James De Wolfe Perry, D. D., directors; Miss M. DeC. Ward, 415 Beacon Street, Boston, secretary; Henry R. Brigham, Boston, treasurer; Miss J. F. Bumstead, Cambridge, secretary program committee; Charles M. Ford, Newton, chairman publicity committee; Sturgis H. Thorndike, chairman management committee.

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MISSIONARY DISTRICT OF ARIZONA OPENS THIRD TUBERCULAR SANATORIUM

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

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

"St. Luke's-in-the-Desert has been built in order to be a house of refuge for those sick and needy men. The sanatorium, when completed, will consist of a central administration building and two wings or wards, extending respectively eastward and westward from the administration building, all facing south. It is situated about half a mile north of the city of Tucson, on an elevation, which gives a magnificent view of the surrounding country and mountains on all sides. The site comprises a whole city block. At present only a part of the administration building has been erected, and part of the east ward. Each ward will consist of ten units, making twenty units in all, which will accommodate twenty patients. The west ward has not been begun for the lack of funds.

"Up to the present, between $8,000 and $9,000 has been contributed. About $9,000 more is needed to complete the administration building and wards, to put in a heating plant and to furnish the new units. To erect a unit costs $350, and to furnish it, $75. Individuals or Church societies can do no more splendid work for their fellow men than to make contributions for the completion of the plant. Already every available bed is full, and three extra beds will be put on the porch.

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

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

"Too Late"

A Parable

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

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

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

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

The elderly mother was very wise, and did all in her power to reconcile the children and set things straight; but some of them said she was getting old and notional, and would not heed her counsels, nor yield to her requests.

She kept the days of commemoration very regularly as they came around, and invited—yes, strange as it may seem, she had to remind some of the children, and even invite them, to come and join her in keeping the days that marked some of the most important events in the father's life. Instead of going to visit mother on these occasions some of the children would go off to a neighbor's, where something was going on but of slight passing interest. On one occasion one of the sons went away and said that mother dressed up too fine when she wore as was her custom the dress she was married in. Some of the children were so happy they felt like singing, and others found fault with them, and said they ought always to talk. And some would not sing because they were not appreciated. Some wanted to be adopted by other families, rather than acknowledge their own mother and brothers and sisters, and some even renounced all relationship to either father or mother.

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

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

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

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

—A. B. C.

Our View Of Death Undergoing Change

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

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

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

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

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

The Face Of Women Of Tomorrow

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

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

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

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

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

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

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

A Correction

St. Paul, Minn., April 3, 1918.

Editor of The Witness:

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

Yours very truly,
ALICE S. MILLARD,

Our Book Review

"THE EPISCOPAL CHURCH—It's Message for Men of Today," by the Rev. Geo. P. Atwater, published by Parish Publishers, Akron, Ohio. Cloth, $1.00; paper, 50 cents.

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

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

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

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

The book is exceedingly churchly without being churchy.

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

IRVING P. JOHNSON.

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

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

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

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

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

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

Has The Witness a place on your library table?

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THE CHURCH MUST ADVERTISE, BUT RELIGION MUST NOT BE CHEAPENED

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

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

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

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

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

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

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

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

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

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

Western Michigan Notes

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

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

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

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

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

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

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

"LETTERS THEY WRITE BACK"

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

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

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

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

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

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

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

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

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

Columbia Makes British Primate Doctor of Laws

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

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

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

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

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

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

Notable Men and Women Present

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

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

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

Found West Enthusiastic

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

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

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

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

The Queen Of The Columbia

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

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

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

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

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

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

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

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

The Beaten Track

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

Come then, in the narrow path
Where the rose and violet grow,
Each fashioned by the hand of God—
Each contented blow.
Yea, look you around and see,
Their beauty sprung from the rut,
Whilst you watched your castles fall,
they—
Glorified the hut.
The hut in the Beaten Track,
That gives to the Ninety-nine,
That which o'er the hills you sought,
with
Blinded eyes—a sign!
To them is the outstretched path,
Hedged in by the love of God,
And in the dust, the footprints, trace
Where the Saints have trod.
Yea, and dwell there, Fisher-men
With true hearts as of old;
There Martha toils and Mary lists
To the tale e'er told.
O you, of the broken wings—
Your imprisoned souls did lack,
The Faith of the child you left, there
In the Beaten Track!

—Peter Livingston.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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DEATH OF BISHOP RANDOLPH

In the Ministry of the Church Sixty Years

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

He was born August 31, 1836, near Winchester, Va., was an alumnus of William and Mary College and of the Virginia Theological Seminary, was ordained a deacon in 1858 and a priest in 1860 by Bishop Johns of Southern Virginia. The delay in his ordination to the priesthood was due to the fact that he had not reached the age required by the canons of the Church before he could be set apart in the higher office of the ministry. His first work was that of assistant in St. George's Church, Fredericksburg, to the Rev. Dr. McGuire, whom he succeeded as Rector of the parish, and which he resigned in 1862 to serve as a chaplain in the Confederate army. After the war he served successively as Rector of Roanoke parish, Christ Church, Alexandria, and Emmanuel Church, Baltimore. His consecration as assistant Bishop in the Diocese of Virginia took place at Emmanuel Church, Baltimore, October 21, 1883, by Bishops Lee, Howe, Dudley, Perry, Burgess and Peterkin. On the subdivision of the Diocese of Virginia, in 1894, he became the Bishop of Southern Virginia. He was the fourth living Bishop of the American Church in order of consecration, and had served in the Episcopate thirty-five years. The Bishop's wife, two sons and three daughters survive him.

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

Idaho Church Observes Anniversary

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

Presence of the Risen Christ Made Very Real

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

In the center was a large cross draped, around which entwined Southern smilax with Easter lilies. At the foot of the cross were ferns, and overhead in bold, large letters were the immortal words, "Christ is Risen." Back of the cross was the national flag with its stars and stripes of red, white and blue, each color representing an eternal principle. The symbolism of the cross and the lilies with the stars and stripes of our country represented the Easter message of the day. The cross symbolized death, and the lilies resurrection. The stripes of our flag stand for suffering, the stars for victory, while the red symbolizes sacrifice. The white has even been the emblem of purity and the blue for loyalty. Such were the appropriate symbolisms of the day."

Easter day began with a sun rise devotional service. A goodly company of soldiers had gathered. The service consisted chiefly in the reading of the gospel story of Christ's resurrection as compiled from the New Testament, and a few short devotional prayers. This was followed by the holy communion, administered by the Rev. E. A. Penick, camp pastor for the Episcopal Church. The rich and beautiful ritual of that service was rendered in such an impressive way as to make the presence of the risen Christ very real. What service could be more appropriate or more in harmony with the spirit of the season than that which lifts the soul into the realm of the spiritual and unseen? Such was the evident power of that quiet restful service.

"I am not much for ritual, dogmas or theology," continues the writer, "but I confess it is my true, honest conviction that that which lifts the soul to God in reverence and adoration is a thing to be desired, and such were the silent influences that sacred Easter Communion service."

The Value of Human Life

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

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

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

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

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

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

A NEW JERSEY WAVE TOWARD UNITY

Tentative Plan — Resolutions Passed

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

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

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

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

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

The tentative plan is this:

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

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

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

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

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

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

A Roman Priest Fraternizes

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

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

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

A Traveling Chaplain

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

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

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

St. Philip and St. James—May 1

THE COLLECT

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

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

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

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

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

THE EPISTLE

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—St. James i:1.

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

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

THE GOSPEL

And Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord show us the Father, and it sufficeth us. Jesus saith unth him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.—St. John xiv:1.

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

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

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

COMMENTS ON THE NEW LECTIONARY

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

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

There is, perhaps, no better illustration to be found of the work of the prophets as the guides and inspiration of their times, than is afforded by Haggai and Zechariah. The exiles had returned (some of them at least) to Palestine, with the brightest possible hopes; but there had come difficulties and discouragements, and a consequent reaction. Adversaries "weakened the hands of the people of Judah and troubled them in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus, King of Persia, until the reign of Darius". Crops, too, had been poor. They had sowed much, and brought in little. The heavens withheld their dew and the earth its fruit, and there was a drought. The people said: "It is not the time to build Jehovah's house." Some of the more fortunate ones, however, had managed to scrape enough together to build themselves fine residences, and so Haggai wanted to know whether it was a time to erect ceiled houses to live in. They should "consider their ways". God would be with them, as He had been with their forefathers, after bringing them out of Egypt, and the glory of the latter house should surpass that of the former. The desire, or the desirable things of all nations should come, amidst the shaking of things in the heavens and on the earth, a passage of which much is made in Hebrews 12, which would not be a bad New Testament correlative, especially in view of the sufferings of God's people. We have selected, however, Revelations 5, with its account of worship in the true temple above, and its ascription of praise to the Lion of the Tribe of Judah, who was also the lamb slain from the foundation of the world, and alone strong enough to break the seven seals of the book of life. There is a further connection between this story of a restored temple and the Easter season. In our Lord's use of the analogy to the temple of His body, saying, "Destroy this body and in three days I will raise it again", in connection with which should be considered the final destruction of the temple in A. D. 70, and the Christian Church, the body of Christ, rising upon its ruins. The whole process by which Judaism passed into Christianity is a working out of Haggai's words about shaking things in heaven and earth. There is also a direct connection with the Collect for this Sunday, in the fixing of the heart where true joys are to be found amid the manifold changes of the world.

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

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

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

THE SANCTUARY OF PRAYER

ANOTHER WAR PRAYER

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

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

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

By the love we bear to fathers, brothers, lovers and sons, by the long agony of trench and battlefield and hospital, by the woe brought home to the hearts of mothers, and by the orphaned children's cry, hasten Thou the coming of the ages of good will.

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

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

Bishop Israel Among the Soldier Boy

Palm Sunday, Somewhere in Fran
—We were much pleased on receivi
a message from the director of r
ligious activities for this district th
Bishop Israel of Erie, Pa., was co
ing and would speak in the huts alo
the line. The train was late, b
eventually got here an dwe we
certainly glad to see the Bishop. Th
was Saturday, March 23rd, and in t
way of a welcome the Boche airplan
paid us a visit at 2:30 p. m., also aga
at 9:30, but were driven back by o
anti-aircraft guns. As the Bishop h
been all over the battle front such incidents bother him little. He immediately arranged for a celebration of the Holy Communion at the Enlisted Men's Club for Palm Sunday at 7:30 and it was a beautiful and helpful service even though the guns were booming not very far away. Quite a lengthy schedule has been made out for the Bishop and he truly has a strong message for the boys. After saying "Goodbye" he adjusted his gas mask, picked up his steel helmet and got into the camion that would take him to the next hut where he would speak words of comfort and encouragement to the soldier boys who were waiting for nightfall, when they would go into the trenches.

Boy Scout Troop Wins A Trophy

ment at Washington has prepared a manual of instructions especially for the use of the Boy Scouts of America, and has requested the assistance of the Scouts. Recently, in an appeal for men to act as Scout Masters, President Wilson said: "Men are needed to build up this efficient unit of the national service to its full strength. Anything that is done to increase the war efficiency of the Boy Scouts of America will be a real contribution to the nation, and will help win the war."

We Must Defeat Germany

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

We Must Defeat Germany

First, because Germany is responsible for this war.

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

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

(Signed) CAMERON MANN,
Bishop of Southern Florida.

The publisher of the proposed book intends to issue about ten million copies.

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Confirmation Instructions

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

XVII.

HOLY ORDERS

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

Prop. 1.

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

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

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

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

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

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

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

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

Prop. 2.

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

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

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

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

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

Prop. 3.

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

By grace is meant the gift conferred in ordination.

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

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

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

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

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

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

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

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

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

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

QUESTIONS

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

TEXT

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

READINGS

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

Sacrifice, the Test of Love

I John iii:13-17

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

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

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

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

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

This is no call to a life of ease. It is a call to sacrifice of self, of time, of money, that the poor may have better homes, better food and better education, that the children of our cities and farms may grow up with healthier bodies and purer souls, that the Gospel may be preached everywhere in the world. Love is service. "Whosoever would become great among you shall be your servant." If Christian people would ever realize that love is the fulfillment of the law, and that love of God is manifested in love of men, and that love means self-sacrificing service, the world would be a better place. The opportunities of loving service are great. There is the continual call for missionaries, for workers in the slums, for strivers against child labor and the sweat shop. Today the battle calls for men to "lay down their lives", that the coming generations may live freer and nobler, for workers in the Red Cross. There will be a greater call for self-sacrificing love in the social adjustment that must be when peace comes.

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

H. P. S.

The Te Deum

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

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

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

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

Then the whole Church in all its members sing the praise of God. Earth re-echoes heaven, and then heaven calls upon the children of God to chant the praises of God. The glorious chorus of the apostles, the goodly fellowship of the prophets, and the noble army of the martyrs, with the Catholic Church of God—in heaven and on earth—acknowledge and, because they acknowledge, praise God as Father, Son and Holy Spirit.

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

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

Church Paper for Spanish-Speaking People

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

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

Poems Worth Preserving

Selected by Pastor Suburbanus

EUROCLYDON

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

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

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

Canst see, for spume
And mist, and writhen air,
A loom
Of Clauda anywhere?

Balked hopes, fooled wit!
Ah, soul, to gain this loss,
Didst quit
The shelter of His cross?

Dear Lord, if Thou
Wouldst walk upon the sea,
My prow
Unblenched should turn to Thee.

Wind roars, wind yelps—
To Thy blest side I'd slip,
Use helps,
And undergird the ship.

—Thomas Edward Brown (1830-1897).

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NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

Calvary Church, Philadelphia, Pa., purchased a $1,000 Liberty Bond.

"A singing army and a praying army is an army that can never be conquered", says Trench and Camp.

The Rt. Rev. Dr. Frank Du Moulin, Bishop Coadjutor of the Diocese of Ohio, was recently presented with an automobile by friends in Cleveland.

Members of the Brotherhood of St. Andrew in St. Paul's Church, Newark, N. J., have secured over 100 pledges from parishioners promising to attend the Sunday evening services.

The annual meeting of the Guild of All Souls was held at Nashotah, Wisconsin, April 15. A requiem celebration of the Holy Communion was said by Dean Larrabee, who is president of the Guild, assiste by Bishop Webb. The sermon was preached by the Rev. W. B. Stoskopf, Rector of the Church of the Ascension, Chicago. The secretary, the Rev. T. E. Smith of Akron, Ohio, reported thirty-three branches of the Guild, with a living membership of 1,428.

St. Paul's Church, Washington, D. C. (The Rev. Robert Talbot, D. D. Rector), on the evening of Low Sunday after Evening Prayer, the rector made the annual distribution of gold medals and crosses to members of the choir and Acolyte Guild. Mr. Ross Hunter who has very faithfully supervised the work of the Acolytes during the past year was made the recipient of a gold medal cross in token thereof. Mr. Ferris, the organist and choirmaster, was also thanked by the rector for his able services and presented with a check from the Sanctuary Guild.

Mr. George Gordon King, Treasurer of the General Board of Missions, states that for the first five months of this fiscal year of fourteen months, that is to April 1st, the total of the receipts on the Apportionment was $315,051.57 while a year ago for a like period they were $353,707.47. Of the total receipts $23,049.56 has come from the "One Day's Income Plan." With the exception of the parish offerings, the sources of income more than hold their own. The momentary decrease in parish offerings is attributed to the change of date for closing the fiscal year to December 31st, dividing the hitherto best part of the year, the winter months, for making contributions, and another reason given for the decrease is the war.

St. Andrew's Mission, Omaha, Neb., after a struggle of almost forty years was organized into a Parish on April 8th. On a later date a "get-together-dinner" was given for the men by some of the ladies of the Porish, followed by vocal numbers and addresses. The rector, the Rev. John E. Flockhart, presided. The themes and the speakers were: "Censorship of War," by W. R. Watson; "War Legislation," by Robert D. Neely; "Liberty Bonds and the boys at Fort Omaha," by flying cadet, W. F. Holliday; and "The Spiritual Side of the Fight," by the Rev. Dr. C. C. Rollit, secretary of the Province of the Norhwest. Dr. Rollit said in part: "It was the silent forces of God which enabled the handful of men who faced the German army at the Marne to turn that terrible tide. It is these same silent forces which the Christian world of today should keep ever in mind throughout this struggle, for it is these forces which must ultimately triumph."

Trinity Church, Poultney, Vt., was filled on Sunday evening, April 7th, when the rector, Rev. H. P. Scratchly, preached a sermon bearing upon the first anniversary of this country's entrance into the war. The front pews were occupied by members of the Grand Army Post, Sons of Veterans, Joyce Relief Corps, Boy Scouts, and Camp Fire Girls, all of them marching to the church in a body. The music by the vested choir consisted mainly of national hymns, the Processional being "Ancient of Days," and the Recessional the Russian Hymn, "Rise, Crowned with Light, Imperial Salem, Rise." The preacher took for his text the building of character upon the best and surest foundation, Jesus Christ. A Collection was taken for the benefit of the Red Cross.

The last Diocesan Conference of the Woman's Auxiliary of the Diocease of Ohio was held last week at St. Paul's, East Cleveland, at which nearly all the churches were well represented. The visiting ladies were cordially received at the door by the rector and his wife. A most delightful luncheon was served by the ladies of St. Paul's, following which the reports of the visiting speakers of the diocese were given. Mrs. Cook presided. Reports as to the pledges of the various parishes toward the funds for the various objects on which the speakers have been working were also given. Mrs. Knapp announced that the annual meeting of the Woman's Auxiliary would be held this year on May 21st at Trinity, Toledo, urging as many as possible to make arrangements to attend.

In common with the Society for the Propagation of the Gospel, the Church Missionary Society is receiving offerings for the foreign work of the Church of England larger than the average. For the first ten months of this present fiscal year the income was $111,000. This is not only a larger amount than was received during a similar period for the preceding year, but is also considerably above the average for the last five years. The Church Missionary Society has been asked for $150,000 to cover the loss occasioned by the high price of silver in the Orient. It is probable that our own Board of Missions will need at least $190,000 more than last year to meet this one item of war expenses.

Bishop Howden, in acknowledging the $3400 appropriated by the Board of Missions from the undersigned legacies towards the liquidation of the indebtedness upon the Episcopal Residence of New Mexico ,says that as soon as he is able to secure an additional $500 the church in New Mexico will own a Bishop's residence, free from all debt, which from this time forward the Bishop can occupy rent free and in all probability at no expense to himself for upkeep, insurance, repairs, etc." This fact, he believes will prove an incentive to New Mexico to go forward in achieving diocesan status. "Four years ago," he adds, "endowment assets were considerably less than $100. Today these assets are about $13,000, so it is encouraging to know that we have made a real beginning." Is there anyone who will give the last $500 to remove the last vestige of indebtedness from the Bishop's house? New Mexico has already given about $2500.

Personals

The Rev. St. George Tyner, Rector of St. Augustine's Church, DeWitt, Neb., has accepted a call to St. James' Church, Fremont, in the same diocese.

The Rev. Raymond M. D. Adams has accepted a call to Holy Trinity Church, Tiverton, R. I., and enters on his duties the first Sunday in May.

The Rev. Dr. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., has been elected an associate member of the Columbia University Association of Doctors of Philosophy.

The Rev. Raymond C. Knox, D. D., for the past ten years chaplain of Columbia University, New York, will engage in war service at an early date in France, under the direction of the Y. M. C. A.

Rev. Alexander M. Rich, Rector of Christ Church, South Pittsburg, Tenn., has resigned and accepted the Rectorship of Holy Trinity Church, Memphis, to take effect April 28. His address is 1447 McLemore Avenue.

Rev. Alexander H. Grant has been called to the rectorship of Trinity Church, Atchinson, Kansas, to succeed the Rev. Otis E. Gray, who has become Chaplain of the 353rd U. S. Infantry at Camp Funston, Kansas. He will enter on his duties May 1st.

Dr. George A. Barton, who holds the chair of Biblical Literature and Semitic Languages at Bryn Mawr College, gave up his membership in the Society of Friends recently, owing to its attitude towards the war, and has been confirmed by the Bishop of Pennsylvania.

The Rev. F. S. deMattos of Dauphin, Manitoba, Canada, has assumed charge of St. Paul's Church, Brainard, Minn.

The Rev. Myron G. Argus, rector of St. Matthias' Church, Waukesha, Wis., left on the 2nd inst. for Chicago to join Base Hospital Unit No. 14, of which he is chaplain and which had been ordered to Camp Custer, Mich., with the expectation of being sent to France at an early date.

The Rev. William H. Allison, Rector of St. James' Church Piqua, Ohio, for the past eleven years, has received an appointment as secretary of the Y. M. C. A. for war work with the troops of the American expeditionary forces in France, and is now in New York, ready to sail at the earliest possible date. Mr. Allison has been granted a leave of absence for one year by the vestry of St. James' Parish.

The Rev. Henry Neal Hyde assumed charge of the Parish of St. Paul's-by-the-Lake, in Chicago, on April 10th, and officiated at the services of the Parish Church on the second Sunday after Easter. His address is now 1606 Estes Avenue, Chicago, Ill. Having removed from the Province of the Southwest, the Rev. Mr. Hyde has resigned as secretary of the Synod. The work of that office will be carried on during the current year by the Rev. Robert H. Mize, 710 State Avenue, Kansas City, Kansas. The Journal of the recent Synod of the Province of the Southwest has been issued and distributed by the retiring secretary.

Harrisburg Notes

The indebtedness on St. Mary's Church, Waynesboro, has been paid off in full. Steps are being taken for its consecration in the near future. It is in charge of the Rev. F. A. Cook, who also has charge of the Church of the Transfiguration, Blue Ridge Summit, and Calvary Church, Beartown.

A tablet in memory of Albert Dorwart, son of the Rev. William Dorwart, Archdeacon of Harrisburg, has recently been placed in St. Albert's Church, Duncanton. It is of handwrought brass. It was given by friends of Albert Dorwart in Virginia, where he spent three months among Indians at Amherst, Virginia, laboring in the interest of the Church. Albert Dorwart died in the service of his country, in which he enlisted many months before his death.

The organ in St. James' Church, Lancaster, has been rebuilt and much enlarged. The work was done by the Hall Organ Company of New Haven, Conn. The organ was used for the first time on Easter, and gave excellent satisfaction. It has seven registers in the pedal organ, twelve in the swell, ten in the great and nine in the choir. It has also a register in the choir room. It is fitted with electric action, and is one of the finest organs in this part of the state.

The real question everywhere is whether the world, distracted and confused as everybody sees that it is, is going to be patched up and restored to what it used to be, or whether it is going forward into a quite new and different kind of life, whose exact nature nobody can pretend to foretell, but which is to be distinctly new, unlike the life of any age which the world has seen already. It is impossible that the old conditions, so shaken and broken, can ever be repaired and stand just as they stood before. The time has come when something more than repair and restoration of the old is necessary. The old must die, and a new must come forth out of its tomb.—Phillips Brooks.

Patient with others, but strict with myself;
Loving to give, and refusing all pelf;
Doing the right, though it brings me no fame;
Honoring Christ, because signed with His name;
Helping the downcast and cheering the sad;
Living our creed till it makes the world glad;
Fond of our work, of our friends, of our land;
Walking by faith, daily led by God's hand;
This is the pathway the saints all have trod,
This is the life hid with Christ's life in God.

—Bishop J. H. Darlington.

Our New York Letter

The wife of the Rev. Nathan A. Seagle, D. D., died at her home April 13. Dr. Seagle has been Rector of St. Stephen's Church, West 69th Street, since 1899, where he has the assistance of the Rev. F. Greaves and the Rev. Cyrus Townsend Brady, D. D., the well-known novelist. It is a Church too much in the neighborhood of several other of our West Side Parish Churches, but has held its own well under the direction of Dr. Seagle.

Religious Plays in New York

Early in the spring a manager boldly adapted the Book of Job to the modern stage, and succeeded in charming at least two large audiences. It was reverently and intelligently done, but most hearers felt that the speeches of Job and his friends were too long for the stage of the Twentieth Century, and it was too costly an experiment to be often repeated, though it does credit to the high ideals of certain managers of theatres.

There are several up-to-date theatres running plays that have moral themes bordering on the religious. "Yes or No" is one well worth seeing for its dual pictures of the unhappy consequences of wrong choices in life. "Polly With a Past" is probably the most popular play in the city, and is a whimsical picture of the well-read daughter of a country minister in Ohio, who proves surprisingly able to put her knowledge of literary characters into public mimicry. It is at least not like certain plays that humiliate the common sense and refinement of the clergy and their families, who are too often represented as merely dull or mildly shallow and hypocritical in their professional religionism.

A new play by Charles Rann Kennedy, entitled "The Army With Banners", is now up for criticism, because, like "His Servant in the House", it brings in the element of Deity and the great doctrines of heaven and hell. The Redeemer was presented in "The Servant in the House" in the guise of a servant, in order that those who object to personifications of Divinity on the stage should not be offended. It is to the credit of playwrights like Mr. Kennedy, without reference to the actual dramatic value of their plays, that at least they are alive to the unending importance of religious belief and practice as the great essentials of a true human life. Lovers of the drama will be interested in knowing that Edith Wynne Matteson, whose stage enunciation of English is spoken of as well nigh perfect, is the wife of Mr Kennedy. She is much admired by high-minded people of culture, and, her photograph, affectionately autographed, stands on the mantel of at least one eminent rector of this city.

A Vigorous Parish Association

The Men's Association of St. Thomas' Parish holds several social gatherings each year, with the purpose of not only encouraging friendship, a quality all too rare in city Churches, but also in order to hear some instructive addresses. April 16 the meeting was held in the Harvard Club, and the speaker was a distinguished member of the parish, Ambassador Gerard. He gave an intimate and confidential talk for about an hour of his experiences in Germany, Belgium and Northern France. He is not an orator, but he is something better for the moment. He is the American who was most behind the scenes when Germany went to war, and he remained loyally and vigorously American three years after the war began. He has a peculiar ability to bring the problem and its unwelcome facts before an American audience without loud bitterness, but with appalling certainty and clearness. No one can hear him without feeling how imperative is the call to take up arms against brutality and for humanity just now.

"A Father in Israel"

If one were looking for the ideal of an Anglican clergyman it would be well not to pass by, if he could, the Rt. Rev. Frederic Courtney, D. D., who is now living in retirement as Rector Emeritus of St. James' Parish, in New York City, and who not long ago celebrated his 81st birthday. But to speak of him as living in retirement is only true of the word **living** in all its best senses. He is about the most alive clergyman in the metropolis, and if "retirement" means that he does nothing, all one has to do is to attend any Church meeting of general interest and note Bishop Courtney there —always ready and active in helping, always clear, definite and courtly in utterance. It is a blessing to the public life of the Church in New York to have such a man constantly in its front ranks.

What Shall I Believe

Shall the individual decide it? Shall he read his Bible and, with such helps as he may find at hand, conscientiously determine what it teaches? This is guess work. And one man's guess is usually as good as another's —even as one man's opinion is as good as another's, and as a natural result "every man has a doctrine". And somebody is wrong, if the Bible is a book of truth, and is not a mere bundle of opinions—if it is a guide, and not a weather-vane.

Is it not a fact that the individual who studies his Bible to learn the truth approaches the task with a preconceived idea, with a leaning, with a prejudice, biased by his religious training? It must necessarily be so. There are certain theological systems in the world today, who interpret the Bible for their adherents. The individual is brought up under some one system, grounded in its methods, taught from infancy its principles, and that individual, intuitively, unconsciously, is under its influence.

The cry among Protestant Churches today is, "The Bible and the Bible only"—but it is remarkable how all those individuals interpret the Bible according to their training. When the individual, therefore, conscientiously studies his Bible, and asks for the Holy Spirit to direct him to a right conclusion, the influence of religious training enters as a strong element into the consideration of duty, and the reading of standard authors in their system has great power, and the individual really interprets the Bible according to the advice of his religious teachers. This is equally true of all systems.

What shall I believe? Shall we turn in implicit trust to the Church of Rome, and do as her members do—ask the Church to determine the truth, to declare its dogmas, to establish the doctrines, to speak to us with authority on the subject, to be the sole guide and arbiter? Shall we take the responsibility off the shoulders of the individual and put it on the Church? Shall we let the Church do our thinking for us?

History given the answer, No. By that method many errors have crept in as the centuries have gone by. One age has denied what another age affirmed. One generation has believed what a previous generation never knew. Such a course only changes the arbitrary decision of the individual to the arbitrary decision of the Church. Under such a system truth changes. Men believe differently at different times, as does also the Church. Is that satisfactory? Is there no unchangeableness, no certainty, no reality, no enduring substance in truth? Is not truth eternal? Can it change? And if it appears to change, have we not mistaken opinions for the truth? Opinions must change—the truth never.

Who shall tell us what to believe, and take it out of the realm of guess work? Why may we not do as the Church did in the early centuries, in the days of her purity? Questions arose. The Church came together to consider the matter. They did not say, What shall we determine about this matter, but what did Jesus Christ teach? If that was not clear, they said, How did the Apostles interpret it? They were the companions of Christ. He instructed them. He gave them "the faith" entire, for Christian belief. They followed His instruction. If there still was doubt, they considered how it was interpreted by the Church in different countries, established as they were by different Apostles, and when they learned what had been believed everywhere, always, by all, they concluded that that must be the truth that Christ taught. This they announced to the Church—the result of their investigation, not an arbitrary opinion, not as an ultimatum, but as the facts in the case. And the rule of the Christian centuries has been well expressed by a rule laid down by Vincentius of Lerens in the year 434 for his own guidance. He says: "We must be peculiarly careful to hold that which hath been believed IN ALL PLACES, AT ALL TIMES, BY ALL THE FAITHFUL."

Here, then, is the reasonable rule of faith: **Scripture as it has always been interpreted by the Church."**

If you have a good conviction, and have not the courage to express it, you may as well be without it.

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EDITORIAL

DISCIPLINE

This is a day in which, notwithstanding the frightfulness of war, everybody is exalting the value of discipline.

It is the general report that the discipline of the military camps has toned up the young men of America in a manner that has been graphically illustrated by various companion pictures of young men, taken "before using" and "after using" in a way which would make the fortune of a patent medicine or a psycho-therapeutic cult.

Of course, any one can see that regular hours, and freedom from dissipation, and healthful exercise, and instant obedience, are fine tonics for a young American who too often acquires liberty long before he develops common sense, and runs the riot of self-will long before he gains the saddening experience of the damage done.

It is a great shame that war is the only motive that forces the government to see the value of discipline, and then only, I fear, because if our soldiers aren't disciplined they will be most thoroughly licked.

It is a pity that the chances are that such a large proportion of our rejuvenated youth will be maimed and killed in the battles before them.

Of course one knows that military discipline does not change the heart of a man, and that a furlough of two weeks may upset the value of months of discipline.

Military discipline is not a change of heart, nor is it a dispenser of brains; it operates merely from without.

Where we can secure first a sound head and a good heart, there is no finer result produced than that manifested by thorough military training.

We know of nothing more fascinating than the clear brain and clean heart clothed in a khaki suit, walking upright among men.

One wonders if he belongs to the same race as the dull-eyed, foul-mouthed loafer who frequents the haunts of the very rich and the very poor.

At this time and place I want to make a plea for more discipline in the Church.

Our canons are almost funny. About one-fourth of them is taken up with the trial of a Bishop or a Priest.

I have been in the ministry nearly thirty years, and I have never known of a single Bishop being on trial, and only about four Priests.

But I want to plead for the discipline of the communicant, not by way of punishment, but by way of making him a good soldier of Jesus Christ.

I am tremendously impressed with two things in our spiritual equipment as a Church militant—first we have one of the best systems that was ever conceived, and secondly that it is so little used.

Now if you are given a fine cantonment, splendidly equipped and about a million soldiers to train, the vital thing is not how to discipline an unworthy officer, but rather how to discipline the worthy soldier—how to make a man of him.

And this, I fancy, must be done from the very moment of his enlistment. As soon as he strikes the cantonment he ought to feel the incentive to tighten up and straighten up. The atmosphere of the cantonment should be clean cut and not slovenly.

Now I realize how difficult it is to overcome long continued bad habits, and the Church has allowed discipline to wait on flatterers until we have Christians who whine instead of fight, and who criticize their officers instead of obeying them.

No Bolsheviki ever ran a more riotous muck through Petrograd than some of our constituents in parishes and missions have through ecclesiastical discipline. Many a Priest of the Church, of good character and fair ability, has been stabbed in the back, like the Russian colonels by lawless soldiers, who ought to have supported him.

I know of parishes and missions to which I would hesitate to send a Priest unless I knew that he was perfectly able to take care of himself in a rough-and-tumble fight for his character.

And there is no power that seemingly stops the slaughter of the innocents (of two years old and under) who successively are the victims of the caprice of a lawless mob.

But where should discipline begin? Surely with the raw recruit—not with the superior officer.

What this Church needs is a strong definition of the word "communicant," a definition that shall have behind it the power of the Church, undismayed by timid counsels as to the injury it will do to some spineless, lifeless veteran who might pull up and leave the camp because he has never come under discipline all of his life long.

Any teacher who goes in to restore discipline to a disordered school has first of all to reckon with those who have been most prominent in despising discipline in the past.

It would seem as though we would save much weariness and increase efficiency if we were not afraid to define a communicant in good standing and to rigidly enforce, for the good of their souls, the discipline of the Church—let come what may.

There seem to be three distinct elements in the definition of a communicant of the Church.

1st. He must have been regularly enlisted.

There are clergy who are so anxious to increase their rolls that they will take recruits on any terms. It is a mistake. The Church has set forth its rules for admission to the camp. An officer who disregards those rules is a poor officer, although he may be a good fellow.

A communicant is one who has come into the Church through the door of Baptism and Confirmation, and not in some other way.

There can be no discipline where favored soldiers claim exemption from reasonable rules.

2nd. He must communicate.

One would think such a statement unnecessary. Manifestly, a communicant is one who communicates. And if he is not willing to take this responsibility in what sense is he a communicant? A confirmed person who allows a year to pass without communicating, except under very unusual circumstances, can scarcely be called a communicant.

Well, what are we going to do with him?

What would you do with a soldier who refused to drill?

Put him in the guard-house!

What are you going to do with a communicant who deliberately violates his confirmation vow? Coddle him? If you do, he is lost, and you are none the winner.

It is your bounden duty to notify him that he is no longer within the communion of the Church, but that he has gone out into the night of unbelief. Neither is he entitled to the rites of a baptized person.

Yet it is hard, but you see, so is discipline. That is why they add the adjective "military" in front of it.

This Episcopal Church is simply cluttered up with good-for-nothing soldiers, who do not do the first duty to which they are sworn, and that is to "show forth the Lord's death till He comes."

3rd. He must serve.

Somewhere, somehow, every soldier has a duty assigned that he should perform.

For one soldier habitually to slack that duty is to ruin him and put a heavier burden on the rest.

A communicant who has a regular income, is not a dependant nor a pauper, and who refuses to contribute regularly to the Church's support is not a communicant in good standing.

Who is to do all this?

I take it that it is the duty of the commanding officer.

It is not a pleasant duty, but it seems to me that the disciplinary duties of the Church belong to the Right Reverend Fathers in God, and that it is one of the few inalienable rights that belongs to a Bishop of the Church to enforce the discipline of his particular camp, and that the time has come when Bishops should exercise the rights of administering discipline not merely over the officers but over the privates in the Lord's army as well.

We need a revival of discipline within the Church which will in... its morale, if not its girth.

An Easter Pageant

THE POWER OF THE RESURRECTION.

The pageant, "The Power of the Resurrection", written by the Rev. C. L. Bates, Rector of Zion Church, Rome, N. Y., presented in the parish church on the Sunday after Easter, in the afternoon, was by special request repeated on the following Sunday, under the direction of Mrs. Bates. A local paper says: "The Rev. C. L. Bates has done a valuable work with his pen, in giving to the Church a series of pageants, in verse, sacred song and the spectacular, of the several important events in the Christian year. The Easter Mystery Play is the third in this series of pageants to be given in Zion Church. While the Easter story has been one of great joy to Christain people for the past twenty centuries, undoubtedly this novel, but none the less reverent, presentation to a large congregation in pageant form, carried a deepening appreciation of the power of the resurrection."

Compensation

O Lord of this great Easter Day,
The end of all Thy weary way:
O Monarch, now enthroned in state,
Does all this triumph compensate?

By foes abhorred—by friends betrayed—
The heavy cross upon Thee laid:
O Lord, for all the scorn and hate
Do loud hosannas compensate?

Nailed to the cross—Thy hands all torn—
Upon Thy bleeding brow the thorn;
Thy fevered thirst, unquenched—so great—
Do living waters compensate?

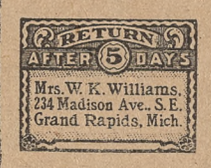
The jeering crowd with bated breath
Awaits to mock the cry of death;
O Christ, condemned to such a fate,
Do palms of victory compensate?

When lies our way through dark despair,
When bowed beneath the cross we bear,
Great risen Lord, at Heaven's gate,
Does crown of glory compensate?

I heard a voice from Heaven say,
"God shall wipe all your tears away.
If earthly life ye consecrate
Eternal peace will compensate."

—Marianna Hyde.

For every evil that Satan has been able to introduce into the world, Christ has set up a corresponding good. Over against the confusion of tongues at Babel, through which God visited His punishment upon Satan-inspired pride and presumption, Christ sets up Pentecost, where every man heard "in his own tongue the wonderful works of God." It is gloriously true that where sin abounded, grace did much more abound.



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BISHOP OF ONTARIO PREACHES STRONG SERMON AT OGDENSBURG, NEW YORK

A great congregation attended a patriotic and intercessory service held at St. John's Church, Ogdensburg, N. Y., Rev. D. C. White, Rector, on Sunday, April 7th, to commemorate the first anniversary of America's entrance into the war. In the congregation were the mayor and city officials, Company D, New York Guard, Grand Army Post, Daughters of the American Revolution, National League for Women's Service, and families of men and women serving their country. The Rt. Rev. Dr. Edward John Bidwell, Bishop of Ontario, Canada, preached the sermon, which was favorably commented upon editorially by the daily papers. The Bishop said in part:

"There is one thing that stands out beyond all others, and is recognized by all. There stands out in great significance the fact that a year ago this great country of which you are citizens saw in the clearest possible way that all that you held most sacred and precious was at stake. There was on your part no thought of territorial gain, or any of those reasons which from time to time have impelled countries to enter into conflict with one another. America came into the conflict practically as one man, and came into it to the end."

Acknowledging the actual assistance which the participation of the United States gave to the nations at war with the Central Powers, the Bishop continued:

"But there was something far more valuable to us just then. It was the tremendous moral and spiritual significance of it. It was not a question of coming to the rescue of a friendly race; it was not a question only of patriotism. It was something higher, better than either of those things. It was this. We saw from your action that we had been right all the time.

"It gave us a tremendous impetus; it strengthened and it heartened us that this nation which had always held up before it the highest ideals should throw all its power into the conflict. That was the great significance of it. It was another overwhelming blow struck at the damnable policy of those who would banish from the world the doctrine of 'good will toward men' of our Lord Jesus Christ.

"A prominent speaker the other day was asked what were the forces contending in this conflict, and he replied 'God on the one side and Odin on the other.' He spoke a great truth. I think it is truly a war in which God is on the side of justice, righteousness and human brotherhood, on the side of the weak against the strong.

"It is my belief that this is the testing time for the great English speaking race of which we are members. We often used to think somewhat lightly before this great time of trial of the great future there was before this continent. May it not be that in the inscrutable wisdom of the Almighty this is our testing day and your testing day? That we should purge ourselves clean of the dross and make of ourselves the true metal, that we should rid ourselves of those national, social and other shortcomings which were perhaps rendering us unfit for the destiny that God held out for us?

"And if we can hold on to the end, as please God we shall, may it not be a tremendous place in the future of the world?

"We need to teach ourselves to pray to our dear Father in Heaven. We did not want to drink this cup, we who were planning careers for our dear boys. And now it is taken all out of our hands, and we see them going forward (we would not have it otherwise) along the path of duty. I say it was the last thing we wished to have this cup put to our lips, but it has been put to our lips and yours, and the test is the drinking of it. Pray God that we may make good, by all that we do, by all that we are; that we may make good because we know our cause to be God's cause; that we may never forget that the things of the spirit are involved in this conflict, things which make men above the animals, which make men able to stand looking upward toward the light; that those things are at stake now and that we are prepared to go on to the very end even to greater sacrifices, that the cause of God may win.

"Rightly do we sing 'With the Cross of Jesus going on before.' Let it be worth winning. This great thing will demand every sacrifice; but if we are prepared to tread the way of the cross, I can sum it up in no better terms, the victory is certain.

"We are not boasting that God is on our side—not 'Me and God.' We, in our way, are trying simply to be on God's side. Let that be our inspiration, the standard under which we fight; and this, as John said, will be the victory that overcometh the world, even our faith."

Outgrown Viewpoint of Past Gives Way to Larger Outlook

The Rev. Percy Trafford Olton, Rector of Christ Church, Towanda, Penn., makes the following contribution to the Philadelphia Ledger:

That there will be an upheaval in the moral and spiritual life of man in proportion to the magnitude of the present world conflict there can be no room for doubt. No one can prophesy exactly the nature or extent of those changes, but certain results are even now evident, and from these others may be confidently expected. Perhaps the fundamental change, the one which will determine all the rest, will be found in man's attitude toward the past. Life will be looked at from a new viewpoint.

Before this war, the influence of the past was direct and appreciable. It made our laws, molded our opinions, fixed the limits of conduct and gave us our moral standards. To a great degree, we have lived in and by the past. The power of precedent has been undisputed; what has been has shaped what is to be. This reverence for and dependence upon the past has been the solid foundation upon which our social structure has been built; we have ascribed a certain infallibility to its judgments; by deifying the truth wrought out by the living experience of men, we have hoped to gain the stability necessary for civilization. Man has been looking at life from the viewpoint of the past.

But there has been a growing discontent with this attitude toward life, dating from the era of our modern discoveries and inventions.

For the first time the inadequacy of the past to interpret the future was fully understood; the world was emerging into an altogether new and incomparably fuller life. Men were driven to look within themselves for guidance and certainty, and were forced to new conclusions, because there was nothing in the knowledge of the past that covered the experiences of the present.

This revolt against custom, tradition and the [illegible] opinion

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXVII.

THE BOOK AGENTS

The Parson is the special prey of book agents. Not only is the Parson easily reached, as a rule, but he generally has a weakness for books. In consequence, if he is not as firm as Gibraltar, he is liable to collect a library of "flivers," or books turned out by weight, not of content but of paper. But the book agent knows his business, or he would starve, and the Parson must be on his guard. The crisis is at the moment when the agent, holding out a fountain pen, and pointing to an order blank already on your desk, asks, as if the matter were settled, "Which style of binding do you prefer?" Watch your step then. Seize not that pen for it will be mightier than a sword to pierce your purse. If you can summon a sneeze at that point, and flee to close a window or a door, the spell is broken. Have a care!

I have not forgotten the first visitation of the book agent who, in my youth, ascended upon me in my upper room. He was suave, gracious, convincing; I was favored and flattered but flabbergasted. The wine of his words went to my head, but my purse went drier than usual in contrast to the artfully concealed sum that was finally revealed as the indemnity for my release. For I had made the fatal mistake of agreeing with him that never, since the canonical books of the Bible were set forth with authority had such a compilation as that of which I saw the remnant in a prospectus, been offered to a long waiting world. I did not have the heart to make him unhappy in his job. He was not a seller of printed matter—Heaven forbid—nor a mere agent (how he spurned the word), but an apostle, a missionary, sent to convert the intelligence of men to the vast truths, the magic satisfactions, of (here insert the name of the set). Money for such books? Perish the thought! No money, but a mere matter of chicken-feed the first month, just to show that I was in earnest, and the glowing delight of expressing my appreciation of the masterly work, by a small check each month for a time. A limit was set to the number of months involved, so it appeared from his eloquence, not to satisfy the publisher but merely that under the spell of the work I might send a check monthly to the end of my days. So I fell. The books came, the money went. Did I read them? Why ask? Do you?

Youth fell from my shoulders and my habits changed. They come, the agents, as of yore. Suave, friendly, confidential and final in their judgments. They have the same formula, "This is not a book selling proposition, but an educational movement." "A few of the very most prominent and influential citizens are to be approached first, and you are among them." "You do not need to be told of the value of this work, because you know it all beforehand." Then to business. I never realized before that I was a cripple without crutches, a mechanic without tools, living a partial life. It made me sad. So many facts and fancies, so many pictures and poems that I needed in my work were eluding me. Should my wife, busy with a pan of biscuits in the kitchen, suddenly call to me for the date of the reign of Tiglath Pileser, king (at one time, not now) of Assyria, what woe would fall upon me! I should have to drop my work and hasten to the public library and become subservient to Carnegie, unless I could proudly reach out my hand and in one moment shout out the desired fact! Or if I was under my car looking for some lesion in its anatomy, how was I to beguile a toilsome hour with reciting proper poetry, unless in less laborious moments I had saturated my mind with selections from the best literature as set forth in this world-beating volume. (One convincing slap upon the volume to conclude the argument.)

But today it avails him nothing. He leaves me, a friend, but he is the one who is flabbergasted.

How do I manage it? I learned the trick in Italy. When importuned by a vendor of cheap jewelry or other trinkets, it was my custom to pull a pencil from my pocket and try to sell it to him at a good round sum. By imitating his selling method, but with a smile, I found that he always retreated in confusion.

So with the agent. Hint to him that you have some volumes on your shelves that you would like to part with, and if he will buy your books you will buy his. He will soon be inquiring where the nearest Methodist minister lives.

A word of advice to the laity. If you are tempted to buy a set of books, try this experiment. Withhold your decision to invest a large sum and go to your bookseller. Buy one book of the nature of the set you are tempted to purchase wholesale. If it is a library of literature that tempts you, invest sixty cents in "The Mill on the Floss" or in "David Copperfield" or in Tennyson's Poems. Note well if you read that one book. If so, you may safely invest more in similar works. But you at the same time will learn how to purchase books. Better a small diversified, well selected library, than ten feet of high sounding titles.

"Great Good Shepherd" Leads Us All

Chaplain Murray Dewart of the 101st (Mass.) Regiment, Field Artillery, the first American regiment to arrive at the front, writing from France, states that "From what I read over here, it seems that all America is awake with a new spirit of idealism. We are just beginning to see what a stupendously ghastly thing this war is, but, with all its cost of horrors we also are beginning to see that out of it may come a purified and ennobled America. It may mean a world with less selfishness, with a finer vision of life's great values, and with an increased sense of responsibility before God. Certainly this is what we ought to be having drubbed into us, and it seems to me that all over the world there are evidences that the race is learning its lesson.

"It is inconceivable that ever again our generation will become almost wholly engrossed with little, petty considerations of our own comfort and prosperity. God is making us think about bigger and finer things now. All over the world men and women are forgetting all about themselves today and are giving their all gladly. Never in the history of the race was there anything like the great spirit of idealism which today is sweeping us all along in its train. It is something tremendous to be alive at a time when mankind has touched its highest. The race never can sink back again to quite the old level. We can all go ahead more bravely and cheerfully as we begin to see what our sacrifices mean.

"With all the bitter cost before us—with all—it isn't just needless waste! Behind it all, we catch a glimpse of the Great Giver of all good things, who always is giving nothing but good, Who even, through the ghastly horrors of war, is once more showing Himself the Great Good Shepherd, leading all humankind into pastures more green. As individuals, or as a race, if we can get that realization deep in our souls, is there any price too big to pay for it?"

Must Be Able To Render Good Account After War

In speaking of the war work of St. Paul's Cathedral, Boston, before the Massachusetts Episcopalian Club, Dean Rousmaniere said:

"We have to look forward, gentlemen, beyond the war. We must finish it, provided we finish it with victory. (Applause.) It must never again be possible that the freedoms of the people shall be attacked as they were attacked by the Central Powers. But we must look beyond that victory, and all war work must have that vision before it. What we have been [illegible] has bee

[illegible] ould be 50 feet, there would be [illegible] ected under this plan 150 struc- [illegible] res, costing at least $200,000 each, [illegible] $30,000,000 for the whole project, [illegible] cording to the views of real estate [illegible] perts.

[illegible] On most of the lots there are old [illegible] o and three-story brick dwellings. [illegible] Hudson street, however, one block [illegible] st of Varick Street, there are mod- [illegible] h fireproof buildings, occupied by [illegible] mmercial concerns. All these com- [illegible] rcial structures are in the boun- [illegible] ies of the section which the Trin- [illegible] Church Corporation proposes to [illegible] p change into a vast and important [illegible] ce building area of the city.

[illegible] Being under a single ownership of [illegible] nity Corporation, such a plan as [illegible] posed can be effectively carried [illegible]. The corporation offers to con- [illegible] uct the needed buildings and then [illegible] se the structures to tenants. Ow- [illegible] to the present state of the mort- [illegible] e market, individuals and con- [illegible] ns desirous of having buildings [illegible] cted for their own use, or as an [illegible] estment, must depend wholly or in [illegible] e part on their own financial re- [illegible] rces.

[illegible]ldiers in Trenches Welcome Bishop Israel

[illegible] Mr. F. S. Allis of Erie, Pa., recently [illegible] ceived a letter from his son, C. F. [illegible] lis, a graduate of Amherst College, [illegible] ho is now in France, containing the [illegible] llowing account of a visit made to [illegible] e trenches by the Bishop of Erie, [illegible] e Rt. Rev. Dr. Israel:

"Another wonderful thing has hap- [illegible] ened to the camp. Bishop Israel of [illegible] rie, Pa., has been here. You cannot [illegible] magine what a great impression the visit made on the men. Wherever he went, he was soon surrounded by a group of soldiers, eager to shake hands with him and talk to him of their personal experiences and religious beliefs. To me, the sight of this kindly man, who had come to France to be with the soldiers, and even go to the trenches if necessary, gave the effect of the presence of a saint coming to visit the earth. One of the most impressive times was the communion service which he held the Sunday he was here in our barracks."

Passing Souls

A Hymn for War-time, to be sung Kneeling

(This hymn has been adopted for use in his majesty's chapels royal. All profits on the sale of it will be devoted to war charities.)

For the passing souls we pray,
Saviour, meet them on their way;
Let their trust lay hold on Thee,
Ere they touch eternity.

Holy counsels long forgot,
Breathe again 'mid shell and shot;
Through the mist of life's last pain
None shall look to Thee in vain.

To the hearts that know Thee, Lord,
Thou wilt speak through flood or sword:
Just beyond the cannons' roar,
Thou art on that further shore.

For the passing souls we pray,
Saviour, meet them on their way;
Thou wilt hear our yearning call,
Who hast loved and died for all.

Amen.

C. C.

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STATUETTE OF ST. JOSEPH FOUND IN BELGIUM RUINS

Placed in Niche in St. Mark's, Minneapolis, Minn.

There was placed in an appropriately carved niche at St. Mark's Church, Minneapolis, Minn., on Easter Sunday, a simple little figure but nine inches in height, done in porcelain, that in itself represents one phase of the great tragedy that took place in Belgium when it was invaded in 1914, says St. Mark's Outlook.

The little figure represents St. Joseph, and is the gift of one of our honored citizens, into whose possession the statuette came early in 1915. We cannot do better than let him tell the story:

"Louveigne was a village in Belgium situated on high ground on the left bank of the Vesdre river, on the road to Dinant, not far from Liege, and it once had a population of some two thousand people.

"On August 7th, 1914, shortly after the beginning of the war, a detachment of German soldiers occupied the place, and on some flimsy pretext set it on fire, killing many of its inhabitants. One hundred and fifty houses were completely destroyed, and hardly any dwellings were left standing. The population took no part whatever in hostilities, and the attack upon them was entirely unprovoked.

"I visited Louveigne in March, 1915, being engaged in relief work in connection with the Commission for Relief in Belgium.

"We arrived in the village one Sunday morning, traveling by automobile. Accompanying us was a Belgian gentleman, a citizen of Liege. As we drove through the ruined village he explained to me the terrible circumstances attending its destruction.

"The place was entirely deserted, and nothing was to be seen but roofless houses and crumbling ruins. We stopped for a few minutes in the center of what had once been a pleasant, prosperous little town, quite solidly built up.

Before me were the ruins of the municipal school, and in a niche over the doorway still stood a little plaster figure of St. Joseph, apparently intact in the midst of all this desolation. I entered the ruins and found a solid mass of melted material, melted together into a sort of cement, composed of bricks and mortar and bits of woodwork and furniture, all welded together by the intense heat to which it had been subjected.

"I picked up a bit of fuse or combustible material lying in the debris. and found that it still smelled of kerosene or petrol, although the place had been destroyed seven months before.

"As I rejoined my friends in the automobile, I remarked on the singular preservation of the little figure in the midst of all the desolation surrounding it. It seemed almost miraculous that such a delicate thing should have survived the terrors of that awful day, and I commented on the faithfulness of the little guardian of the place, still standing at his post of duty over the entrance to the school.

The gentleman from Liege asked me if I would not like to take it away with me as a souvenir of my visit. I told him that, while I would value it greatly, I could not possibly consent to taking away from that desolated and ruined village the one thing that remaiend intact; that when the people of Louveigne returned to their homes they would probably regard their little St. Joseph with veneration, as being almost the evidence of a miracle.

"He replied that he did not think the people would ever rebuild this place; many of them were dead, and the remainder were scattered in other villages, which had not suffered so greatly from the hands of the invaders, where they had been taken in and cared for by their sympathetic friends. Nevertheless, I declined to accept the gift, and we drove on out of the melancholy ruins of this once prosperous and happy town, seeing not a soul, not even a stray cat or dog, within its limits.

"Several days afterward, when I had returned to Brussels, a package came to the headquarters of the Commission for Relief in Belgium addressed to me. Upon opening it, I found a box, inside of which was the little image of St. Joseph, presented, so the inscription said, by the 'Commune of Louveigne'.

"Upon taking the little figure out of its wrappings, it fell into many pieces, as if, having fulfilled its mission, it did not care to exist any longer; but I was not willing that it should thus perish, so I carefully wrapped each piece in cotton and placed them together in the box.

"It was, of course, forbidden by the German authorities to carry any souvenirs out of Belgium, and I did not know how I could manage to take St. Joseph away with me. I therefore consulted Mr. Hugh Gibson, secretary of the American legation, who said he thought he could get it through to me, and asked me to leave the matter to him. I did so, confiding St. Joseph to his care.

"I returned to Holland, after my mission in Belgium was finished. Some time afterward the package containing the little figure reached me. It had been forwarded by Mr. Gibson from Brussels to Dr. Van Dyke, the American minister in Holland, and by him sent to me in Potterdam.

"I brought St. Joseph home with me to America, and when I arrived in Minneapolis had all the pieces glued together. Fortunately, none were missing, but upon close examination you will see that it was broken and cracked in many places. You will also note that it bears the marks of smoke and the stains of the combustible material used in destroying the building in which it stood. These marks testify to the terrible experience through which St. Joseph passed.

"In return for the gift of this souvenir, I sent a special contribution to the former inhabitants of Louveigne, through the Commission for Relief in Belgium, which was gratefully accepted.

"Since my return in 1915, St. Joseph has occupied a place in my library, but I have never felt that he should stand elsewhere than in a church, and I am most gratified that St. Mark's has given him a permanent and appropriate place near the entrance to its own school. Here he may resume the guardianship of children to which he devoted himself in far distant Belgium, and I devoutly hope that his existence henceforth will serve to remind those who see him of the heroic people who have undergone such terrible and unmerited misfortunes, and have borne all their misfortunes with such high courage and splendid fortitude."

Churches in Campaign for Liberty Loan

of St. Andrew's, in his annual sermon before the Loyal Legion of New York, at the Church of the Incarnation, said that the time had now arrived when "we shall put our hands in our pockets only to turn them inside out, and give all we have, whether we can afford it or not.

"A wake-up America is better than a washed-out America," he said. "It is time for ministers to stop talking soft things and preaching pussyfoot peace when there is no peace of any kind that ought to be tolerated. The world will not have peace until it prays, and pays, and pushes."

"The Liberty Loan," said Bishop Lawrence, in his appeal to the members of his Church, "makes its demand on every member of Christ's Church. The strength, the lives and the victories of our boys and men depend directly upon their munitions, barracks, hospitals, ships and supplies, and these depend directly upon your economies and sacrifices in subscribing to the Liberty Loan."

Dr. Jowett Bids Farewell to His Congregation Here

"I go back to Great Britain with a knowledge of Americans more intimate than any other public man over there can claim. I feel that I shall be in a certain sense the ambassador of the hearts of the American people."

The still, tense audience that packed the Fifth Avenue Presbyterian Church to hear the farewell sermon of their pastor, Dr. John Henry Jowett, broke into a storm of applause at this naming of the affection between them and the man who has been their spiritual leader for seven years. It was an emotional demonstration such as rarely occurs at a Church service, and after the divine pronounced the last words of his ministry, a wet-eyed congregation went out to join the overflow of 500 people on the sidewalk, who had waited throughout the entire service for one more glimpse of the preacher.

"I am returning immediately to my homeland," said Dr. Jowett, in his final message to his people, "on the clear call of duty. No soldier has ever heard the bugle call more insistently than I hear the summons that comes to me. I am too old to fight, but my countrymen have done me the signal honor to say that I can help sustain their spirit during this awful conflict —that I can bring them cheer. With great diffidence, therefore, about my own powers, I go to them to do my best. For, unless the spiritual mood is kept at its highest pitch, unless the priceless wells of determination and enthusiasm are kept open, all the munitions in the world will not secure triumph.

"I return to a country that is bleeding—bleeding more than you know. Half of my congregation will be bereaved. The hearts of England are carrying a great and hungry pain, and I have an eager yearning to be with them and share their suffering. But you must not think that England is mourning, for the sorrow of England has been hallowed by the conflict. My countrymen bear their sacrifices with a kind of holy pride.

"My country is just now facing a gloomy and serious state. But she is heartened immeasurably by the alliance of this country. One thing you American people can carry high in your hearts—your moral purpose in this war cannot be questioned. I return rejoicing in the fellowship of our country with you, born of that noble purpose."

A Star for Bishop Brent

On a recent Sunday a Service Flag, the gift of the Junior Guild of St. Michael's Church, Oakfield, N. Y., was dedicated by the Rector. The first star was for the Bishop of the diocese, who has been attached to Gen. Pershing's staff, with the rank of captain general. To him the Rector has addressed the following letter:

"To the Rt. Rev. Charles Henry Brent, D. D., Bishop of Western New York:

My Dear Bishop:—On the second Sunday after Easter a Service Flag was dedicated in St. Michael's Church to the glory of God, and in honor of parishioners who have entered the service of their country.

"I trust you will not think us presumptuous when I say that the first star is for our Bishop. Recognizing you as the chief pastor of all the parishes in the diocese, we feel that you belong to St. Michael's the same as to all the others.

"So we have placed a star for you upon our banner. With the names of our brothers who are fighting our battles, we have enrolled yours, and we have laid the list upon the altar, there to remain until God, if it be His gracious will so to do, shall give us the victory.

"At every service our prayers shall rise for His blessing upon you, upon our brothers, and upon all who in this war are struggling for the right.

"Most sincerely yours in Christ,

"CURTIS CAILOS GOVE."

Christ Church, Eau Claire, Wis., has recently raised $6,000, freeing the Parish from all indebtedness. The estimated value of the church building and parish house is $90,000.

"Never ask that insipid question, 'How did you like the sermon?' says The Outlook. "Such a question injures the one who asks it, and debauches the person who answers. It trains men to measure sermons by false standards, and to seek for entertainment rather than for truth."

OUR CHILDREN'S CORNER

HOW WE GOT OUR SUMMER

An Indian Legend

It is said that once, long ago, we had no summer. The Indian children had no grain or vegetables to eat, just the flesh of animals. This disturbed the animals very much, so they held a council to see what could be done.

"The Indians always seek to do us harm," they said, "they hunt us and chase us and trap us. We have no place in the forests any more."

So it was agreed that they would go to the Indians and complain. If that did not change things, they would threaten to make war against them.

When the animals talked to them, all the answer they got was: "We have to kill you so that we can have food."

The bear spoke up and said: "I don't think that is a reason at all. Can't you eat other food? Why should you eat us?"

"Well, yes, we could eat other food. We could live on fruit and corn and nuts, but these things can't grow when we have no summer. Bring back the sun, bring down the warmth from the land beyond the sky. Then you need never fear us; we will hunt you no more."

"The only thing we can do is to try," said the big buffalo.

Then the buffalo tried to jump up to the sky. But he made very poor work of it, for he was big and clumsy and could not jump very high.

Then the bird tried, and the lynx. While they did much better than the buffalo, they did not succeed.

The wolf said: "Let me try," and he struck the sky so hard that he made a big hole in it.

"Now," said an Indian chief, "I will climb up to the sky and bring down summer to our land again."

So one night he crept up to the sky and crept into the door the wolf had made. It was night, and the people of the land beyond the sky were fast asleep, and did not hear him for a long time. This land beyond the sky was a lovely land. There were flowers and trees and grass, and the air was soft and warm.

There were three great cages there, and in the cages were three beautiful birds. These birds were named Spring, Summer and Autumn. The Indian chief opened the cages and whispered: "Fly down to the land of the Red children." The birds flew out, but they made so much noise that it woke the people. "The birds, the birds," they cried, and tried to catch them. But too late.

Autumn had already reached the Indian land. Spring was nearly through the door the wolf had made. Only one feather of Spring remained in the hands of the people.

Then summer started to fly away through the open door. When she moved her wings the trees moved to and fro.

The people of the land beyond the sky called out: "Do not let Summer escape; she must not escape." They seized her by her feathers; she was half way through the door. The people held on with all their might. The bird pulled and the people pulled, and at last the body of Summer parted. One half went down to the home of the Indians. The other half the people put back in the cage. "Who has done this daring thing?" the people said. After searching for a long time they found the chief. But the chief ran away as fast as he could go. The people followed him. Out through the open door he went and down through the skies. The people were very angry and shot arrows after him. One arrow pierced him through and pinned him to the sky. And there he is to this day. But the Indians had now spring, summer and autumn. The summer is far too short, and when it goes the Indians say it is because half the summer bird is in the land beyond the sky.

The Indians look up to the sky and say: "Our brave chief is up there somewhere. He was a brave chief, for he climbed the heavens and sent down warmth to his people."

Memorial Parish House Dedicated

The beautiful new parish house known as the Emery Memorial of St. Philip's Church, Circleville, Ohio, was formally opened and dedicated on Thursday afternoon, April 4th, with appropriate services conducted by the Rev. Boyd Vincent, assisted by the Rt. Rev. Dr. Boyd Vincent, assisted by the Rt. Rev. Dr. Theodore Irving Reese, Coadjutor, and the Rector, the Rev. David McDonald, acting for the Church, and Prof. M. C. Warren, county superintendent of schools, representing the laity. The handsome Gothic structure, following closely the architecture of the church, has an auditorium which will seat 300 people comfortably, with a stage and proscenium, rest rooms, guild rooms, dining rooms, pantry and kitchen, boys' and girls' gymnasium, lavatories, etc. Mrs. Mary Muhlenberg Emery presented the building to the parish as a memorial to her parents, who were at one time residents of Circleville. The memorial cost $18,000, and Mrs. Emery not only paid everything and furnished the building, but also gave the trustees $10,000 as an endowment fund to maintain the expenses of the plant. Bishop Vincent, in his address, paid a deserved tribute to Mrs. Emery and complimented womankind in general for her progressive spirit and accomplishment in the face of all difficulties. Prof. Warren also gave an address, setting forth the purposes of the building. The exercises closed with the singing of "America" and the benediction by the Bishop. Among invited guests and out-of-town friends present were Mrs. Theodore Irving Reese, Columbus, and Mr. Chas. J. Livingood, who represented the donor. Bishop Vincent stated that "this is not the first memorial given by Mrs. Emery. She has given to Churches, memorials and gifts in cities from New York to Salt Lake City. Chief among these is the Parish house of Christ Church, Cincinnati, which cost a quarter of a million dollars. It was given in memory of her husband, Thomas Emery, who was a money maker. He amassed millions in the real estate business, and had no time to devote to anything else. He was a God-fearing man and thought a good deal of religion. He left his entire estate to his wife, in whose judgment he had the utmost confidence. Mrs. Emery, in spending his money, is carrying out the wishes of her husband, as in life he often spoke of the good of religion and his Church."

The Real Elements of Parish Strength

The Rev. Dr. Lacey, Rector of the Church of the Redeemer, Brooklyn, N. Y., witnesses to the fact that parish strength is to be measured by spiritual influence rather than by tables of figures and amount of contributions. He says the real elements of strength are difficult to tabulate. The minister is a missionary representing his people in Christlike ministrations in the neighborhood. This is the justification of a paid ministry. The rector is on the ground ready to answer calls for service. Today I was sitting in my study when an entire stranger entered and said: "Can you come at once? My brother is dying." I closed down my desk and went with him, carrying the Church's ministry of consolation to a stricken home.

Some weeks ago a man sought me who had been a Sunday school boy here in 1879. He had drifted away from Church, but the world situation had roused him to serious questionings. He was about to enter on a position in Washington. He wanted counsel. I gave him a Testament with my blessing, and advised him to identify himself at once with a Church in the capital. Last month I received this letter from him:

March 10, 1918.

Dear Dr. Lacey:

Am very thankful for "Parish Notes". It made me feel good to hear from you. The little Testament has given me more comfort than anything I ever had. Have attended confirmation class, and Bishop Harding is to confirm me. I will always regret the years that have passed without the good things which have now come to me.

With best wishes, I remain,

Yours sincerely,

A series of patriotic services were held on Sunday evening at St. Stephen's Church, Portland, Me., the past few weeks, commemorative of the Allied nations engaged in the war. American night was observed first, followed by British, Belgian, French and Italian. The Rector, the Rev. George Colby DeMott, gave the addresses, and the music of the several nations was sung by the choir.

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Confessing Christ

By the Late Bishop Thompson

Among the vast mass whose Christianity is learned from the average common pulpit, we find that it is considered the very purpose and end of "joining the Church", that people may profess themselves different from others; that not, indeed, until they are different—not publicans and sinners at all, but specially gifted Pharisees, and "not as other men are", are they prepared to "join the Church". For the "Church" is a community of holy people; of people who have been "changed" and "converted"; not of poor, struggling sinners, trying to work out their own salvation; and a man has no right to enter it until he is entitled to rank himself among the select circle of the favorites of heaven. Although the whole system on which this notion logically rests is dead and gone, it has left this and other detached fragments of doctrine in the common mind; and a man will find, if he will enquire, that the invitations of the Gospel convey no meaning to scores of people in the pews, because confessing Christ with them means confessing that they "have got religion", and are thus different from other people. They are pressed to come forward and take the vows of the Lord upon them, in baptism, or to renew them in confirmation, and they imagine all the time that they are invited to come and profess themselves to be better than other people—the possessors of a special and peculiar gift. Indeed, one will often be shocked to find that men and women who have heard the Gospel all their lives, still suppose that no man ought to come to baptism or confirmation who is not prepared to stand and make the Pharisee's "profession of religion"—"God, I thank Thee that I am not as other men are".

Again, there are others, frequently, who want to do their duty; who wish to rank themselves on the side of Christ; who desire to enter on the labor of their lives, as He has taught it; and they are held back for years, and perhaps for all their lives, because they do not meet with that experience, or visitation, or call, which, as they suppose, is their necessary title to His favor.

Now, clearly, there is nothing of all this in the cases of baptism related in the New Testament. The qualifications there are repentance and faith. Every man who believes, and desires to live a new life, is urged to "arise and be baptized".

In baptism, a man professes nothing about himself. He comes as a poor, helpless sinner, with the same claims upon his Saviour that are possessed by every beggar—the claims of his own weakness and sinfulness. He stands before God, as all men must stand, **in forma pauperis,** in beggar's guise. The claim of every publican and every magdalen, of every poor, penitent sinner over the whole world, is his claim, the only claim that Christ can receive—"I am not come to call the righteous, but sinners, to repentance".

He enters the Kingdom of God, then, not because he is a Christian already, and therefore entitled to come into that select circle, but because he wants to become a good Christian, and lead a true Christian life. He enters that kingdom because there are the helps and graces which he needs—because he finds the air and food to sustain his spiritual nature. The Church is, in his view, a school for the moral training of the helpless and ignorant. Still further, it is a hospital where sick souls are gathered to be healed. He finds care there, patient watchfulness and thoughtfulness there. He finds light and comfort and air and medicine there. He seeks admittance because he is ignorant and helpless, because he is deadly sick.

The Church of God is the crown and perfection of the Divine arrangement of this world as a school of probation. It completes and makes one the disciple of nature and the family and social life. It is made for imperfect, weak and struggling natures. It is fitted with counsel and comfort and help, with instruction and warning and ever-present aid, that man may do the work God demands at his hands. It is sad to think how this large, catholic and world-enduring work has been lost from the thought of thousands, and that, instead, they have gone on the narrow conception of the Church, as a small religious club, composed of a set of people who have had a special common experience, and have arrived at some speciar common theory about religion.

We here are speaking of the Catholic Church of the New Testament, that kingdom founded by Christ and His Apostles, which claims the allegiance of every soul in the whole world, and to enter which each man's title is the same, the common human nature; and its universal redemption, the universal fall, and the common salvation.

A man is naturalized into the Kingdom by baptism. He is born into it, and begins his life with infancy. Within it are provided all the helps needed to bring that spiritual life to perfection. The Holy Ghost, who descended and took possession of the Church, as His personal dwelling-place upon the day of Pentecost, remains the source and author of life and power to all sincere souls within it, till the end of time.

So Christianity, we need to tell men, is a life and a steady growth. It has its beginning, its progress, its completion. There are "babes in Christ". There are strong men in Him. There is food for each class—milk for one, strong meat for the other.

There is a steady round of worship, confession, prayer and praise. There is the ever-recurring Sacrament of the body and blood of the Lord. There are fasts and festivals, and all the circle of the year which is ruled by the Son of Righteousness, and which brings in due season to the soul every fact and doctrine of Christianity. There is the Word of God forever preached—in Lesson, in Psalm, in Gospel and Epistle. There is a perpetual setting forth upon the altar of the sacrifice of the death of Christ. There are warnings in danger and consolations in trouble. There is thanksgiving for the hour of joy, and sympathy for the hour of sadness. Human life, in all its varied experience, is provided for, and all are sanctified, and the soul, in all, looks and clings to God.

And these are called "means of grace", means, that is, by which spiritual help comes to a man, means by which the strengthening influences of the Holy Spirit are given to the soul. The graces are various, for life is various, and needs are various. The gifts are manifold, as are the forms of life in the natural world. But all are from the selfsame Spirit, who divides unto every man severally as He will.

So the man is placed in the midst of spiritual influences, brought into living contact with the eternal and changeless world which lies aroun him unseen. He is bound fast by eternal bands to God, and God to him. He grows under the sunlight and dew of heaven. Hls strength increases daily, as he struggles with the evil he must conquer. His heart is open now to God, and stands waiting and spread out for all good giftsf from His hand.

Weak himself, incapable of himself of doing anything, save destroying himself, he looks to be saved, and is saved only by grace through faith, as saith the Apostle. He believes God, and seeks God's help in God's way—grace where God gives it—that grace suffices for him, and, in God's strength, he conquers at last.

Christianity and the War

Recently I met one of those judicial persons who is ready to pronounce the dissolution of the starry firmament if the night happens to be cloudy: He said in terms of finality, as if pronouncing an eulogy, "The war is clear evidence that Christianity has failed."

Not trusting myself to speak, I wrote a reply. These are the words with which, no doubt, I failed to convince him of his mistaken judgment

"The claims of Christianity have been vindicated by the war.

Those who see or think they see the failure of Christianity because of a world wide war are blind. Has the force of gravitation failed because a man falls fom a six story building and is killed? His neighbors may gain some respect for gravitation from the man's fate.

Christianity has staked its all on two principles. Whatever may have been the failure of men or nations to heed those principles, the principles themselves are unshaken. They are:

1. The soul that sinneth, it shall die.

2 Whatsoever a man (or nation) sows, that shall he also reap.

Men have rejected the claims of religion, because religious systems have sometimes tried to set themselves up as the executive officers of these two laws, and to pronounce the death penalty on the soul, for some sins that were legislated into being by church councils. Or religious systems have been tempted to scold rather than to persuade, to condemn rather than to upbuild. But the principles stand.

Men have often resented these principles because their wishes have been contrary to them. They wish to sin and yet to live. They wish to sow in one fashion and to reap in another. They have held the churches responsible for these principles, and have thought that if they made no profession or allegiance to the churches they could escape these laws. Much as if a man would say, "I have never been to college nor do I think the college helps men in practical life. I have never studied those finespun college theories about gravitation. I do not believe in creeds of any sort. No gravitation for me. I am a broad minded man and have no use for such narrowness. I shall live according to my lights, and if I want to fall off a building occasionally it is no one's business but my own. If any college thinks it can impose gravitation on me, let it try. I am a liberal and not a hidebound. I shall fall off a building when I want to. Just to show you that I mean what I say I am going to defy the colleges and their creed about gravitation and fall off a building this afternoon."

The funeral was held on Thursday at 2 o'clock.

The two principles of Christianity are universal law. If a nation sins it dies. If it sows hatred, cupidity, lust for possession, superman idiocy, godlessness, it reaps in kind; it reaps WAR.

War is a grim teacher but an effective one. Religion after the war is to gain by the result of the teaching of war. These two principles will stand out in clearer light, underscored and emphasized.

Religion after the war will not be the spineless, creedless, indefinite force, that many have drifted into. Creeds are not what many suppose them to be, man's surmises put into paragraphs. Creeds are ultimate facts and laws stated in teachable forms. A religion without a creed, or a basis of fact, is unthinkable. Religion after the war will seek and apply first principles. Among them will be those two: "The soul that sinneth, it shall die." Whatsoever a man (or nation) sows, that shall he also reap."

We can only understand the sacrifices of life on the battlefield when we realize that a boy of twenty-one, dying for humanity, has spent in this world but a moment or two of his eternal experience, and has spent it gloriously. When we realize the dangers to youth in our land we can understand the statement of one father who said, "I would rather have my son go to Heaven in France than go to hell in America."

Religion after the war will carry a large charge of that high explosive which we call "the social conscience." It has been used too mildly. It has prompted us to kind deeds, to charity, to social effort. All very proper. But the religious forces must and will assemble for a battle against every form of social menace. We shall no longer tolerate that individual selfishness, which under the guise of liberty, would wreck the social ship because one person or group wishes to gratify some personal ambition or appetite.

Religion after the war will be the first line trenches of civilization.

An Easter Sermon

By the Rev. George C. Foley, S. T. D.

"Your heart shall live forever."
—Psalm 22:26.

The loss of friends and relatives makes all the bitterness of death; our own call to die has not a fraction of its sting. It is the "vanished hand," the "voice that is still," that makes the anguished spirit cry out. "Not all the preaching since Adam has made death other than death." Consequently, the heart of sorrow asks for some assurance of eternal life, not simply to satisfy its own longings for existence, but because the separation becomes endurable if it is not felt to be final. The "communion in spirit," which the poet values so lightly, is but a poor substitute for the conviction that "death knits as well as parts."

This longing is an instinct of the heart, and it persists despite the confusions of the mind. "Believing where we cannot prove," we hold on to the idea that the dead are alive in God, and "we shall know them when we meet." As Dr. Martineau puts it: "We do not believe immortality because we have proved it, but we forever try to prove it because we believe it." So the resurrection of Christ responds to the necessities of love, and says with an unequalled emphasis and power: "Your heart shall live forever."

For love demands eternity. Says Mr. Browning: "Love's first demand is that love shall endure eternally." The heart can never acquiesce in the few short years allotted to man upon the earth. It protests against the futility and unmeaningness of life to the individual, if "death ends all." It says: "This first life claims a second; else I count its good no gain." But if the heart thus revolts at the prospect of personal extinction, still more strongly does it rebel against the utter loss of those it loves. It aches with the desire to see them again.

"For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not,
Nor hear the voice I love, nor read again
In Thy serenest eyes the tender thought."

This is the imperious demand of affection. It does not spend itself in the mere pathos of ministry during the brief space of time. It asks for eternity, in which to fulfil itself and satisfy its longings. We may perhaps content ourselves with what this world can give us, but we cannot quietly submit to the annihilation of those wno are dear to us. When Charles Kingsley was asked the secret of his sympathy, he paused a moment and then answered, "I had a friend." And so, it is not any sense of personal value or disgust at one's own sinking into nothingness, but it is the feeling of affection that has constantly interrogated "the shadow that keeps the keys of all the creeds" and insisted that it shall disclose to us the reality that lies "behind the veil." We have most of us wondered at the premature removal of one who seemed well fitted to do good service to mankind. We have perhaps pondered over his picture the face so vital and eager and earnest, telling of intellectual vigor and spiritual force and sympathy with the good and true. And we have felt that all that energy and capacity could not have been swallowed in an utterly meaningless destruction. We have felt that what was worth loving was worth preserving, that the heart which loved us in return ought to live forever. What makes "In Memoriam" so great is the note that throbs through every verse—that love demands eternity, and will take no less from its Maker than the eternal privilege of loving. And this was the gladness of Easter. The love which had created the disciples' desolation was right in its claims, and Jesus recognized it by giving Himself back to them to be loved forever.

But love not only desires immortality; it guarantees it. Love is of God, and cannot die with death. The human love is "only a little part of a great Divine love;" and the lower endures in the higher, which caused it and embraces it and lifts it to its own eternity. God's love is not brief and casual. It is not frustrated by the petty hindrances of time. And the earthly affection will surmount the barrier of a temporary separation, and last on through that eternal life whose beginning and whose ending is love.

And so, "love can never lose its own." Thackeray asked: "If we still love those we lose, can we altogether lose those we love?" The life to come is not another life, but the continuation of this; and what were this life without affection and friendship? It was the love of Arthur Hallam that carried Tennyson through all the darkness of the unbelief of his time to that inextinguishable hope expressed in his great poem. No one can read Robert Browning without perceiving that to him love was the key to unlock all the mysteries. It was the noblest name for the nature of God, and it was God's noblest gift to man. It was more than power, and more than knowledge. We cannot by searching find out God, but "love gains Him at first leap." The mind is perplexed before the enigmas of life; but love interprets the puzzle that intellect fails to unravel. What splendid Christian affirmations were his! "No work begun shall ever pause for earth." "Other heights in other lives, God willing." "The best is yet to be." "This earth's no goal, but starting point of man."

It is the instinctive conviction of every one at those moments when he is most deeply human, and therefore most near the Divine—a conviction undoubtedly inspired by Him who is Love itself. And so Mr. Emerson says, in his beautiful Threnody over his lost son:

"What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Heart's love will meet thee again."

Madame de Stael sums it up thus:

Bethlehem Notes

Calvary Church, Wilkes-Barre offers its parish house as headquarters for all kinds of war work, undergoes heavy expense in the overhauling of its entire church heating system, and is pushing the campaign for WITNESS subscriptions.

The Church school of St. Peter's, Hazelton, beat their best record by giving $211 this Easter for missions.

The Rector, the Rev. A. E. Clattenburg, preached on the subject, "The Liberty Bonds of Nation and of Christ", on the anniversary of the United States entering the war.

Forty of the soldiers in the ambulance camp at Allentown made their communions at the Church of the Mediator on Easter Day, and were entertained at breakfast following. Since the establishment of the ambulance camp in June of last year five privates and one commissioned officer have been baptized and fifteen soldiers confirmed.

Work has been started on renovating the rectory of St. John's Memorial Church, Ashland. The interior has been re-planned, and is to be done so that the exterior will be as it is at present, but done in stucco and exposed timbers. The work is to be done as prices and labor conditions allow. The Rector, the Rev. R. F. Kline, is superintending the carrying out of the plans.

On Easter Day a Service Flag with eight stars was blessed.

The Rector of St. Mary's, Reading, the Rev. Brayton Byron, has resigned, and leaves for Detroit, Michigan, on the first of May. His address will be 17 E. Montcalm Street, Detroit, Michigan. Mr. Byron has been in the Diocese of Bethlehem four and a half years, and says that the leaving of many friends is difficult work.

Word comes from Trinity Church, Pottsville, of services well attended during Holy Week. On Easter Day between six and seven hundred made their communions, and the offering was nearly $1,500, to be used for current expenses and missions. The Church school gave more than $500 for missions.

Archdeacon Durell knows more about fire engines than most of the clergy. The people of East Mauch Chunk appointed one of a committee of five to raise money and purchase new equipment for the local fire department. In six days the committee raised $5,500. All this accounts for the interest of the archdeacon in fire barns during a recent visit to preach at Christ Church, Reading.

Christ Church, Reading, has ten men in war service, St. Barnabas'

St. James' Church, Pittston, repairs a bursted furnace and improves the heating system, has the largest Easter offering of record, sends ten WITNESS subscriptions, and establishes a WITNESS paper route in charge of a Sunday school boy, with 20 subscribers to start; carries on a plan to have every child in the parish attend the morning church service regularly, with frequent sermons to children. Sunday school follows this service immediately, and the forty-five minute session is spent in instruction.

This then is one Easter message: "Your heart shall live forever." The bereavements of earth make death seem like a black night falling over the brightness of our day; but the resurrection of Christ assures us that it is rather the dawn of an eter-

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE EPISCOPAL CHURCH IN CAMP SHERMAN, OHIO

The New Church Building and Religious Work in Camp Sherman

The Rev. Thomas W. Attrudge, who is in charge of the new Church erected at Camp Sherman, Ohio, for the use of the soldiers, sends to THE WITNESS, the following interesting account of his work:

The new building for the Camp Sherman Church was opened on the 20th of January. With the thermometer outside registering 10 below and the steam issuing from the damp green wood within, rolling down the glasses of those who were so unfortunate as to have to wear glasses, the first service was held with an attendance of 86. From that time on the Church has been mininstering to an average attendance of 150 men. Sometimes we go far over that mark and sometimes we are down to 100.

The church building comprises the following: A church building which seats 375. A choir which seats 35. A choir room adjacent to the church. Opening off the Church much like a transept, is a large social room, 36x45. At one end is a fire place. This room is for the men of the Camp. It is used principally by men who come to church on Sunday as well as by the men who have their drill ground right beside the church.

At the farther end of this room is a doorway leading into a five room flat where I live. So you see a rectory all in one. The tone of the place is that of a private home, not that of an institution.

Now, let me describe the three divisions in detail. The church is most churchly in every respect. The interior is stained a deep brown. The beaver board has not yet been colored, so that it gives at present, the appearance of English stucco. The pews are also stained with creosote to match the rest of the woodwork. Notice they are pews—not stools or chairs. They resemble pews in the finest churches, although they are made of Georgia pine and constructed right here on the ground. The walls of the chancel are hung with green cloth which gives a most furnished appearance to the whole church. Here is a list of the presents which we have received—these will give you an idea of the rich appearance of the place:

Processional cross and five flags (British, French, Belgian, Italian, American) from Trinity Church, Toledo. Altar linen, Altar books and rack, Lectern Bible, silk processional flag, Altar hangings, Christ Church, Cincinnati; rubber matting (35 yards), Altar linen, four collection plates, Church of Our Saviour, Akron; Altar linen and white hanging from St. Hilda's Guild of the Ohio State University, and the Mission of the Holy Spirit, Columbus. Eighteen hymnals with music, from St. John's, Worthington, and from St. James, Columbus.

This, as you see, tells how well we are equipped in the church. But there are many other things which would help. We have been promised a bell. (The boys are very keen about this, so that I hope it comes soon). We have to rent a makeshift piano for the church. And Chillicothe is not too generous, for we have to pay $10 per month. Surely there are plenty of people who would be glad to help the soldiers sing in church by furnishing us with either a good piano or an organ. We use the regular church prayerbook and hymnal in the services. We have a vested choir of soldiers. There are 26 registered in the choir, but we seldom have over 15 in line.

Now for the Service:

On Friday night the Jewish people use the church for their religious service. They will continue this until their building is erected.

On Sunday we have the following services: 8:00 a. m., Holy Communion, varying in attendance from 6 to 26. At ten o'clock we have our morning service. This is for all protestant men. We have preachers of all denominations. Last Sunday we had a Methodist. Next Sunday we have Dean Abbott. The attendance at this service runs regularly about 150. In the afternoon we have a Lutheran service under the direction of a Lutheran minister. About 75 men have been attending this service. Occasionally the United Presbyterians hold a service at 3:15. About 40 men have attended this service. At 7:30 we have our even song. The attendance at this varies from 20 to 65.

One thing we have to learn in camp life, is that you can never count on anything. The organist who assures you that he will be on hand at 9:30 next morning, finds that he has to wash dishes or guard the barracks or clean the horses, or some such thing. But we continue our service just the same, even though the minister has to announce the hymn and then play the piano. Our choir consists of about eight Methodists and ten Episcopalian, and the rest, other denominations. So you see we are trying to live up to the sign outside—Protestant Church for all men.

The social room is very comfortable. We have absolutely no form of music in this room—I greatly regret to state. The piano has to be on the floor of the chancel and it is not possible to carry it around at your discretion. A victrola and a real piano, where men who are able musicians could continue their ability, would be of real value. Men come and read the "up-to-date" magazines. A kind friend realized that men are just as desirous of keeping abreast of the times here as at home, and therefore has subscribed to The Literary Digest, Atlantic Monthly, Life and the Scientific American. I am deeply indebted to this friend of the soldiers. We also receive from the publishers, The National Geographic, another thoughtful gift, and the Churchman, the St. Andrews Cross, the Christian Science Monitor. Besides these we receive many magazines from persons who are interested in the work and who send regularly, such magazines as, Saturday Evening Post, Harpers, Scribners, Judge, and a few religious magazines of past date edition. The American Library Association has established a branch in our building, so that we have at least 100 of the very latest books on war and conditions in Europe. Here is the list of the first ten books before me: Practical Aeronautics, Method of Modern Tactics, Inside the German Empire, Under Fire, Germany and the Germans, Italy, France and Britain at War, The Oxford Book of Verse, The Spell of Flanders, Life of Napoleon, Europe since 1815. We also have writing paper for the men. As soon as a man comes into the church, he exclaims—"Oh, this is a real church." And when he comes into the social room, he says—"Why this is just like home." So you see the Camp Church is ministering in a constructive way to the welfare of the soldiers.

I visit the hospitals regularly. Just now I have to spend a great amount of time with the pneumonia patients. I hope that some day I shall have a small fund to use at my discretion to help the men in the hospital. Here are two cases that arose yesterday. "Has your mother or father been down?" "No, they are very poor people, and I do not want to be any more of a burden to them." "Well, if I gave you two return tickets, would they be able to come to see you?" "Oh, I should be so happy to send them to them. Of course they would come at once." To another lad—"Have you written home regularly to let them know how you are?" "Yes, until all my change ran out—and now I have to wait until I can get back to the barracks and sign up on the pay roll."

I am alone still, but I hope to have a lay worker come here this week.

A Service of Allied Nations

In St. Mark's Church, Seattle, Rev. E. V. Shayler, Rector, there was held a service, Sunday, April 14, of an unusual character. The congregation consisted of the consular staffs of all allied peoples in Seattle, the officers of the British military staff, in uniform, delegations of Armenians, Chinese, Japanese, Serbians, Russians, Greeks, Italians, a company of sailors from a French ship, officers and men of a Russian crew, and parishioners, until the church was crowded, even though chairs were placed in the aisles.

The procession was colorful and inspiring. The vested choir of St. Mark's, then, in order, the flag of every allied country, carried by an acolyte and followed by a priest, generally speaking, of that country.

Father Georgiopolis, of the Greek Orthodox Church; Father Vyacheslovov, of the Russian Serbian Orthodox Church; the Rev. Lin Yun Pate, Chinese Minister; the Rev. Giourji Shoji, Japanese; the Rev. Chaplain Hilton, of the British army; the Rev. George Adams, the Rev. H. H. Gowen, associate Rector of St. Mark's; the Rev. E. V. Shayler, Rector, and Bishop Keator, comprised the clerical members of the procession.

The Litany was sung and addresses made preparatory to the Intercession Service proper.

A cleric, facing the Altar, prayed for each country, while an acolyte stood immediately behind with the flag of that country. The Greek priest prayed in Greek. The Russian priest, with two Russian acolytes, sang part of the Russian Liturgy in Russian and Serbian. The Japanese and Chinese ministers prayed in their own tongues, and the remainder of the prayers were in English.

At the close of the prayers, the Stars and Stripes were lifted high, and ten allied flags grouped in a semicircle, facing the Altar. Standing " in the midst" of the Altar was Bishop Keator, Greek priest on the Epistle side, Russian priest on the Gospel side, and the Rector and associate, with other clergy, completing the circle. Then the choir and congregation, with organ and brass instruments accompanying, sang "The Battle Hymn of the Republic", and after the blessing the recessional was formed, singing, "O God, Our Help in Ages Past".

This was possibly the most catholic service ever held in this country, and its effects will be widespread.

The Bishop Elect of the Philippines

The Very Rev. James Wilmar Gresham, who was elected by the House of Bishops to succeed Bishop Brent in the Philippine Islands, has been Dean of Grace Church Cathedral, San Francisco, Cal., for the past nine years, is a member of the Standing Committee of the Diocese of California and Examining Chaplain to the Bishop, and is a member of several important Diocesan Boards and Committees. He was formerly Rector of Trinity Church, San Jose, for six years, resigning to take up his work at the Cathedral. He is a native of New Orleans, and is 42 years old. His family has been identified with the Church in the South for several generations. He received his academic education in Southern institutions, and was special student at Oxford, England, in 1906. He was ordained to the priesthood in 1896 by Bishop Sessums. It is expected his consecration will take place at an early date.

ORDINATION AT ST. PAUL'S CHURCH, WASHINGTON, D. C.

The ordination of the Rev. Roman Liberato Harding to the priesthood took place in St. Paul's Church, Washington, D. C., on Thursday, April 18, at 10 a. m. Mr. Harding is an old St. Paul's boy, and since his ordination to the diaconate has been an assistant at the Chapel of Our Merciful Saviour, Oaks' Home, Denver, Colo. The Rt. Rev. Dr. Irving Peake Johnson, Bishop Coadjutor of Colorado, officiated as the preacher, Bishop ordaining, and at the celebration of the Holy Communion. The Rev. Dr. Talbot, Rector of St. Paul's Parish, served as Gospeler and Presentor. The Rev. Charles McAllister read the Epistle. The Revs. Dr. Talbot, M. B. McBryde, Enoch M. Thompson and Charlton S. Turquand assisted in the laying on of hands. Bishop Johnson preached from the eleventh verse of the tenth chapter of St. John's Gospel, the alternative Gospel appointed to be read at the ordination of priests, dwelling upon the duty and office (as prescribed in the Rubric) to which the priest is called. The Bishop pointed out the three offices of prophet, priest and king, and how our Lord filled them, first in His parabolic teaching of the street, second, by His vicarious suffering and offering Himself a victim on the cross, and, third, by being at the head of His flock, the Church, not in any sense of an autocratic Kaiser, who expected everything to flow towards his own glorification, but of a chief shepherd, who had the welfare of the sheep at heart. So the priest in the Church must exercise the three-fold ministry. He must know his people in the street and in the home. As Abraham Lincoln was a great lover of mankind, so the priest must have a wonderful love for souls; he must give his life for the sheep. Secondly, he must spend and be spent in tending the congregation. (In this connection the Bishop related how he knew a priest, whom he considered the worst preacher he ever knew, in a small town, but that at his death, after seven years' service, the people of that town subscribed $12,000 to his widow as a mark of their appreciation of that service.) And, thirdly, the priest must seek the other sheep and bring them in. In closing, the Bishop pointed out some of the limitations of the priest's office, how it was apparently easy for some to tire of their people and to grow impatient, whilst others were thinking of the "wool" to be gotten from the sheep's back, i. e., their own personal profit, rather than contributing to the spiritual upbuild and welfare of the congregation committed to their care. The sermon was a most eloquent portrayal of the true priest, which held the congregation in rapt attention.

Bishop Co-Adjutor for Mississippi

Bishop Bratton of Mississippi announces that a majority of the Bishops and Standing Committees of the American Church have consented to the request of the Diocese of Mississippi for the election of a Coadjutor Bishop, and a special Council has been called to be held in Jackson, Miss., on Tuesday, June 25th, for the purpose of electing a Coadjutor Bishop and for such other business as may be incident thereto.

Bishop Anderson Pays Tribute to Eminent Men of Illinois

Bishop Anderson paid a high tribute to Governor Lowden of Illinois at the recent celebration of the 100th anniversary of the signing of the enabling act, under which Illinois was admitted as the twenty-first state into the Union. The meeting, which was attended by many distinguished persons, including the Governor, was held at Orchestra Hall, Chicago. Bishop Anderson gave the principal address, reported in part by the Tribune:

"When men in exalted places were not making their positions quite clear when men should rise and be counted," said Bishop Anderson, "in days like this, when one can't be one-half loyal and one-half disloyal, it has been the pride of the citizens of Illinois to have at the center a man who has faced forward for true blue Americanism, patriotism and victory. Let us march with and after our Governor."

At this the audience tore off an ecstatic shout.

Bishop Anderson said that the preachers and the teachers laid the foundations on which Illinois rests. He described early scenes in the state's history, and the customs of those days, and pointed out that in times of trouble Illinois has always jumped in fast and hard.

"Illinois gave more than its quota in the Mexican war," said the Bishop. "It gave more than its quota in the Spanish war. In the civil war it gave, in proportion to population, more than any other state, except Kansas. And Illinois gave John A. Logan, Ulysses S. Grant and a greater even than Washington, Abraham Lincoln. The world has produced many great men. Now and then it produces more than a great man—a great nature. Lincoln was a great nature.

"And today, by Germany, every one of the ideals for which Lincoln stood is challenged. What is Illinois' answer to be? I doubt not that Illinois again, as in the past, will do more than her share."

Patriotic Rally of B. S. A. Assembly

The Patriotic Rally for men and women held under the auspices of the Minnesota Diocesan Assembly of the Brotherhood of St. Andrew in St. Paul, at the Church of St. John the Evangelist, on Wednesday evening, April 24th, was attended approximately by four hundred persons, who were inspired and edified by the splendid addresses given by Bishop McElwain, Bishop of Minnesota, and the Rev. Dr. Stewart, Rector of St. Luke's Church, Evanston, Ill. Bishop McElwain spoke on "The Diocese and the Nation." His address was brief and to the point and was wholly optimistic and uplifting in its tone. He talked along the lines of the opportunities for Brotherhood work in Minnesota, particularly in the rural communities and in city missions. His presentation of the theme centered about the words, "Follow Me." Dr. Stewart gave the principal address, which was very inspiring. He gripped the hearts of every one present by his stirring messages He devoted a large part of his address to war opportunities and made prominent mention of the war activities of the Brotherhood. M. Clyde B. Helm, a member of the National Council for Minnesota, writes, "I can say without hesitation that I do not believe any such address has been delivered in any of our churches in the Twin cities since our country entered the war." On the previous Tuesday evening the Minnnesota Church Club gave a dinner at the Association of Commerce in St. Paul. At this dinner Dr. Stewart spoke for over an hour, giving a forceful and comprehensive address concerning the work of the Church War Commission and of the Brotherhood secretaries in the training camps of this country.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Rogation Days

THE COLLECT

For Fruitful Seasons

To be used on Rogation Sunday and the three Rogation days following.

Almighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. Amen.

Do we Church members fully realize all that is involved in the Rogation Day prayers? It may not be possible for us any longer to revive the ancient and lovely custom of "beating the parish bounds" with vested priest and swinging censer, and a procession of praying folk, as they used to do across the seas, where farms were smaller, and life was not the hurried, harried thing that it is today; but do we, who depend so much upon the labors of the husbandman, ever make it a part of our bounden duty to "carry on" his efforts by our own particular intercessions? Who can tell what fine reactions would ensue if men, women and children, united as Mother Church wants them to, for these four days preceding Ascension, and in logical sequence followed out, both together and alone, all that is involved in these petitions? Many more than the farmer should be included in the scope of these prayers. For many people and many different phases of industry are connected with turning the fruits of the earth into "whatsoever is needful for the life of man". Pray for the farmer who plows and plants and tends to the fields of grain, but do not omit to pray for those who carry it to the granaries, and transport it by rail or boat to the mills, and for those who grind it and pack it, and for those who sell it, and for those who bring it to your door, and for those who make it, and for those who dig the coal, or cut the wood, or furnish other fuels to bake it, and for those who make the stoves, and those who build the houses, and those who plan the houses, and those who govern and protect and teach and guide the lives of the house-dwellers. It is an ever widening range of intercession which these prayers open to us. And to miss seeing these opportunities for intercession is to be half blind and totally indifferent to all those social and economic questions which are involved in the petition "give us this day our daily bread". Four days are hardly long enough for the world of Christian folk to stop, once a year at least, and pray to the Almighty Father for all that is wrapped up in a loaf of bread. And bread is only one thing the earth brings for the use of men. Food and fuel and raiment all lie first in the fruitful womb of Mother Earth, and before they are ready for use all kinds of industry are needed, and they should have our special intercessions and our sought-for blessings. And the Christian Church has at Rogation times a special mission to fulfill in bringing her people to pray not only for the bread that perisheth, but also, and more particularly, for that mental and spiritual food which are equally necessary for the life of a man, if he is to be anything more than one of the beasts that perish. Forty hours' devotions in every Christian Church should be the rule for these days preceding the Ascension of Him who is that bread which cometh down from heaven, and which, if a man eat thereof, he shall live forever.

"Work with quietness." The deep forces of nature are the silent ones. Too many of us work only with our mouths, and, alas! the work of the mouth is too often a noisy, thoughtless, unproductive type of work. We pray this prayer so superficially that its far-reaching and pregnant phrases never are sounded and appropriated to our souls' good and our neighbors' welfare, and the glory of God.

"Eat our own bread." "If a man will not work, neither shall he eat." Our common meals should be the results of our common efforts for the maintenance of the common family life. **"Our"**, not **"my"** bread. Let the children be taught early the lessons of sharing "whatsoever is needful for the life of man", and an antidote for selfishness and self-indulgence will be incorporated in such a way as to produce permanent results in the exercise of a wise stewardship.

"Ever rejoice in Thy goodness." Each meal a thanksgiving day meal. Each meal a Eucharist, so to speak, where God is present and His presence acknowledged. Such a thought long dwelt upon finally becomes the atmosphere where plain living and high thinking flourish. And these two things are characteristic of a high type of Christian civilization, which if we neglect to cultivate we shall surely degenerate.

Or This

O Gracious Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. Amen.

This alternate Collect bids us dwell on the lavishness of Him who also taught us to gather up the fragments, that nothing be lost. When God opens His hand there is always "plenty". Note this, you worriers, you folk of little faith. "I have been young and now am old, yet saw I never the righteous forsaken, nor his seed begging their bread." It is true that "His rain falls on the just and on the unjust", but the unjust are those whose bread, while it is yet in their mouths, begins to turn to ashes, by reason of their sins.

Let us realize that sin not only spoils the taste of everything, but makes us loathe that light bread of God which cometh down from above. Right after "give us this day our daily bread" comes "forgive us our trespasses", thus showing us that only where forgiveness shines can the bread-eating be turned into a thanksgiving meal, a Eucharistic feast, whether the bread be from heaven or from the earth.

How can a Church member who does not believe in missions ask God to "bless the lands and multiply the harvests of the world"? And do those of us who do ask God to bless the lands ever stop to enquire how God is going to bless those lands? We are not asking God to bless the lands by multiplying the harvests. Abundant harvests have often caused the condemnation of men and nations, because men then forgot God and began to live primarily for themselves, like the man who had much goods stored up, and who that night had to give up his soul as well as his goods, and was called by God a "fool". It is foolish to think that material prosperity will give us permanent strength and victory in the day of battle, appearances on the eastern front of France to the contrary notwithstanding. God blesses a land by character first—the characters of believing, faithful, industrious, painstaking, honest breadwinners. Character is the product of many forces, but I do not believe one ever found a good and worthy character living apart from some recognition of God. And to help create and maintain this type of character is the duty of the Christian Church in its membership.

"Let thy breath go forth that it may renew the face of the earth." God breathes on men and they become quickening spirits. God's breath makes for inspiration, and without inspiration old things can not be made new. Without inspiration, bad living conditions would never be changed; without inspiration, oppression, lust and crime would continually crouch at our doors; without inspiration, efforts for good and God become spasmodic instead of habitual. God's breath is a holy breath. If His inspiration does not produce good results, the fault is not in the breath, but in those of us who should have become living souls by virtue of that breathing; who are able to remain living souls by reason of contributing to and sustaining in every possible way all efforts for making a new earth. When men catch this inspiration, which God meant them to have, the Church will have begun to function in the way Jesus started her to function. When the Church's leaders and prophets see this vision, of making the Church not only a voice, but also a force in the community, then will God's breath again go forth in a renewing way, and not in a destroying way.

"So fill us with good things that the poor and needy may give thanks." Here we are asking God to give us great responsibilities. We ask to be filled in order that others may be helped. Any other reason for asking to be filled with good things is unthinkable from the standpoint of the Christian, which is the standpoint of the cross. And to limit "good things" to "meats for the belly" is to show ourselves as bound and tied to things seen which are temporal, and not permanent. The "good things" the poor and needy want are not simply food and drink. They are justice and fair play, and friendship and an intelligent sympathy, and consistent, persistent efforts for the general welfare of the race. Note, too, in passing, that the thanks of the poor and needy are not to be given to you, but unto God. Do not yield to the temptation which cost Moses his great reward, and say to people, "Must we fetch you water out of this rock"? forgetting to sanctify God in the eyes of those to whom we minister our good things.

What a rebuke lies here for the Church whose ideal of "good things" does not include first and foremost the setting forth of Jesus Christ as the One to be desired above all things, in the presence of those who as yet have had no opportunity to hear this good news about Him.

A Red Letter Day

IN ST. STEPHEN'S CHURCH LIVERPOOL, OHIO

On Sunday morning, April 21st, St. Stephen's Church, East Liverpool, Ohio, (the Rev. Robert Kell, Rector) benefited by a visitation from Bishop DuMoulin, when thirty-one candidates for confirmation were presented by the Rector.

This being the Sunday nearest St. George's Day, as is their custom, the Sons of St. George and the Daughters of St. George attended the service. The interior of the church was decorated with the flags of the Allies and the Parish Service Flag which now contains 47 stars, while the flag of St. George, being a red cross on a white ground, hung over the entrance. The building was filled to its utmost capacity, chairs being placed in the aisles, the vestibules and even in the porch and every available portion of standing room was filled. Some people were unable to obtain entrance.

The Sons of St. George were preceded in their parade by the band, the G. A. R. (one of their members being the official standard bearer of the day), the Sons of Veterans, Spanish-American War veterans, and members of the City Council. An enormous United States Flag was borne by members of the Junior Sons of St. George, while the English and French Flags and Sons of St. George Service Flag mingled with the Stars and Stripes.

Bishop DuMoulin preached the sermon in the course of which he spoke as follows:

"I come with a great privilege to take my part in a service that we keep in commemoration of a great Saint of a mighty empire on which the sun never sets. As an adopted citizen of this country, and having in my veins French and English blood, I am proud and I thank God for the armies that are holding back the despicable Huns and the barbarous Turks in order that America and the rest of the world might have freedom. There has stood that mighty British bulwark protecting us from menace that would destroy our happiness. After about two years America has entered the war and we are in to win and if we don't play politics too long, it looks as if the United States of America is going to get the honor of pushing the Huns back to the very gates of Berlin. Canada, Australia and New Zealand have come by the thousands and thank God, that we have joined the allies, and we will stay in to the finish. Now, I want to say we are linked together in the greatest alliance the world has ever known. There is one sentiment in America which has made my blood boil and that is 'Where is the British navy.' I would like to answer by asking. 'Where is the German navy?' It is in a place where no self-respecting navy wants to be; that is sufficient answer. There is a duty before America which is twofold. For a long time we thought we were most useful in sending munitions across the ocean, that it was our paramount duty. We ought, by the sweat of our brow, to bring our war mechanism to 100 per cent. But now I want to emphasize another contribution: It is the new manhood and new ideals for which we are fighting. Our primary object is a moral one. We are fighting for a new manhood, noble womanhood, and a consecrative childhood, and the day is not far off, the age is near, when we are going to produce a new type of manhood. I think we are looking out on a new earth; it will never be like it was before 1914. Beyond the red and reek of war there is a dawn worth fighting for, as we track the beast to his lair. The new manhood is being produced in blood and tears. We are going to win, not for the nations of Europe, but we are going to win to save the soul of America. We have had a melting pot in our country, and the fire has never before been lit, but now it is burning. We will have to suffer, but isn't it worth it? Every time a luxury is taken from me, I am proud to think that it helps to hurl back the terrible menace. I plead that America will uphold the new manhood which is in the making."

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. aft. Easter	Ezra 6 Zeph. 3:8-end	Revelation 11	Ezek. 37:15-end	Hebrews 1
M.	Deut. 8	Mark 4:26-end	Deut. 28:1-14	James 1:1-17
Tu.	I Kings 8:22-40	Luke 11:1-13	Isaiah 64	4
W.	Jeremiah 14	12:16-31	Genesis 5:18-24	Luke 24:44-end
Th.	Dan. 7:1-18	Revelation 15	II Kings 2:1-15	Heb. 4:14; 5-end
F.	Ezra 9	16 and 17	Proverbs 30:1-9	6
S.	10:1-17	18	Isaiah 22:15-23	7
S. aft. Ascension	Nehemiah 1 Baruch 3:9-end	19:1-10	Joel 2:21-end	8:9-12

At last the Temple was completed "and the children of Israel, the priests and the Levites and the rest of the children of the Captivity, kept the dedication of this house of God with joy." It is to be noted, also, that they "kept the Passover", thus linking together the two deliverances, that from Egypt and that from Captivity. The N. T. lesson, taken from Revelations (3:8-end), contains that announcement from "the seventh angel" which is the goal of all, and may be said to have begun with Pentecost:

Human history "the kingdom of this world is become the kingdom of our God and of His Christ"; and also a description of worship in the true temple, in heaven. This use of Revelation is appropriate as treating of the work in heaven and on earth of the Ascension and reigning of Christ, and also is correlated with the restored Temple. The imagery of measuring the Temple with the reed and of the two olive trees is taken from the Book of Zechariah (Chapter 2 and 4). Furthermore, St. James' exposition (Epistle for day) of "religion", strickly speaking, of "worship", with a direct reference to what goes on in church buildings, viz.., that true "worship" is a visiting of the needy in their affliction and a keeping of oneself unspotted from the world, is a fine background against which to consider the ancient temple of God, while the devotional exercises on that glad day of dedication, with the obedience to the law of sacrifice, are the N. T. background of that prayer in our Lord's Name with which the Gospel for the day is concerned. Equally appropriate is the O. T. Alternate in which the prophet exhorts Judah to "wait upon Jehovah" and "to be glad and rejoice" when their captivity should be at an end, a prophecy now fulfilled.

The N. T. lesson for Sunday evening begins the Epistle to Hebrews, which is read in course during two weeks. This Epistle not only fits the season by its treatment of the Ascension and Heavenly Priesthood of our Lord but fittingly accompanies the morning lessons on the ancient Temple and its spiritual counterpart in heaven. Inasmuch as the Ascension of our Lord ushers in the dispensation of the Spirit and the New Covenant, Ezekiel's prophecy of the latter as following after Judah's "Resurrection" from exile, is taken for the corresponding O. T. lesson.

Week days are mainly Rogation and Ascension. In the use of Daniel 7 for the latter (recognized as appropriate by the English Lectionary), there is no departure from our Historical-topical plan.

John 20:10-17 for Wednesday p. m. would do for Eve of Ascension and also fittingly close Rogation by making prayer itself ascend from earth to heaven.

In accordance with a request made by a correspondent, the attempt will be made in this and subsequent articles to include a brief reference to Sunday lessons one week ahead. Nehemiah's prayer (Sunday after Ascension) that God would help those whom He had redeemed, is a connecting thought linking Easter to Pentecost; while the Marriage supper (Rev. 19:9) leading up to the Son who goeth forth to war, would seem to be a fit prelude to the bringing of the Spirit who wields the sword of truth. In the evening, Joel's prophecy of the Spirit is accompanied by the work of Him "Who is set on the right hand of the majesty in heaven.

THE SANCTUARY OF PRAYER

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O Lord Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

"Our Fathers' God, to Thee"

Mr. Charles E. Field has made a study of the authorship of Hymn 196 in the Church Hymnal, says St. Luke's Parish Visitor, Evanston, Ill., and sends us the following interesting communication:

"I wonder if you know that the patriotic hymn we sing every Sunday is a composite production, consisting of a verse from three different poems by three different authors, two of them Unitarian ministers, and the third a Baptist clergyman. The music was composed by an Englishman, presumably a Churchman. Its place in our Church Hymnal indicates that the love of God and the love of country is not limited to any sect or creed, and that our emotions are often stirred by those who are not believers, at least in the Divinity of the Head of the Church.

"There is no special point to this beyond the interesting result of my study of that hymn, though I wish it might have been written by a Churchman—Reginald Heber, for instance."

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Confirmation Instructions

Rt. Rev. Irving P. Johnson, D. D.
Bishop Coadjutor of Colorado

XVIII.

The Functions of the Christian Ministry.

Prop. 1.

That Christ established and sent forth a ministry is evident, but what functions they were to exercise is not so evident. Perhaps we can best ascertain the proper functions of that ministry by studying the offices which Christ Himself performed, as well as the commissions which He issued to His Apostles. Our Lord summed up in His own person the three offices of prophet, priest and king, and therefore His body, the Church, will share in the functions of these various offices.

(1) As prophets, we will expect that the Apostles will be commissioned to preach, and this office is generally conceded to them.

The commission by which they are so empowered is the familiar one, "Go ye into all the world, and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

As preachers the Apostles were to be "witnessess unto Him," not each one setting forth his own opinions about the Kingdom of Heaven, for then there would have been twelve gospels, but each one bearing his testimony that Christ was born of the Virgin Mary, was crucified, and rose from the dead, ascended into Heaven, sent the Holy Ghost; these facts not their opinions.

So, as prophets, they were to preach Christ and Him crucified, rather than to be inventors of theories about God and matter.

(2) As priests, they were to offer man's offerings to God and to give God's blessings to men, for this is the function of priests.

The particular time in which Christ exhibited His priestly function was at the time of His passion, when He was in very fact our High-priest after the order of Melchisedek, and also the Lamb of God, who bore the sins of the world.

It was in His capacity as priest that He offered gifts to God and gave blessings to men. What is the gift that we can offer to God? It is "ourselves, our souls and bodies which we offer as a living sacrifice to God." That is all that we have to give.

So Christ gave Himself, and taught us to offer ourselves through Jesus Christ. This commission He gave to the Apostles when He bade them "to do this in remembrance of me." It is in the Holy Eucharist that He permits us to participate in Christ's offering of Himself, and also through Christ to offer ourselves to God. The whole service of the Eucharist is the joining of the sacrifice of ourselves to the offering of Christ.

In this connection He also commissioned the Apostles to be ministers of the reconciliation. "Receive ye the Holy Ghost, whosesoever sins ye remit, they are remitted and whosesoever sins ye retain, they are retained.

This is the purpose of His passion, that "our sinful bodies may be made clean by His Body, and our souls may be washed by His most precious blood and that we may evermore dwell in Him and He in us."

So it was given to the Apostles, and by them to those whom they ordained, to be ministers of the reconciliation, and to be administers of the sacraments as priests of the Most High.

(3) Not only were the Apostles, and those who succeeded them in office, to "preach the word and administer the sacraments," but they were also to rule the Church of God; not, indeed, as the Gentiles with a view to their own honor, but as servants of Christ with a view to the welfare of those intrusted to their care.

To the Christian ministry was entrusted the discipline of the Church. "Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth, shall be loosed in Heaven."

In the language of the Jews, "to bind" was to enact and enforce the law; "to loose" was to repeal and to relax the law. This exercise of the discipline of the Church may be seen by a study of Acts XV., where the Apostles exercised legislative, judicial and executive functions.

Whatever one may think of constituted authority, there can be no question that the Apostles acted as those to whom had been delegated the right to govern the Church, and St. Paul exhorts Timothy to rule the Church of God.

Prop. 2.

The final words of Christ to the Apostles were these, "and ye shall be witnesses unto me."

Now a witness is one who testifies to that which he has seen and heard, not one who tells what his own opinion is.

As St. John puts it (I. St. John I. 1.) "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the the word of life, declare we unto you." Or as St. Paul testifies (1 Cor. XV. 1) "Brethern I declare unto you the gospel which I have preached unto you, which also ye have received and wherein ye stand, by which also ye are saved. * * * * * For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." And as St. Peter affirms (1 St. Peter II. 23)-"For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow His steps, who His own self bare our sins in His own body on the tree."

All of which shows clearly that the Apostles did not regard the Christian religion, as fundamentally a scheme of philosophy, by which to explain the mysteries of matter and spirit, nor as a psychological experience by which we should undergo certain sensations, but rather as a plan of salvation, based on the facts of Christ's crucifixion and ressurrection, and taught to the individual soul by the ministers of reconciliation who testified to these facts and through the preaching of the word and the administration of the sacraments, became the instruments of Christ in bringing gifts to men and the agents of men in offering gifts unto God.

TEXT

"For we are saved by grace, and that not of ourselves, it is the gift of God."

EVERY-DAY RELIGION

By Rev. James E. Freeman, D. D.

THE LAW OF ADAPTATION

"No man putteth new wine into old bottles."

Jesus was essentially a modernist. Although an unfailing devotee of the customs of His people, He recognized and obeyed the law of adaptation. In the present instance which the text sets forth, He was seeking to make evident to his critics the new principles that were to govern human life in the changed and changing conditions in the days that were to come. What he actually said was: "No man putteth new wine into old wine skins, else the new wine doth burst the wine skins, the wine is spilled and the wine skins will be marred." He was thinking of those powers generated through fermentation, and He was maintaining that the stiffness and the hardness of the old wine skins, unyielding as they were, would cause them to crack and break because of the fermentation of the new wine. It must necessarily be placed in new and elastic skins.

The illustration is one that is readily understood, but it was a hard lesson for the traditionalists of His day and time to comprehend. Jesus ever reckoned with environing conditions and circumstances. He always showed a fine tolerance to those who, by reason of training or mental limitations, were unable to see clearly at once the great principles of life He came to enunciate. Repeatedly He rebuked his disciples because, in their zeal for what they conceived to be the inflexible and arbitrary rules of their religious system, they reckoned not with certain definite fundamental principles that were to regulate and govern His Kingdom. Such principles as the Fatherhood of God and the Brotherhood of Man were not subject to the shifting changes of time or place.

One of the amazing things about His whole teaching is that it is so flexible in its adaptation that it applies with as much force to the Occident as to the Orient. He was in no sense like other great religious teachers, the leader of a race or the exponent of any insular system of ethics. The world's greatest thinkers and scholars have recognized the universality of His plan and system, and its amazing adaptability to all kinds and conditions of men the world over. Repeatedly, His followers, with a zeal that was "not according to knowledge," have sought to lay hard and fast limitations upon His teachings and to require that those who would become the adherents of His faith should recognize and obey one universal law and one universal practice. Much of the Church's great missionary endeavor has failed because of this fact. With misguided zeal we of this Western world have approached the older races of the East, demanding a punctilious regard for both the expression and practice of the faith. Again, we have sadly erred in seeking to restrict and restrain the exuberance and spontaneity of youth by forcing upon it certain hard and inflexible laws that rendered its reasonable and normal habits stale and unsatisfactory.

For the abundant life which He came to give, alas we have too often presented the circumscribed and restricted life. Hence the new wine has burst the old wine skins and much of that splendid, exhilarating, youthful influence which the Church covets, and without which it loses its freshness, has been lost. There can be no question about it; Jesus recognized unfailingly the law of adaptation. He dealt in a kindly and gracious way with human conditions as He found them, and by a process of winsome love He restrained and reformed the erring. In this present plastic period it were well for those of us who are charged with the great responsibilities of propagating religion, if we gave greater heed to the divine method and practice.—Courtesy Minneapolis Tribune.

A Beautiful Custom Established

WILL YOUR PARISH FOLLOW THIS EXAMPLE?

In Christ Church, Norfolk, Va., St. Mary's Guild was organized in May, 1917, a year ago, to keep in touch with members of the parish who are in the service of their country. The present number on the Service Flag is eighty-six men and five women. The Guild has held, without intermission, every Wednesday at 11 o'clock, a service of intercession and Holy Communion. At the last business meeting of the Guild, held regularly after the service, one of its members told of having read in a California paper of a town in which every day at 12 o'clock the church bells were rung a few strokes that prayers might be said for our soldiers and sailors. The suggestion that we should follow the example thus set received the hearty endorsement of the Rector, the Rev. Dr. Steinmetz, and the Guild approved and carried out the following plan, which is to pause at the ringing of the bell, repeat silently the Lord's Prayer and a special petition for those in the service of their country. Last Sunday the Rector asked his whole congregation to join with St. Mary's Guild in their petitions, and if not within the sound of the bell to remember the prayer at the hour of twelve. Christ Church bell rings daily at twelve, and will continue to be rung at this hour while the war lasts, a reminder for all to pause and say the Lord's Prayer and special petitions for our country and for our soldiers and sailors. Other Churches that have bells are being asked to ring them daily at twelve, with the same intention. The mayor promises to have the city hall bell rung, if it be the wish of the Christian community.

Confirmation Address by the

Confirmation Address by the Archbishop of York

During his visit to St. Luke's parish, Evanston, Ill., Archbishop Lang, at the request of the Rector, the Rev. Dr. Stewart, gave the following address to the confirmation class:

"I am very glad that I have been given this chance of speaking to you men and women, lads and girls, who are waiting for your confirmation. I need not tell you that throughout the whole Church the greatest privilege that is committed to the Bishop, second only to ordaining men to the ministry, is the confirmation of God's people through the laying on of hands. I am also particularly glad of having this chance of giving my blessing.

"I suppose most of you have been in church, and you may remember that there I spoke of the responsibility and the great privilege of making a choice, both in human lives and in pleasures. You are coming near to yours—the very deliberate, solemn and faithful choice of the high honor of the Christian life to which you were dedicated at your baptism. I am sure that at this present time, when certainly England has gone to war to keep her pledged word, that you will always remember what it means for you to do the same through confirmation when you come to give your pledged word: I do promise to serve our Lord Jesus Christ.

"I spoke in church of the need in these times, of the great need of strength; and I could not think of you approaching your great choice unless I knew that at your confirmation it would be given to you, the strong Spirit of the Lord. And I trust that each one of you, even the youngest of you, will look forward to the coming into your life of the strength that is sufficient by the Holy Spirit to sustain and strengthen you and give you power to keep your vow. So while you kneel let me give you my blessing:

"Bless these Thy children, O Lord, that they may be faithful to the vow which Thou leadest them to offer. And may God the Father, God the Son and God the Holy Spirit in all things direct and rule your hearts, through Jesus Christ, and may the blessing of God the Father, God the Son and God the Holy Ghost be with you and abide with you forever. Amen."

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

To the Christian, religion is altogether a question of personal relationships. Religion is the recognition of your relationship to God and your brother, taking the responsibility for this relationship and receiving motive power with which to fulfill it.

For the sake of religion, the Church, ritual, creeds, sacraments, theology, the Bible and Prayerbooks exist. These are helps to religion, but not religion itself.

For the sake of religion, Christ came into the life of humanity, that He might open our eyes to these relationships and give us the motive power to fulfill them.

The Church, as the body of Christ, is a means, not an end. The body exists to minister to life. By baptism, the Church affirms our relationship to God, and therefore to our brother. By confirmation she gives opportunity for the acceptance of personal responsibility for these relationships, and by the Holy Communion she gives us, through the presence of a living Christ, the motive power for the fulfilment of our accepted responsibilities. The Church is a means for training in personal religion.

Religion is, therefore, not the Golden Rule, or the Sermon on the Mount, but the life power which makes us obey and keep these moral maxims. The interpretation of religion was by Christ confined to family terms, father, child, brother, home. These terms correspond to human experience—they were real, personal and understood by all. In this sense, personal religion is the heart of Christianity. The problems of human life find their interpretation in family terms rather than the official and judicial language of the Roman Empire and law court.

The present world crisis makes a searching demand for a faith resting upon unshaken foundations, and for a first hand grip on things eternal. The vocabulary of religion must, therefore, correspond with real personal experience. We need to go back to fundamentals and build again upon those things which cannot be shaken. This means personal religion.

At the request of THE WITNESS, the undersigned will give each week a brief help toward the appreciation and appropriation of certain fundamental truths in which personal religion stands. This will consist of a subject, a text, topical Bible readings for each day in the week, and one or two prayers related to the subject.

The daily use of these Bible readings should lead into the personal understanding of the great fundamental truths by which we live.

If the members of a congregation use these readings during the week, as a preparation for the Sunday sermon, to be preached on the subject, there would be generated in the lives of the people, by this unity of thought and practice, a great psychic force that could not fail to produce spiritual results.

Trust

Trust is any dependent act of your life as God's child upon your Heavenly Father. It is the first step in personal religion. Except you become as a child you cannot enter the Kingdnm of Heaven.

THOU WILT KEEP HIM IN PERFECT PEACE WHOSE MIND IS STAYED ON THEE.

Daily Bible Readings

A. M.—Ps. 25; Ps. 37:1-10; Ps. 40; Ps. 56; Ps. 57; Ps. 62; Ps. 125.

P. M.—Deut. 33:27-end; Is. 26:1-4; Is. 40:28-end; St. Matt. 11:28-end; St. Matt. 6:30-end; St. Matt. 18:1-7; I Tim. 6:12-end.

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe: Grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy fatherly care and protection, that, knowing ourselves upheld by Thy might, we may receive from Thee health and strength and peace; through Jesus Christ our Lord. Amen.

O God the Son, Redeemer of the world, truly Thy name is above every name! In spite of error, misunderstanding, hatred, scorn and blasphemy, in the deadliest hour, when the skies blacken and the earth reels, and it seems that men have once more crucified in this dread eclipse the Son of God afresh, still Thy majesty and Thy power are felt, and through the midnight comes the prayer of a penitent, "Lord, remember me", or perhaps the confession of an executioner, "Truly this was the Son of God": still when they dream that Thou art forever silenced, buried, guarded and sealed down, the stone is rolled away from the door of the sepulchre; and the keepers grow weak as dead men; and angelic forms are there; and still through the gray mists of the morning Thou comest, changed to something august, half-unknown, immortal; but the tones of Thy love are heard again, and at Thy voice we know whom we have believed, and our faith in Thee becomes the victory which overcomes the world.—Chadwick.

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NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

Calvary Cathedral Parish, Sioux Falls, S. D., is raising a fund with which to purchase a new organ in memory of Dr. Samuel A. Brown.

A beautiful marble font has been placed in St. Margaret's Chapel, Belfast, Me., in memory of Alma C. Field, given by her daughter, Mrs. H. B. Pearson.

A new ten thousand dollar church is to be erected by St. Michael and All Angels' Parish, Portland, Oregon, which will be known as the Bishop Scadding Memorial Church.

St. John's Parish, Los Angeles, Cal., has more than 1,200 communicants, being almost double the number when the present Rector, the Rev. Dr. Davidson, assumed charge of the parish five years ago.

In times of peace it takes approximately one billion dollars a year to run the government. But we spend two billions a year on drink—just twice the amount of our bill for the support of the government.—Temperance.

Two hundred ministers at Washington, D. C., pledged their individual support and that of their congregations to the Liberty Loan campaign, at a rally which was addressed by Commissioner Brownlow.

At the children's service in St. John's Church, Bangor, Me., on Easter Day, Mrs. Abbie N. Spear presented for missions an earthen bank containing $33.50, which was filled twenty years ago by her infant son, who died aged five years.

Bishop Ingram of London, England, has made a strong appeal to his diocese to rally to the national cause, without regard to the exemption accorded the clergy, urging the clergy to respond to the call to the colors, leaving only one priest to each parish.

The church building of St. Augustine's Mission (colored, Providence. R. I., has recently been twice badly damaged by fire, the loss amounting to about $6,000, partly covered by insurance. A colored boy who had a grudge against the mission is thought to have been responsible for the fires.

The members of the Sunday schools in the several parishes at Portland, Oregon, met at the Portland Academy on the afternoon of Sunday, April 21, and marched to the Pro-Cathedral, where a special service was held in connection with the presentation of the Easter offerings of the schools.

The parish house of St. John's Church, Lafayette, Ind., will be kept open this summer for the benefit of the troops who are to be stationed there at the Auto Mechanics' School at Purdue University. The men will be welcome at any time to play games in the parish house, to write letters, and entertain their visiting friends.

By an every-member canvass, held on a recent Sunday afternoon, the Men's Club of St. Paul's Church, Martin's Ferry, Ohio, increased the pledges for parish support 80 per cent and

A lady crossing from France to England was asked by the customs officer if she had anything dutiable. She assured him that she had nothing but wearing apparel in her trunks, but at the bottom of the largest one, which to him seemed the most suspicious, were found twelve bottles of brandy.

"Madam," said the officer, sarcastically, "do you call these wearing apparel?"

"Certainly," she replied sweetly, "those are my husband's nightcaps."—Temperance.

The local draft board of Astoria, L. I., has lodged a complaint with the Department of Justice against the Rev. Leigh R. Urban, Rector of the Church of the Redeemer, that city, charged with having taken down a Service Flag which hung in his church. "Mr. Urban has conscientious scruples against war, on Christian grounds," said Mrs. Urban to a reporter. "In the past the Church has had a flag, but Mr. Urban believes it has no place in the church now, because it stands for war."

"It is well to get not only beyond the parish, but beyond the diocese, and therefore a good general Church paper ought to be within the reach of every member of the Church," says the editor of the Rhode Island Diocesan Record, in commenting upon the several Church papers published in this country, and continues: "The cheapest one published is THE WITNESS, issued every week at Hobart, Indiana, for a dollar a year. Printed in daily newspaper form, it is not very attractive in appearance, but the subject matter is enlightening, and it is well edited and well worth the dollar."

The Rev. Dr. Hugh Birckhead, Rector of Emmanuel Church, Baltimore, Md., gave an address before the Sunday Evening Club, Orchestra Hall, Chicago, on a recent Sunday, taking for his subject "The Challenge of the Present Crisis". It will be remembered that Dr. Birckhead served for some time as an inspector for the Red Cross Society in Europe, and at the request of the Commander-in-chief of the British army, made an inspection at the front in France, in some instances going into the first line trenches. He is reported to have said that one of the great benefits derived from the war is that it has brought the English-speaking people of the world together, after 140 years of misunderstanding. "Together, we can insure the freedom of the world's weaker nations."

"Nobody knows just when the great war will be over; but the time draws nearer each succeeding day," says the Rev. Dr. Budlong, Rector of St. Peter's Church, Chicago. "No Christian man or woman can question the certainty of the ultimate victory of the allies, because this war has revealed itself as a struggle for righteousness, justice and liberty, and God is always on the side of right. The process may be long drawn out, but the issue is not in doubt. Got cannot be worsted. The ideals which emerge during the war; the characters which are developed through self-sacrifice and consecration unto high service; the God-consciousness which discovers itself to those who open their hearts for it, will dominate the "after-the-war" civilization. We must look ahead and strive to be ready, so that each one of us shall be fit to serve God and our fellows better than ever before."

A unique and successful custom of handling the Lenten mite boxes was followed by the Sunday school at St. Luke's Church, Billings, Mont., this year. The children were instructed to return their mite boxes as soon as one dollar was collected, in exchange for another, and the pupil's name was posted on a Roll of Honor displayed in the school, and when others were returned by the same pupil, a gold star was placed after the name, each star indicating a dollar. It is an old custom in St. Luke's Parish, and during one season a pupil of the school got seven exchanges of mite

West Virginia. Delegates from nearly all the parishes identified with the organization were present. The Rev. S. E. Sweet of St. Paul's Church, Columbus, Ohio, spoke during the afternoon session upon the subject, "How to Make Our Sunday School Attractive to Children". A part of the afternoon session was devoted to a discussion on "The Place of Patriotism in the Sunday School". In the evening, a service was held for the delegates, and addresses were made by Dr. S. S. Moore of Trinity Church, Parkersburg, W. Va., and by Archdeacon Dodshon of Zanesville, Ohio. Dr. Moore's theme was "The Teacher", and Archdeacon Dodshon spoke upon "The American Home".

The Rev. Robert P. Krietler, Rector of St. Luke's Church, Scranton, Pa., who presented a large class of young people and adults for confirmation to the Bishop, says that such a class "raises the rather important question of how to help them to grow into faithful communicants and remain so. It is an important matter that they be educated into an affectionate use of their privileges, so that they become more and more loyal to the Church and her Sacraments. Surely the newly confirmed should call forth the loving sympathy and interest of those who have been communicants for a long time. Why not a 'big sister' and a 'big brother' communicant for every one who has just been confirmed, and by this means come in helpful contact with them?"

The 173rd meeting of the Convocation of Edenton, Diocese of East Carolina, was held in St. John's Church, Grifton, N. C., on Tuesday and Wednesday, April 9 and 10. The Rev. John H. Griffith of Kinston preached the opening sermon. Bishop Darst officiated at the celebration of the Holy Communion on Wednesday morning, and the Rev. George F. Hill of Greenville preached the sermon. Dean Drane of Edenton presided at the business sessions. Mr. John G. Bragaw, a well-known layman of St. Peter's Church, Washington, N. C., read a paper on "Our Church in Relation to the War", followed by a discussion led by the Rev. Thomas N. Lawrence of Hertford. At the closing service, missionary addresses and talks on Church institutions were made by the Rev. J. N. Bynum, the Rev. C. H. Jordan, the Rev. H. S. Osborne, and Mr. G. C. Royall.

The Rev. P. Gavin Duffy, Priest-Superior of the Society of the Divine Compassion, New York, who has traveled several thousand miles the past few months visiting points in a number of states, says that he has been thrown in with many soldiers and sailors. "One splendid young fellow, an officer in the Royal British Flying Corps, full of heroism and daring, and I am sure of clean living, interested me greatly. He is here to instruct American aviators—the learners—after a nasty fall with his machine in France, seriously injuring him. He informed me that this was the one part of the British service which had no chaplains, and which **did not desire them**—not even a Y. M. C. A. worker. He said that religion was never discussed among these men of daring, and that he himself had never said a prayer in his life! This ought to set us thinking. How is it that we have had no appeal for these men of venture in the Church? The answer is our own **complete lack of venture** and our timid, compromised attitude to prayer. I spent enough time with this young officer to realize that he had said a good many prayers—by acting them—though he had not been conscious of it, and I saw answering looks and new interest manifested when I began to tell him of the place of venture in religion and our life in the S. D. C. O, these men can be reached, but we want the right men to reach them. Pray God they may be raised up."

The Very Rev. Bernard Iddings Bell, Dean of St. Paul's Cathedral Church, Fond du Lac, Wis., has resigned his office, to take effect June 1, and will devote his time to the service of the War Commission, particularly at the constantly growing naval station at Great Lakes, Ill. The Dean has been on a leave of absence for this work during the past six months. The Fond du Lac people insisted that he return to his parish, and he felt himself impelled to resign rather than tie himself down to parochial administration when he felt he was needed more in camp work. The Dean's work has been wonderfully blessed of God. He has baptized thirty-one men in the six months, presented ninety-six for Holy Confirmation, and brought scores of lapsed men back to their communions. He has built up a system of work which has been imitated by Episcopal representatives in a number of the other camps. His work has been so satisfactory to the station chaplains that they have given him sole charge of a section of the camp containing 5,000 men. His Sunday congregations have been running from 1,000 to 2,500 men. There are an average of 45 communions a week. On Easter 218 received the Blessed Sacrament—all our own men. The Dean has also resigned from being examining chaplain of Fond du Lac, secretary of the Board of Trustees of the diocese, chairman of the Diocesan Board of Religious Education and secretary of the Diocesan Commission on Social Service. Dean Bell may be addressed at Building 903, Detention Chaplain's Office, Great Lakes, Ill., until further notice.

Personals

Bishop Brent has been appointed by General Pershing the senior chaplain of the American army in France.

Mr. Frederick H. Sonner has been the treasurer of St. Thomas' Church, Providence, R. I., twenty years, and during that time has not missed a meeting of the vestry.

The Rev. John W. Quinton, who has been for seven years at St. Andrew's-on-the-Mountain, near Charlestown, W. Va., has given up his charge to do Y. M. C. A. army work.

The Rev. B. G. Lee, for the past two and a half years in charge of Roseburg and Umpqua Valley Missions, in the Diocese of Oregon, has accepted missionary work in the Diocese of Sacramento.

Mr. Fred J. Glass, one of the leading members of Grace Memorial Church, Portland, Ore., has been appointed a Y. M. C. A. army secretary, and left for the front in France on April 8th.

Capt. Henry N. Brooks of the United States Engineers' Reserve Corps, who went to France last December, died of pneumonia the first of this month. He had long been a communicant of St. Simon's Church, Chicago.

The Rev. Henry G. Raps, formerly of St. Mary's School, Knoxville, Ill., assumed his duties on the first Sunday after Easter as assistant at the Church of the Messiah, Providence, R. I.

The Rt. Rev. Dr. Griswold, Suffragan Bishop of Chicago, and Mrs. Griswold, have removed to Evanston, a beautiful suburb of Chicago, where they will make their home.

The Rev. H. Norwood Bowne, Rector of Holy Cross Church, Tryon, and Dean of the Waynesville Convocation, in the District of Asheville, has accepted a call to All Souls' Church, Biltmore, and expects to take charge about June 1st.

The Rev. Francis H. Smith, assistant Rector of old St. Paul's Church, Baltimore, Md., has received a call to St. Mark's Church, Bay City, in the Diocese of Texas. The Rector of St. Paul's Parish, the Rev. Dr. A. B. Kinsolving, is a brother of the Bishop of Texas.

The Rev. L. R. S. Ferguson, Rector of the Church of the Messiah, St. Paul, Minn., who is chaplain of the 135th Infantry Minnesota regiment, has been appointed chairman of a committee in charge of the new Liberty Theatre, just opened at Camp Cody, Deming, N. M.

"The Church of the Epiphany, Los Angeles, Cal.," says the Churchman of Southern California, "surprised and honored the Rev. Henderson Judd on a recent evening, when, at a parish social, a large cake with 91 tapers on it made the occasion in the nature of a birthday party for their distinguished guest, who on that day had attained that great age.

Bishop McCormick hopes to return from France in time to be present at the 44th Annual Convention of his Diocese, which will be held at St. Mark's Pro-Cathedral, Grand Rapids, Mich., June 11. The Bishop has been asked by the army and the Red Cross to organize and direct the Red Cross chaplains. This will constitute a bureau in the Department of Military Affairs, and will include the appointment and direction of chaplains for all hospital and field work. As this will require a longer time than the six months' leave of absence granted him by the Standing Committee, the Bishop has asked for such an extension of his leave of absence as will enable him to complete the work assigned him.

The Rev. J. A. Gardner, who resigned the rectorship of Holy Trinity Church, Tiverton, R. I., to accept a call to St. James' Church, Providence, was tendered a farewell reception by his parishioners and friends in Tiverton on the Wednesday after Easter, and presented with a beautiful mahogany desk, completely furnished with book ends, candlesticks, blotter and paper, and a comfortable chair to go with it.

Stirring Patriotic Hymn by New York Rector

A patriotic hymn for Victoria Lodge, Independent Order of the Sons of St. George, was conducted at St. Ann's Church, Amsterdam, N. Y., on the third Sunday after Easter by the Rector, the Rev. Dr. Carroll. The Rev. Dr. Cyrus Townsend Brady of Yonkers, N. Y., preached the sermon. The processional hymn, "March Together, Brothers", which we print below, was written by the Rev. B. W. Rogers Taylor, Rector of St. George's Church, Schenectady, N. Y.:

March together, brothers,
Step with purpose high,
In the world's great conflict
Dare to do and die;
Pledge your sacred honor
To avenge the wrong,
Stand beside each other
Brave and true and strong.

(Chorus—Sung after each stanza.)
Forward, therefore, brothers,
Over land and sea;
On to glorious battle;
On to victory.

See the hosts that gather—
Hosts of power and might—
To destroy the nations,
To subvert their right.

Rally, loyal freemen,
Stand at England's side;
Shall our sons of valor
All in vain have died?
Forward, brothers, forward,
We are Britain's kin;
Hands across the ocean!
Hands that help to win!

France, can we forget thee,
In thine hour of need?
Shall we, unresponding,
Hear thee vainly plead?
Forward, brothers, forward,
Calls our ancient friend;
God, her armies strengthen;
God, her cause defend!

Twine the flag of Britain
With our banner true;
France, our ancient friendship
Once again renew.
Rouse, ye loyal kinsmen,
Wake, for duty calls
To preserve our freedom,
Our ancestral halls.

Bar yon alien footsteps
From our sacred strand;
Let no foreign foeman
On our ramparts stand.
Rise, O mighty nation,
Rise in righteous wrath,
Stand against the tyrant
Shadowing our path.

See the nations bleeding
From the tyrant's sword;
Hear the victims pleading
Vengeance from the Lord.
Who shall quake and falter,
Who shall stand afar?
Gather, gather, brothers—
Gather to the war!

Three-fold flags of freedom
Wave in freedom's fight,
This for aye our battle cry,
God defend the right!

Where Italian sunshine
Warms Venetian plain,
Where thy fertile valleys
Wave with golden grain.
God defend thee, Italy,
God maintain thy right,
God uphold thy freedom
With His holy might!

Forward, glorious banners,
Neath your guiding star;
Lead our armies onward,
Marching forth to war.
Brave the foe's defiance
Over land and sea;
Press to glorious battle—
Press to victory!

Pittsburgh Clerical Union

The Pittsburgh Clerical Union held their regular monthly meeting Monday morning, April 22. There was a record attendance for the last twelve months. The place of meeting was Calvary Church. The essayist for the day was the Rev. R. E. Lee Strider, Rector of St. Matthew's Church, Wheeling, W. Va, who presented his essay that had already elsewhere aroused most favorable comment, the subject being "The Church, the Ministry and the New Age". Mr. Strider was received by the clergy most enthusiastically, and his treatment of the vital subject was unusually able and created a remarkable discussion. The essay in full certainly ought to be printed.

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EDITORIAL

"For Better or for Worse"

As we travel over this country, we are impressed with the capacity of the average American for telling how things ought to be done.

With a very limited knowledge of the assets, and with scarcely any knowledge of the liabilities or difficulties, he is most profound in his criticisms of the administration.

It was so in the days of Washington and Lincoln. It is so today in the days of Wilson.

Nearly every American can tell you wherein the administration, be it in food, fuel, military, publicity, transportation, aeroplanes, shipping or what not, has fallen down and presumably wherein the narrator would have done it differently. All of which goes to prove that to run a thing by way of academic discussion, and to run it by way of daily experience, are two different facts.

The same thing is true of the Church. Whether it be the wisdom of the House of Bishops or of the individual Diocesan, whether it be the policy of a rector or vestry or a Board of Missions, there are plenty of critics who can point out the failures of administration. The difficulty is to find in the army of critics those who would do it better if they were doing it themselves.

Ruskin once defined an art critic as "a person who did not know how to paint," and therefore was an expert on how not to do it. The difficulty is that when we pass from academic discussion to practical service, we encounter difficulties, the nature of which were entirely unknown to us.

In the same way we criticise our neighbor's character without any knowledge of the difficulties, hereditary and otherwise, which he has been obliged to overcome to be as decent as he is.

The truth is that this war will not be won, nor the conquest of faith will never be accomplished, by the critics.

The ability to criticize is a compound of egotism, ignorance and indolence, and produces an atmosphere in which it is doubly difficult to accomplish results.

It is a far cry from the spirit of criticism to those lines of Tennyson

"Their's not to reason why,
Their's but to do and die."

In a regiment of soldiers, there is one fallible mortal, liable to error, who has to assume the responsibility of issuing orders.

It is no wonder that with the large percentage of liability to error that marks all professions from an architect to a doctor, things frequently go wrong in military affairs, but so long as somebody has to be at the head of things, the presumption ought to be that the selected head knows something about his job, much more than we do, and that the best service that we can render is to get behind and boost, until someone over him discovers his untrustworthiness. For us to discover it and publish it, is not to correct it, but rather to increase the confusion.

To me the marvel is, when one considers the magnitude of the business in hand, that one small head can accomplish so much as has been done in the present crisis, nor am I particularly concerned about the mistakes that were made before the war. These ante-bellum post-mortems are singularly unedifying.

The truth of the matter is that a majority of the electors of this country elected Mr. Wilson for better or for worse, and if it is for worse ((as pray God, it is not), then we are indeed, of all men most miserable, but let us not whine about it.

It is the same question as that which disturbs many a household. These twain have joined lives at God's altar and sealed the bargain with a vow, that it is "for better or for worse." Well, if it is for worse, what are you whining about? You were cocksure that you knew best. Your friends may have warned you not to marry her, but you did so and sealed the contract with a vow.

And now having demonstrated the fact that you were a fool, you aren't going to improve matters by proving that you are a liar.

Of course my friend of the minority says, "Well, I didn't vote for the administration, therefore I am not bound by its acts." Not so fast, my friend! you are an American pledged to the Constitution! You went into the election fully committed to the will of a constitutional majority. Unless you are a rebel, you are as much bound to him as any other, that is if you play the game of life fairly.

[illegible]ishop; your rector; your colonel; [illegible] to be loyal, even when it isn't [illegible]ot be pleasant doctrine, but we [illegible]d doctrine.

[illegible]can to be loyal; you do not want [illegible]But he has at least a strong sen[illegible]gs. Why do you claim a privilege

[illegible]has enlisted, promised to fight for [illegible]rs. You ought in your sphere to

But do you not think that criticism is necessary for the improvement of the service? Yes, intelligent criticism from authorized sources or sympathetic criticism from any source, but not whining criticism, nor peevish criticism, nor futile criticism. That helps nobody, and hurts everybody that hears it.

It is a sort of poison gas that catches the weak and enrages the disloyal.

Every windy criticism which you make of things that you know very little about is exactly what the Kaiser would have you to do, and is exactly what he pays his spies to assist you in doing.

This administration is our administration for better or for worse, and we are pledged to back it with our lives, our money and our encouragement, or else to hold our peace.

Public sentiment is a fine thing, but not when you are putting out a fire; then everybody wants to get busy, under the direction of the fire-chief, working intelligently and loyally.

You can't change chiefs while you are putting out the fire, and unless he is absolutely disloyal, trying to spread the fire instead of putting it out, you will do better to follow his lead, blunders and all, than to try getting up a movement to discredit him. This is no time for politics, neither for the administration nor for the other fellow, and even should the administration be narrow enough to play politics, even then, it is not the time for the other fellow to be doing so.

May we say a word here about the attitude of the Irish in this war. It is an unpleasant duty to say anything unkind about the Irish. Individually they are a likeable lot, although in the conduct of American cities they haven't demonstrated any great genius for government.

They love to sing, but so do lots of people love to sing, and it is unpleasant to have to tell them that they can't.

It is an unfortunate fact that England and Ireland are so closely related, politically and geographically, and so widely separated religiously and temperamentally but then nobody living now is responsible for this juxtaposition.

And what Ireland doesn't want from England, Ulster doesn't want from Ireland. We know of no reason why, because a strip of sea-water divides Ireland from England, and an imaginary line divides Ireland from Ulster, that therefore, Ulster should be compelled to swallow an unpleasant dose, because Ireland wants her so to do. any more than Ireland should continue to swallow an unpalatable dose because she seems to have inherited it.

But the Irish have not shown up well in this war. Surely Prussia is as much Ireland's foe as England's. From our experience with the Irish one doesn't imagine that they would find the Kaiser a kindly master. But in this war, Ireland has been a very dubious ally to all the allies, and we can't see how she expects sympathy from American conscripts when she declines herself to put all her resources at the disposal of the Allies in this grave crisis of our affairs. Surely the question of self-government in Ireland can wait until we have licked the Kaiser, unless Ireland wants to sacrifice us all to her private grievances.

Does Ireland appeal from King George and Lloyd-George to the Kaiser and Von Hindenburg, she will get a kind of self-government which is long in promises and harsh in fulfillment.

It is not only England who is calling to Ireland; it is Belgium and France and the United States.

Surely if Ireland fail us, she will get little sympathy from those nations who have given all that all may be free. It will not become her to ask America to endorse her claims for freedom unless she assist us all in this war for the freedom of us all.

A New Department

We are very glad to be able thus to announce that week by week, we are to have a very valuable series of articles from the pen of Bishop Reese of Southern Ohio, under the general theme of Personal Religion. The first paper appears in this issue—one more of the many good things our readers will enjoy.

A Splendid Record

On Sunday evening, April 21, the Bishop visited Trinity Church, Asheville, N. C., the Rev. Willis G. Clark, Rector, and confirmed a class of 44. In the class there were 19 men and 25 women and girls. The Rector has presented within the past two years 153 people for confirmation. The congregations at Trinity Church are large, frequently taxing the capacity of the building. Within the past two years the membership of the Church has increased nearly 50 per cent. The total membership enrolled now numbers 802. These people represent all walks of life. Trinity Church today is one of the most democratic congregations of any Episcopal Church in the South. Mr. and Mrs. Harmon A. Miller recently gave to Trinity Church four large and very handsome alms basins as a thank offering for the recovery from a very serious illness on the part of Mrs. Miller.

The District Convention will meet in Trinity Church, Asheville, on May 15, 16 and 17. The Woman's Auxiliary will meet at the same place and time

The Rev. H. N. Bowne of Tryon, N. C. (Holy Cross Church), has accepted a call to All Souls' Church, Biltmore, to succeed the late Rev. R. R. Swope, D. D., as Rector. Mr. Bowne will enter upon his work in Biltmore on the first of June. He will have in his parish the large government base hospital, No. 16, called Kenilworth Hospital. At this hospital there will be about 500 soldier patients, brought from overseas, and 200 officers and soldier attendants.

On the morning of April 21 the Bishop visited St. James' Church, Hendersonville, the Rev. A. W. Farnum Rector, and confirmed 15 people. Mr. Farnum, in the afternoon, presented nine for confirmation at St. John's Church, Upward. The work at both of these places shows every sign of progress, and Mr. Farnum is proving himself to be the very man for this field.

The possibility of erecting the District into a Diocese seems encouraging. This matter will be definitely considered at the coming Convention. Trinity Church, Asheville, has pledged one-fourth of the amount of money necessary to accomplish this purpose.

Diocese of New Jersey Sunday School Annual Convention

The annual Sunday School Convention of the Diocese of New Jersey was held in Christ Church, the Pro-Cathedral, Trenton, on Saturday, April 20th. The Bishop of the diocese officiated at noonday prayers and the afternoon service. The Archdeacon presided at business sessions. The Rev. Thomas A. Conover of Bernardsville was secretary.

The atendance was larger than at any previous convention; over three hundred delegates, representing approximately seventy-five schools.

A conference for superintendents was conducted by the Rev. Stewart N. Mitman, secretary of the Third Province and editor of the American Sunday School Magazine. Other conferences were conducted by Mrs. Loman of Philadelphia for primary teachers, and the Rev. Thomas A. Hyde of Jersey City, for Junior and Senior teachers. The address at the presentation service in the afternoon was by the Rev. Phillip E. Osgood of Philadelphia. Mr. William S. F. Pierce, treasurer of the diocesan Sunday school fund, announced the amount of the offering, which was $5,335.28. This is larger than the offering of last year, with further remittances yet expected.

That was a fine epitaph on an earnest Christian's gravestone, "Because I live, ye shall live also."

There are many people who claim to be Christians who do not work at it much through the week.

"Controversy in religious matters pays no spiritual dividends.

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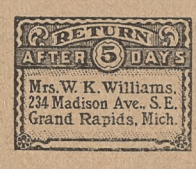

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LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

V.
WAR IN HEAVEN

Definition: War, on any scale, and in any form, is a conflict, not primarily of bodies, but of wills, each will struggling for victory to the limit of its power.

I

Definition: the need of it; in view of much confusion and contradiction in our views of war.

This lecture is to deal quite definitely with war. So far we have not come to close grips with it. It has been pervading all our thought. It has been our main interest. It has been referred to by way of illustration. But we have not really closed with it. Now I think we are prepared.

I might put the purpose of the first two lectures in this way. Our boys are now training in camp, before they take the field. Their training has two main objects: first, to develop their own fighting strength; second, to familiarize them with the enemy and the methods of his warfare. Not till this double training has been done will they be ready for the trenches.

So in these lectures we began, so to say, by mobilizing our spiritual forces. We looked into the supports and resources of faith in God, which must be our strong arm in the battle both in offence and defence. We examined into our aptitude for faith and were reassured by finding that faith is natural for men; that it fits into our nature at least as closely as a rifle-stock fits into our shoulder. We also took council of our Commanding Officer, the Captain of Faith's army. We listened to His expert orders for the day, for all the days. That was really the heart of the first lecture: The Lord of Hosts versus the War-God.

Then, in the second lecture, we made our study of the enemy. We looked into his resources; his man power; his range of guns; his methods of attack; his aims; his strategy and tactics. We made an estimate of Devil's work. We watched the Devil at the work. So we are ready now for war.

What, then, is war: at the very heart of it, what is it? Amid all its various manifestations, methods, causes and results, what is the common elements that make war always war?

Evidently there is need of definition. For there is much confusion and even contradiction in the reports which are brought to us of war. Compare, for instance, General Sherman's famous saying: "war is Hell," with the eager and confident assertion of St. John the Divine that there is war in Heaven. It only adds to our perplexity to find that it is the soldier, whose trade was war, and who gave the best he had to it, who none the less calls war Hell; and that it is the Apostle of love, who lay on Jesus' breast, who sees war in Heaven. Both should be experts in this matter and they seem to contradict each other.

As a matter of fact, what people say of war is a good deal like what people say about the ocean. Many shrink from the ocean and almost hate it, as the symbol and incarnation of cruelty, rage, and inhospitable savage strength. Indeed, St. John, who makes room for war even in Heaven, seems to have no use for the ocean under any circumstances. True to the traditions of his race, who were never much at home in ships, he longs for the time when "there shall be no more sea." On the other hand, think of the sailors, the fishermen, the mariners, the great sea captains; think of the poets and the painters, whose souls have been thriled and lifted up by the glories of the mighty deep. Just so men talk of war in differing keys. No one can ever take it lightly. There is a meaning in it which stirs the very soul. Every one must react strongly in its presence. But the reactions are extraordinarily different. War touches men in every fiber of their being. It releases and stimulates every force and faculty, good and bad, divine and devilish. It plays upon the whole gamut of emotion.

Evidently war has some enormous elemental meaning, like love and fear and joy; like the voices of wild beasts and the sound of winds and waters.

II

Definition. the size or mass of war is not of chief significance.

We must notice carefully and clearly, to begin with, that mere size and mass have nothing particular to do with the intense significance of war. The vastness of this present conflict; the millions of lives involved; the incalculate waste and devastation which have overwhelmed whole States and Kingdoms: these things stagger the imagination, but they are not really to the point. Thought, like love and faith, always measures by quality, never by quantity. Heaps of dried leaves, mountains of burnt ashes, cannot be weighed against one springtime bud or (least of all, in these days) against a single lump of coal. And a pocketful of pearls is a great fortune, not because it is a pocketful but because it is a pocketful of pearls. So the battle of the Somme, lasting three months, with hundreds of thousands killed and wounded and millions of shells fired and tons of powder burnt, is terrible, not simply for its vastness, but because two men fighting for five minutes would be terrible.

Do you follow me so far? I would not carry you along faster than you can see your way. I am very much in earnest, for I believe we are on the only track which will lead us to clear thinking. Let me put my point once more. The question is: just what is war? I answer that, first of all, we must reduce it to its simplest and most elemental form if we are to know its essence. Mere mass rather obscures than clarifies our vision. To define the ocean, one would first have to know what it is made of. That would mean to separate a single drop of its salt water and examine that. Knowing what a single drop is made of, it would be a comparatively simple thing to estimate the total number of drops, the whole of ocean's mass. The essence of the ocean can be put into a teaspoon.

So with war. Huge armies, screeching shells, pillars of smoke, make defination difficult. We need to separate the smallest unit: one complete specimen of warfare. If, by examining that, we can find out its constituent parts, then we shall know what war is, in any age ,under any circumstance, on every scale, with every possible accompaniment.

III

Definition: in essence, War is always a conflict, not of bodies, but of wills; each struggling for victory to the limit of its power.

What, then, is the smallest complete unit or specimen of war? The answer seems quite clear: whenever, wherever, there are opposing wills, struggling each with its whole force to overcome, then there is war. Take that as our definition and look at it more closely. The root idea of war is a determined conflict. And the conflict is always between wills. It is not guns, nor shells, nor battleships, nor submarines, nor aeroplanes that make war. We must get behind and below all instruments and implements of warfare if we are to find the seat of war itself. The colors on the artist's palette, his canvas, his brushes and his oils, do not paint the picture. The painter uses them to paint what he has seen, what he desires, what he wills to paint. Just so do wills make war: wills and not bodies. It is not even the men behind the guns who really do the fighting, if when we speak of men we mean the feet and arms and ears and eyes which march and load and aim and pull the triggers. Men's bodies, like the weapons which men carry, are but instruments of war. They are tools used in war. used by the wills which war.

Now this is quite simple and obviously true. But we are unaccustomed to it. It comes with something of a shock. It is most important that we should take time to let it sink well in, and see where it leads and what it involves. In the first lecture we discovered that it is possible to have bloodshed without war. We saw quite clearly that surgeons with their bloody knives were agents and ministers, not of death and killing, but of peace and life. Now it appears that it is equally possible to have war without bloodshed; for if it is always wills which war, then the warring wills are free to choose any sort of weapon or instrument or agent which is fitted to their purpose. Wills at war may use fire and sword, or they may not. It is a most shallow and stupid view which thinks there is no war till blood is flowing: that reckons the reality of war by the bodies of the dead. It is the same kind of folly and stupidity which thinks it a crime to steal a purse or crack a safe, but regards it as a refined and wholly guiltless occupation to steal a neighbor's reputation whether by idle gossip or malicious slander. What is all the gold in all the world compared with a fair and honored name? How many dead bodies on the ground are worth one holy and immortal spirit?

Let us make out a little catalogue of bloodless wars. It may prove to be instructive. In commerce, for instance, it is not unheard of that one group of men combine together to put another group out of business. It is often successfully accomplished. It is usually bloodless. It keeps within the law. But it is naked warfare.

It has often been said that commercial competition did more than any other single thing to precipitate the present war. Germany's great longing for "a place in the sun" was very largely a strong will to dominate the markets of the world. Her subtle and treacherous propaganda among friendly peoples: her elaborate system of government subsidies by which her merchants were enabled to undersell all other merchants: her building up of a gigantic fleet: her whole war policy, had a commercial basis and a commercial inspiration. Noting all this, an acute observer has given it as his opinion that there was really more war in Europe before this war broke out than there is now. He sums his view up in a striking sentence: "Merchants were making war: the soldiers now are making peace." Which is worth thinking of.

But to go on with our list of bloodless wars, running it over rapidly. Think of the following classes of our so-called peaceful and law-abiding fellow citizens: think of seducers, panderers, painters of lewd pictures, makers of immoral films, writers of impure plays and novels (most modern plays and novels are impure, particularly the "best sellers," as is natural): all these are waging bloodless war against immortal souls. And we must add to these the names of all the educators who are spreading about a Godless education, whether in books or schools, or colleges: all those who by teaching or example weaken faith in God and Christ. These are all at war, engaged in the deadly work of Have you Christian men and women Have you Christian men and Women ever paused to think of this spiritual slaughter going on under our indulgent and unwinking eyes? Of the young women, by the thousand, for whom higher education (God save the mark!) has meant loss of all living faith? Is there any tragedy more bitter in all this evil world than women living without God?

So we have our little list, and it is the devil's own catalogue of wars. There is in it no blood shedding at all. That, in a true sense, is the Hell of it. Death. physical death, would at least remove the victims out of the battle which rages over their deathless spirits. War is a conflict between wills. In the light of that truth, see the moving pathos of it all. These poor weak wills, putting up a feeble fight, in the small strength of their immature instincts for purity, and truth, and God, and goodness, are being beaten down by the onrushing horde of spiritual Huns—by lustful cruel, greedy, selfish wills. Oh think, and think well, before you listen to those blind leaders of the blind who say to you: "Stop this blood shedding in Flanders; stop that dreadful thing which gets on our nerves, which sickens us, which takes all ease and comfort out of our life. Only stop that and all will be well. We shall have peace." Now the Devil must be chuckling to himself over such arguments and pleas. What does his Satanic Majesty care about dead bodies, if he may feed in peace upon men's souls!

But we are a little off our track. We must not anticipate too much. All that we are really concerned to say so far is that war in its very essence is a conflict between wills: that all mere instruments of war are accidental.

But there is one thing more, in order to round out our definition. War between wills must be unrelenting and determined; each will must be using its whole force and never letting up until the fight is won or lost. War is a very vital matter. It concerns life so nearly that one is prepared to risk even death itself to win. Here is what separates war from all kinds of sports or games. A real game, that is, a game where there is little or no luck or chance, is a clear illustration of a conflict between wills. Chess is, I think, the most perfect game of all and for this reason: there is in it not the least element of luck. Nor is physical strength needed; a baby can easily move the men about, as babies often do to the confusion of the players. Besides this in chess the will has a clear field and a very wide freedom for its exercise. The queer-shaped little pieces receive and transmit the will-power of the two players. They are, for the time, really endowed with the energy of wills. As on a battlefield, though in complete and often aggravating silence, the opposing forces are deployed, and moved about, and led out to the attack and grouped together for defence. You really seem to have two wills nakedly at war, one against the other. And you have nothing else but wills in opposition, except little bits of wood or bone. But chess is not war; nothing vital is at stake. The object of each player is not to beat down his adversary, man to man; but only to down him as a chess-player, before each goes back again to the real conflicts of his life. In war wills are not only in conflict, but they are in conflict to the bitter end, with everything, even life itself, thrown into the balance.

(To be continued)

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XXVIII

THE EPIDEMIC

(A paper read at the Church Congress at Cincinnati, Ohio, in October 1917.)

We have all heard of the seventeen year locusts. But only parsons know of the epidemic that assails communities every seventh day, the epidemic of "not feeling very well" on Sunday mornings. It is a mysterious malady. Robust people, who go through the week's work in high spirits and with every appearance of health, begin, early Sunday morning, to develop "symptoms." It is not their digestion that is at fault, for they enjoy a hearty, though late, breakfast. It is not exactly a headache, for the head-splitting and side-splitting (?) Sunday paper does not affect them adversely. It is not physical fatigue, because they can tinker at an automobile. It has but one general explanation. They are "not feeling very well."

As an epidemic it is universal,but not fearful. No heartless board of health isolates the patient or puts a placard on his door. For this condition of ill health has one hopeful feature. It soon passes. The remedy is an odd one. Twice-rung bells! Would you believe it. Not bells rung once! No, that only aggravates the malady. When a chance first bell of a church rings in the ears of a patient, the disease is rendered more serious. It reaches its climax. It is a time of greatest anxiety. Whole families surround the patient in sympathy. Half an hour passes. Hark! the second bell! the patient brightens, his eyes regain their lustre, his languid limbs lose the languor; with a sigh of relief he arises, shakes himself, and the fever has passed. He is as good as new. Now to church! Too late? Too bad.

The afternoon finds the patient fully recovered. Feeling fine indeed. Ready for anything. In fact the patient grows so robust as a result of this temporary inability that the parson sometimes wishes he might have a slight attack.

What is the remedy? Habit! Let me quote from a recent book on the Church.

"The trouble with most people is that they begin every Saturday night to decide whether or not they will go to church Sunday. It is always an open question. They struggle with it on Sunday morning, until the mind is worn out with perplexity. Any chance occurrence comes in to turn the scale. A visitor, a late morning paper, a failure to consult the clock, a flat tire, a dozen little things, determine the decision adversely. Habit would overcome all this.

"It is never an open question as to whether or not a man will go to his business on Monday morning, even if he might remain away or be late. His decision about that has been made once for all. Habit does the rest. Nothing is so satisfactory and so benefical as to let habit carry you on. People torture themselves by indecision. A course of action, firmly established, would relieve them of countless mental confusions."

The happiest are those who have established good habits. Good habits are like an endowment, yielding handsome returns with the principal unimpaired, aye, even augumented by use. The late Professor James was a wise man. His chapter on Habit is a classic. May I venture to quote his injunctions.

(1) "Launch yourself with as strong and decided an initiative as possible. Accumulate all the possible circumstances which shall reinforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; take a public pledge, if the case allows; in short, envelope your resolution with every aid you know.

(2) "Never suffer an exception to occur until the new habit is securely rooted in your life. Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again.

(3) "Seize the very first opportunity to **act** on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is **action** alone that fixes the habit. Let the expression be the least thing in the world—speaking genially to one's grandmother, or giving up one's seat in a horse-car, if nothing more heroic offers—but let it not fail to take place.

(4) "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points. Do every day or two, something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test."

If you wish to live a strong, well balanced, and purposeful life, study these laws of habit, then apply them to going to church. The epidemic of "not feeling well" will be checked.

A Familiar Conversation

"Who were out to church today?"

"Oh, Mr. and Mrs. S and So," etc.

"That all?"

"Oh, just a few children from the Sunday school. But of course they don't count."

Now, don't you think us rude for interrupting, but please allow us a word. Don't the children count? Where is your Church of the future?Weigh this question well, and you won't discount the importance of the presence of children at the Church worship. Rather you will welcome enthusiastically the fact that they are growing up in the environment of grace to become pillars of the Church in their generation. If you take this view, you will note with joy the presence of children, and mention them first in telling who were present at the services. —The Oregon Churchman.

It He There?

Very often the rector coming into the chancel just before the service begins, scans the pews to see who is there. If the senior warden is not in his place, his disappointment is manifest. If any Auxiliary member is not there, he seems far from pleased. If the man who would "surely be out this Sunday" is conspicuous by his absence, his expression shows waning confidence. If the organist fails to show up, absolute dismay! But suppose they are all there, and every pew is filled. Is there anything more to be desired? Yes, one thing more—most important of all. Is Jesus there?—

"Where two or three are gathered together in My name, there am I in the midst of them."—St. Matthew xviii:20.—The Oregon Churchman.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

Missionary Notes and Items of Interest

The president of the Board of Missions, Bishop Lloyd, who has gone at the request of the Board, to visit Liberia, has sent back a message, in which he says:

"The respect in which I ever held the late Bishop of Liberia has grown into definite admiration since I have seen the results he accomplished with entirely inadequate means, and in the face of obstacles which confront no other Bishop of the Church with whose work I am acquainted. With opportunity for education which we would not dignify with the designation of opportunity, the Church here has a body of clergy who need not be apologized for. I had the privilege of ordaining three young men as deacons. Examination showed that they clearly understood the significance of the work to which they were being set apart—as well as apprehending the Church's standards and doctrine. They were trained at Cullington. To see the poverty of equipment there, is to have new demonstration of our Lord's ability to accomplish His purpose in spite of man's heedlessness. The American Church ought to make Cullington VERY good."

The Church at large does not perhaps realize the good work that is being done by the parochial schools among the negroes. There are many of these scattered through the South. South Carolina alone having fifteen. In some of the rural communities the public school term only lasts for from one to three months and the authorities welcome the parochial school.

The May issue of the Spirit of Missions contains a valuable contribution to the history of our Church in the story of "How Our Church Came to North Carolina." In preparing it Bishop Cheshire has had access to records which are not available for the general public and he has brought to his task a carefulness of research and a judgment in sifting detail for which all those who are interested in the days of our infancy, will be indebted to him.

A cable from Bishop Lloyd from Sierra Leone, dated April ninth, has been received at the Church Mission's House, in which he states that all is well. While no positive word has been received the supposition is that the Bishop and the Rev. Mr. Schofield are even now on the water on their way home.

A decided step forward in the Missionary work of the Church has been taken in the organization on April ninth of a Council of domestic missionary Bishops. The domestic districts have multiplied so rapidly that the Church at large has not kept fully informed at to conditions, and has had little conception of the tremendous task which our domestic Bishops face. On April tenth the Council met with the session of the Executive Committee of the Board of Mission at the Church Mission's House. A committee consisting of Bishop Lines, Dr. Stires and Mr. Blanchard Randall, representing the Board of Missions and Bishop Thomas, Bishop Burleson and Bishop Beecher, representing the Council of Bishops, was appointed to act as a committee of conference.

The recent journey of Mrs. Biller, the IV. Field Secretary of the Woman's Auxiliary, through the Seventh and Eighth Provinces, as described in the May Spirit of Missions, was a remarkable showing of courage and endurance on the part of the Secretary and very helpful to the places she visited. The "Field Secretary" is answering a vital need and the Church is fortunate indeed in having such a one as Mrs. Biller to go here and there telling first the "why" and then the "how" of missions.

In course of conversation with a lady who was speaking of Sacrifice Week for the benefit of the Armenian Fund, she was asked. "But, if you gave a bountiful amount in cash, why deny yourself so much during that week?" She answered, "To get into the spirit of the thing." If only every individual could get that—"The spirit of the thing"—whether it concerns Home, Church or Nation, what miracles could be performed!

John Masefield, the poet, who is official chronicler of the war for the British Government, gave his personal experiences on three battle fronts, and outlined the course of the war up to the present, in a lecture in Boston recently. He said, "This war brings out the sense of the unity of life, the sense of brotherhood and comradeship Men are far more thoughtful of each other and self-sacrificing than they ever were in time of peace. You will see dying men giving up their last breath in order to help some man who is suffering more than they. As far as diseases are concerned, this war is a healthy war, you will see men at the front in better condition than they ever were in their lives. As regards the wounded, a great work of restoration is going on, and in that work the American surgeons have set a standard for the world. But when you see the sufferers, you realize that war is a criminal infamy, which has no business to exist in our age. I say that not as a dreamer or a pacifist but as one who believes that it will not be easy to abolish war. As long as there are evil men in the world striking for power, the only way to deal with them is by force. I trust that when peace comes, the three countries which have done most in this world—your country, my country and France— may be able to work together to devise some means by which the nations will henceforth live in peace. I hope that my country may do something to atone for the wrongs we did you in the past and for the misunderstandings which have arisen between us since then. We are now together in a great effort to make the future. I am afraid you will never quite forget the past, but I hope that for the sake of the world you will be able to put it by so that your country and my country may after this time of war, work together to make wars cease on this earth."

G. W. J.

Dr. Manning Appointed Honorary Chaplain

The Rev. Dr. Manning, rector of Trinity Church, New York, in a letter to The Parish Record from Camp Upton, where he is serving as a civilian chaplain, writes:

"The 302nd Engineers, with whom I have had such happy association all the winter, have gone on their way to the front. I may say here that it was their kind wish, and my own earnest desire that I should go with them to continue as their chaplain. There were difficulties in the way of this on the side of duty to the parish. These could, I think, have been overcome, but there have proved to be also serious obstacles on the military side. Unless some new factor should develop therefore, it will probably be my part to go on with my work here at the camp.

Each one of us must be willing to work wherever he can, and there is much indeed to be done here. In some ways the training camp has its own great and special opportunities, for it is here that the soldier comes from his normal conditions and surroundings into the new and untried experience of army life. And the new recruits are coming now in greater numbers. The 1st Provisional Battalion, to which I am at present attached has received fifteen hundred drafted men in the past week and the work transforming them into soldiers is going rapidly forward.

The Archbishop of York made his keenly anticipated visit to the camp. We brought His Grace out by motor on Monday, March 9th, immediately after the midday service at Trinity Church. We were received by General Johnson and his staff. The Archbishop was here only until eight-thirty next morning, but during this time he addressed the officers of the camp, some two thousand in number, met many of the officers personally at the club, dined with the Commanding General, where he met all the Generals and some of the other higher officers, addressed another great gathering of the enlisted men at which the General presided, and early on Tuesday morning, with the General, reviewed one of the infantry regiments ordered out in his honor. The visit to this camp was in every way a memorable one. It was the Archbishop's first sight of the American Army in force. The impression made upon him was most profound, as his words testified and the message which he brought to our officers and men was one which will not be forgotten.

On Saturday, March 16th, the Engineers received orders to be ready to move at short notice. Officers and men on leave were summoned back by telegraph and telephone, and from that time every energy was given to preparations for departure.

On Monday the 18th, the Colonel did me the honor to assemble the Regiment in the Knights of Columbus Auditorium so that I might say my final word to officers and men all together. I need not say what this occasion meant to me.

The services on Palm Sunday had a meaning such as they had never had before, and both early and later the attendances were exceptionally large.

On Tuesday in Holy Week Bishop Burgess kindly came and administered the Sacrament of Confirmation to several officers and men—staying afterwards to mess with our officers.

On Maundy Thursday night no one went to bed. At 12 o'clock coffee and sandwiches were served to the men. At 12:30 the Colonel and staff officers went through every building from top to bottom, to see that all was left in perfect order. At 1:45, in the bright moonlight, the regiment marched to the station, and at 2:30 the two long trains pulled out, and the 302nd Engineers were on their way to France.

A few days before leaving, the Colonel appointed me honorary chaplain, so I shall still maintain a relation to the regiment."

Series of Good Stories Told by Brotherhood Secretary

How the work of the Brotherhood of St. Andrew among the enlisted men of the army and navy is bringing a new tone and a deeper spiritual atmosphere to whole camps is shown clearly in the following resume of things accomplished by H. L. Choate, the Brotherhood Secretary at the Great Lakes Naval Training Station, near Chicago, where the enlisted men of the navy get their first vision of the life before them.

It may often happen, as is recorded here, that a "roughneck" element may in the beginnig get the upper hand. But the men who have offered their lives are the best in the land, and once shown the example of the Master and the deeper things of life, they invariably stand for them as a body, and will not tolerate the vicious, uncouth and unclean. The Brotherhood is bringing straight man to man Christianity to the camps—through the Church.

"A detention company contained a cabaret man from Kansas City, who thought it smart to hand out dirty conversation and songs and stories all the time. He took especial pleasure in doing so at mess to bother the men with weak stomachs. He attracted to himself a satellite. These two were sufficiently quick witted and good at repartee to keep the decent members of the company from saying anything. The barracks chief was a former Y. M. C. A. Secretary, but he took no action.

"One of the men in the company registered as a Churchman, so I called on him, and he looked good enough for me to put the group idea up to him. He brought seven men over to the office with him that night and we talked the thing all over. Those seven men realized how absurd it was to allow themselves to be bluffed by the bad-actors and went out of the meeting determined to smash them.

"The very next day their opportunity came, when the cabaret man sneered at the Silent League pledge. The barracks chief "called" him then and there and the other members of the group backed him up. The cabearet man apologized and signed the Silent League pledge.

"In a number of instances, the members of the group, have, after it was suggested at the first meeting, put up to their company with the permission of the barracks chief, the question of whether they were to have a clean barracks or a dirty one. "We must live together here for three weeks. We can have either kind of an atmosphere.. The Navy regulations

[redacted]

until he got to France and "found a great many things happening and many more likely to happen to him any minute." He began to want to find out whether God cared, and read his Testament and was comforted and strengthened. The other boy, with no religious training, had been a rounder at Princeton and was still more or less dissipated, when he was sent into the danger zone. He did not know where to turn for spiritual help. He mentioned one occasion when he came near acting the baby, when he realized that he was to be exposed to special danger after a champaign party the night before. He felt he had no where to turn for help. These two stories impressed me mightily with the importance to all our fighting men of getting a rock foundation under them before they go across or get out to sea on our destroyers and battle ships.

"One of the first men I talked to here about confirmation said he did not want to be tied down to one church. He liked to go where he pleased "as there is good in all churches". I tried to show him how little progress religion and righteousness would make in the world if everyone took his position and refused to tie up to any one organization. He did not acknowledge himself convinced. I saw him once or twice more at considerable intervals. Finally he attended Dean Bell's instructions, but still seemed doubtful about confirmation. He came to our confirmation service two weeks ago and was confirmed. After it, he seemed really sure of himself for the first time. He has been at the Holy Communion both Sundays since and has put us in touch with a friend who is to be confirmed in our next class.

"The boys picked by our Key men and brought to group meeting are not always good church boys, but are usually men of some character who can stand alone. Recently at one of our meetings, during a discussion of profanity, one of the men spoke up and said that he had been a bad-actor himself in that respect, and it was a mighty hard thing to get away from especially when one had some men to boss as he did. When asked if he thought profanity was necessary in giving orders he said emphatically no, and said further that he would make a strenuous effort to cut it out. He had run away from home 15 years before as a young boy, after a quarrel with his father over the question of going to church and had not been in-

[redacted]

Planning for Better Equipped Ministers

Representatives from all the theological seminaries will be in New York May 1st and 2nd to attend the fifth meeting of the Theological Council of the General Board, which is formulating a new canon for the training of ministers.

Besides the representatives of seminaries, there will be representatives from the Provinces. Those who have signified their intention of coming are as follows: Representing the seminaries: Rev. James O. Lincoln, D. D., from San Francisco, Cal., Vice Dean of the Pacific Divinity School; Rev. Edward A. Larrabee, Dean of Nashotah House; Rev. James H. Young of Seabury Divinity School; Rev. William C. DeWitt, D. D., of Western Theological Seminary; Rev. D. F. Davies, D. D., of Bexley Hall; Rev. Frank G. Scott, D. D., of Bishop Payne Divinity School; Rev. Cleveland K. Benedict, D. D., of University of the South; Rev. Berryman Green, D. D., of Virginia Theological Seminary; Rev. Lucien M. Robinson, D. D., of Philadelphia Divinity School; Rev. Edward S. Drown, D. D., of Cambridge Theological School; Rev. William P. Ladd of Berkeley Divinity School; Rev. H. E. W. Fosbroke, D. D., of General Theological Seminary.

Representing the Provinces and other interests of the Church: Rev. Charles H. Boynton, Ph. D., Rev. William E. Gardner, D .D., Rev. George G. Bartlett, D. D., Rev. William L. DeVries, Ph. D., Rev. Dickinson S. Miller, D. Sc., Rev. H. P. Nichols, D. D., Rev. William H. Owen, Jr., Mr. George Zabriskie, Rev. Francis L. Palmer, Rev. Z. B. T. Phillips, D. D.

The Bishops of this Council are: Rt. Rev. Edwin S. Lines, D. D., Rt. Rev. F. A. McElwain, D. D., Rt. Rev. C. S. Burch, D. D., Rt. Rev. H. J. Mikell, D. D., Rt. Rev. James Wise, Rt. Rev. C. Fiske, D. D.

The most important business will be the Council's action on a report offered by Dean Bartlett. After a year's work they are ready to propose to the Council changes in the present canons. These changes will correct much of the indefiniteness of the present canons, and bring the requirements of those seeking the ministry more in harmony with the modern needs by allowing elective and alternative subjects of examination, thereby recognizing specialized training and unusual attainments on the part of the candidate. The new proposals allow a large amount of freedom in dealing with candidates of a mature age, with those of foreign birth and with those from other communions.

The report of the coming Council meeting will be published for the consideration and suggestion of all interested. It is hoped that Church-wide discussion will enlighten the Council and enable it to make a final report to the General Convention that will be representative of the wisdom of the Church. The one ambition in the minds of the Council is to have free discussion before the General Convention, so that the action of the Convention will embody the conviction of the Church and become a canon obeyed as well as enacted.

Mr. Blanchard Randall of Baltimore, Md., has been appointed by the Board of Education of the Province of Washington as its representative on the Council for the Education of the Ministry. Mr. Randall has been a delegate to the General Convention for many years. He is a member of the Board of Missions, and will bring to the Council valuable suggestions.

Poems Worth Preserving

Selected by Pastor Suburbanus

MY AIN COUNTRIE

It is action alone that fixes the habit. This Scotch poem was written by an American woman, Mary Augusta Lee Demarest, whose home was in New York. She was born in 1838, and died in 1888. Besides this famous song, she wrote other "popular, unpretentious" verses.

I'm far frae my hame, and I'm weary afterwhiles,
For the langed-for hame-bringin' an' my Father's welcome smiles
An' I'll ne'er be fu' content until my een do see.
The gowden gates o' heav'n an' my ain countrie.
The earth is fleck'd wi' flowers, mony-tinted, fresh an' gay,
The birdies warble blithely, for my Father made them sae;
But these sights an' these soun's will as naething be to me,
When I hear the angels singing in my ain countrie.
I've His gude word o' promise that some gladsome day, the King
To His ain royal palace His banished hame will bring;
Wi' een an' wi' herts rinning ower, we shall see
The King in his beauty in oor ain countrie.
My sins hae been mony, an' my sorrows hae been sair,
But there they'll never vex me nor be remembered mair,
For His bluid has made me white, an' His han' shall dry mine e'e,
When he brings me hame at last, to my ain countrie.
Sae little noo I ken, o' yon blessed, bonnie place,
I only ken it's hame, whaur we shall see His face;
It wad surely be eneuch for ever mair to be
In the glory of His presence, in oor ain countrie,
Like a bairn to his mither, a wee birddie to its nest,
I wad fain be gangin' noo unto my Saviour's breast,
For He gathers in His bosom witless, worthless lambs like me,
And carries them Himsel' to His ain countrie.
He is faithfu' that promised, an' He'll surely come again,
He'll keep His tryst wi' me, at what hour I dinna ken;
But He bids me still to wait an' ready aye to be,
To gang at ony moment to my ain countrie.
ae I'm watching aye, an' singin' o' my hame, as I wait
ore the soun'ing o' His foot-fa' this side the gowden gate;
od gie His grace to ilke ane wha listens noo to me,
hat we a' may gang in gladness to oor ain countrie.

—Mary Lee Demarest, (1838-1888)

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The Origin of the Book of Common Prayer

(Condensed from an article by Rev. Hermann Lilienthal, in The Church Standard.)

The earliest liturgies and forms of Christian service were in Greek. This was natural, as Greek in the first days of Christianity was practically the language of the world, especially the East where the Christian religion originated. The East was the home of the Apostles, great missionaries and doctors of the Church. Upon these Greek liturgies are based all the liturgies of Christendom. It was not until later that Latin displaced Greek, but by the time the Roman Empire became Christian, Latin had come into general and common use. It was the language of the Emperor, of the court, of official documents, and became the vernacular of the West. Naturally, the liturgies which had been in Greek were translated into Latin for use in the West. This was perfectly right when everybody spoke it and understood it. In time the Roman Empire declined, through the invasion of Goths, Vandals, Teutons, and other northern tribes; the Western Empire was split into fragments upon which eventually independent nations were erected, Spain, France, England, Germany. But these nations while winning self-government, were still rude and unlettered. It was a time of war, not culture. Exercise was taken with the sword and spear, not in books. Most of the learning and culture was to be found with the clergy. Hence the retention of the Latin in the Church services. The language of all these new European nations was in a state of flux, they had no literature, they had no settled precedents of learning. Printing was not invented. Books could not be multiplied; further, the very stability of the nations was uncertain. But as the centuries passed on many of these European nations became firmly fixed. Their language settled, a literature was created, a vernacular was established, and Latin became a dead language. The common people failed to understand it. The liturgy in Latin also became dead. Hence arose a demand for a service in a language that could be understood. Anticipations of this demand were foreshadowed in translations of parts of the Bible, e. g., the Psalms and the Gospels, also of the Creed, the Lord's Prayer and the Ten Commandments. But as time went on these fragments were found to be insufficient. Learning and culture began to be cultivated outside of the monasteries, cathedral closes and cloisters. The Universities of Oxford and Cambridge were training not only priests, but a learned laity. The revival of learning was a movement that reached to the very center of the nation's life. The revived study of Greek, and the study of the New Testament in Greek, broadened men's minds and made many scholars impatient of ecclesiastic control. A demand rose for a religion that was personal, not simply official; for a service in a language understood by the people, and in which they could have a share. The rivalries of European powers, the growing opposition to papal corruptions, assumptions and authority helped the movement.

For years the people had been training for a liturgy in the vernacular For sometime the people had Primers, or what might be called books of devotion in English. These contained among other things the Creed, the Ten Commandments,some of the psalms and canticles of the New Testament. Then, too, from the days of Wycliffe, who gave the nation the first English Bible, translations of the Bible were increasing. By authority of Henry VIII. the Bible was ordered placed in each parish church and chained, that any who desired might come into the church to read the Bible for themselves and others who cared to hear it. The liberty to read the Bible could not be allowed for any length of time without raising the demand that the service of the Church should also be in English. For the service was still in Latin. The Sarum Use was the prevailing use or form in the kingdom. This demand for a liturgy in the language of the people was not granted at once. First came the Litany in English in 1544; then in 1548 was prepared the order of Communion, when the cup was restored to the laity, and the Sacrament restored to its integrity. But the only satisfactory and permanent solution of the matter was to have a complete service book in English, to take the place of all Latin services and offices, in which the simple and unlearned might take part. Order was at last taken for the preparation of such a book, and the work was entrusted to the Archbishop of Canterbury, together with Bishops and scholars.

Two main principles guided the compilers of this English Service Book which they were preparing: First, as to its matter, the compilers did not propose to create a new service book; but they took the old service books, which had been used in all preceding centuries, in which had been gathered prayers and hymns that had come down from almost Apostolic days, and had been used by the Church throughout the world—in the East and in the West; they took these old service books and reformed them, purging them of recent errors, superstitions—errors of doctrine and superstitions of practice—and brought them back as far as possible into harmony with the standards of worship and practice of the Apostles and primitive Church. To purge the service books of corruptions and innovations was one leading principle in the minds of the compilers of our first English Prayer Book. The second principle was, after this purifying of error, to translate the service from Latin into English, and adapt the book to the needs of the people, learned and unlearned, simple and wise. The compilers' purpose was to render the service into the English tongue, and to use the quaint phrase, "understanded of the people." By this means the services of the Church might be made into a book of Common Prayer, i. e., the people might all take their share in the service and do it intelligently. Heretofore, and now, when the service is practically performed by the priest alone, the people can only be spectators, or to usc a term which has come into use, "assist," i. e., be present. But the Scriptural worship of the early Church was not only a worship in a language understood by the worshippers, it was also a worship in which they took part. These then were the principles which guided the compilers of the First English Prayer Book, viz., first, to reform the matter, and second to simplify the manner or forms of Divine worship.

The Archbishop and his colleagues were not iconoclasts. They did not destroy simply for the pleasure of destroying. They took the best the ancient and primitive Church had to offer, and what had been hallowed by centuries of use, and thus with the old liturgies and offices purified and simplified, they gave them an English dress, in the language of the common people. We must always remember this of our Prayer Book, that it was compiled not from a body of new materials, but by the orderly adaptation of the materials which entered into the earlier services.

Thus Archbishop Cranmer and his associates prepared the first English Prayer Book, which was authorized by parliament, on Jan. 15, 1549, and used for the first time on Whitsunday, June 9th, of the same year, thus dedicating the Book and invoking the blessing of God the Holy Ghost upon it on the Festival that commemorates the outpouring of God's Spirit upon his Church.

This Book was not at once acceptable to all, and there were several subsequent revisions and minor changes made until the year 1662. The final revision adopted at that time is the Prayer Book of the Church of England to-day.

When Independence was achieved the Church of England in the colonies naturally ceased, but the Episcopal Church did not die. One of the first things the Episcopal Church did was to revise the English Prayer Book, which it had formerly used, and adapt it to the changed political conditions. At the same time a few other changes were made, notably the Prayer of Consecration in the Communion office, and this revision, completed in 1789, gave us the Book which our Church had used all these years since. until the recent completed revision was made in 1892, when our first American Prayer Book was enriched.

Such is our inheritance in this Book of Common Prayer, so highly prized, so richly descended, of so ancient and honorable lineage. May we prize our rich legacy and use it more for our instruction, our devotions, and our inspiration, and also see to it that what has come down to us through all these centuries, may be handed down by us to future generations yet to come, for their spiritual strengthening, and for the intelligent reasonable and reverent service of our Common God and Father.

Notes from the Missions House

A telegram to the Board of Missions from our mission at Ft. Yukon, Alaska, gives the information that Dr. Grafton Burke, in charge of St. Stephen's Hospital, left Ft. Yukon on April 15, in response to an emergency call from Vilhjalmur Stefansson, the Arctic explorer. When he sent the message asking for help from our missionary physician, Mr. Stefansson was lying at Herschel Island, seriously ill with what was supposed to be typhoid fever.

Dr. Burke will make a 300-mile journey on foot through one of the most desolate sections of Alaska, in order to save Mr. Stefansson's life, if possible. It is probable that Archdeacon Stuck, who has been making a winter journey along the Arctic coast, reached Herschel Island soon after Mr. Steffansson's messengers started for Ft. Yukon. When Archdeacon Stuck was last heard from, he was at Point Hope. This was in January. He expected to start about February 1st for Icy Cape, Pt. Barrow, Flaxman Island and Herschel Island. From the last point he expected to journey overland to Ft. Yukon, arriving probably about May 1st.

The Presbyterian Board of Foreign Missions has just closed its fiscal year with a surplus of $5,000. Its total expenditures for the year were just under $3,000,000. The gifts of congregations and individuals for regular work were $350,000 more than for 1917.

The United States Deputy Marshal at Hot Springs, Alaska, in his monthly report to the Marshal's office at Fairbanks, says: "While the gasoline lamp was being lighted at the Hot Springs roadhouse on the evening of Feb. 13, some flaming alcohol dropped from the generating torch on to the floor, igniting a can of gasoline standing there, and a serious fire was averted only by the cool-headed bravery of the Rev. Philip Williams, who immediately seized the can of blazing gasoline and carried it into the road."

The Rev. Philip Williams is our missionary at Tanana. He was probably making winter visitations to the small white community at Hot Springs for holding services when the incident reported by the marshal occurred.

Newark Notes

The Sunday school Lenten offerings of the diocese were presented at a service held in Trinity Cathedral on April 20, with an unusually large congregation and representation of the Sunday schools. The address was made by the Rev. C. E. Betticher. The offerings presented for General Missions amounted to about $7,500, a very considerable increase over the offerings last year. It is believed that when all the reports are received they will amount to $10,000, one-fourth more than last year.

The Rev. Robert F. Lau has accepted the call to St. John's Church, Bayonne, as successor to the Rev. A. S. Winslow, removed to Western Massachusetts.

The Rev. John C. Donnell has succeeded the Rev. Charles W. Popham of Belleville in the Y. M. C. A. service at Building No. 4, at Camp Dix, and any letter concerning soldiers in the camp addressed to him there will have consideration. The clergy of the Diocese of Newark are in terms of three or four months each, doing work at the place named.

The fifth and last call for the year ending in May for the Bishop's Church Extension Fund has gone out to help the Church of the Incarnation at Ampere purchase a rectory on land adjoining the Church property. A call from this fund, made five times in the year, is worth $15.00, and it goes far to stimulate the mission Church to provide a church, rectory or parish house.

Patriotic and Educational Addresses

The Rev. Dr. Lyman P. Powell, President of Hobart College, since returning home from Europe the middle of last January, has been engaged in a strenuous patriotic campaign in cooperation with a number of soldiers and civilians from the war zone, giving addresses in the principal cities of Indiana, Maryland, Delaware, Kentucky, Virginia, Wisconsin and Illinois, under the auspices of the League to Enforce Peace, of which William Howard Taft is president and Alton B. Parker vice president. The speakers have been defending the proposition that the world cannot endure half autocratic and half democratic. Dr. Abbott, editor of The Outlook, and Dr. Powell made the campaign together in Kentucky the third week in March, presenting this great subject of patriotism from a religious point of view. The address given by Dr. Powell before the Association of American Colleges at Chicago in January has recently been released for publication. A committee was appointed at the time, and brought in a report in indorsement of his suggestions, and other suggestions, which made the entire association then endorse a general scheme of educational reciprocity. The Commissioner of Education and Dr. Powell spoke before the National Educational Association in Atlantic City on the importance of more governmental oversight of our education, and its relationship to education in Europe. The movement to bring over French women has reached such proportions that nearly a hundred institutions have provided scholarships for them. The movement for a secretary of education, to have a place in the President's cabinet, as recommended in Dr. Powell's Chicago address, has reached the importance of a bill now before the United States Senate, with the backing of a large group of influential educators and publicists, and it looks as if in these few months past more progress has been made in national and international education than in all our history before.

Annual Service of the G. F. S.

This service was held on the afternoon of Sunday, April 14, in Grace Church, New York City. More than one thousand associates and members were in the procession, which was made beautiful by the many banners representing branches. An unusually large number of the clergy were present. The sermon was preached by the Rev. Dr. Slattery, Rector of Grace Church. At the close of the service, Bishop Courtney proncunced the benediction.

A Veteran Churchman Passes Away

Resolutions of the Vestry, St. Luke's Parish, Dixon, Ills., April 19th, 1918.

Whereas, Almighty God, in his wise providence, has deemed it best to take from our midst, the beloved Senior Warden of St. Luke's Episcopal Church of Dixon, Mr. Alonzo H. Tillson.

Whereas, Mr. Alonzo H. Tillson has been for over forty years identified as a vestryman or warden of St. Luke's Episcopal Church.

Whereas, Mr. Alonzo H. Tillson has ever been a most faithful attendant and worker as a parishioner, vestryman and warden of St. Luke's Episcopal Parish; therefore, be it

Resolved, By the Rector and Vestry of St. Luke's Episcopal Church that in the death of Mr. Alonzo H. Tillson, the Parish has lost a most earnest, consistent and Christian worker.

That the Vestry will greatly miss the genial, gentlemanly presence of him, who has for so many years been our Senior Warden and who was at all times willing and ready to do all in his power to further the work of the Parish and whose life exemplified our Lord and Savior's command:

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Be it further resolved that these resolutions be spread upon the records of the Vestry and that a copy be sent to the wife, Mrs. A. H. Tillson, the daughter, Mrs. E. N. Howell, and the son, Mr. A. H. Tillson, of our deceased Senior Warden, and to THE WITNESS.

Miss Fanny Raymond, Staten Island, vice president of the New York G. F. S., and a most faithful and untiring associate, has been honored by a call to serve under the Y. M. C. A. in France. Many parties were arranged as farewells for Miss Raymond, and at four gatherings purses were given her as tokens of the affection and esteem in which she was held by her friends. The West New Brighton Branch of the Red Cross, the Vestry, the Girls' Friendly Society and the women of Ascension Parish shared in these gifts.

The reticence of the Bible is sublime, as sublime as that of the starry sky. Enoch speaks not in his translation moment. Elijah speaks not in his chariot of fire. Lazarus speaks not in his hour of resurrection. The child of Jairus speaks not on her bed of revival. The youth of Nain speaks not from his arrested bier. Moses alone does speak from beyond the grave; but it is not of the things beyond; it is of the things "to be accomplished at Jerusalem".—G. Matheson.

GERMAN BEER MAKING AMERICAN BIERS, OR CLEAN OUT THE SALOONS AND SPIES WILL GO

James Henry Darlington, Bishop of Harrisburg.

America is in this war to perish or to win;
To hear her call and not to help is now a deadly sin.
A million boys have left our shores to conquer or to die
And everyone must give and save, or tell the reason why.
But while loyal women knit, and all patriots do their bit;
Drinking toasts of "Hoch der Kaiser," secret gangs of plotters sit:
Where the spy, the slacker, and the traitor poltroon
Comspire every day in the German Beer Saloon.

To all who seek her shores we have given welcome warm,
Only asking that to Freedom's laws, like us they should conform.
No room here for red or black flags: only one, red, white and blue:
All poisoners and anarchists should have hanging for their due.
Too many ships have left our docks with time-bombs in their coal,
Too many powder mills blown up, with death for many a soul:
Because the spy, the slacker, and the enemy poltroon
Conspire every day in the German Beer Saloon.

We do not say it is a sin to drink a glass of beer,
But a great and constant peril is threatening us, now here.
Nine million loaves of bread a day is used to make the brew,
While our Allies, and our sons might starve before this battle's through.

Our ships are slow in being built; new airplanes do not come;
For we're short of workmen, iron, coal and lumber here at home;
Because the spy, the slacker and the enemy poltroon
Conspire each day in the German Beer Saloon.

Decline to drink een war's success in whiskey, wine or beer;
When the grain and sweets of which it's made are costing lives so dear,
Of course not all in these saloons are traitors in this war,
But no patriot can lunch or smoke in these nests where vipers are.
Your boys at front, forswearing booze, are facing death for you,
And you cannot chum with plotters, and to our flag be true.
Drop the spy, the slacker and traitor poltroon
Plotting 'gainst our daughters and our sons in some brothel Deutsch Saloon.

When this holy war is over we can do then as we will;
When incendiaries burn our food is no time for sitting still.
Pass the law to hang the spy; pass prohibition too;
Arrest the Prussian plotters and be quick with what you do.
Each day's delay costs scores of lives, perhaps your son or mine
"Clean out foreign traitors," shouts back our firing line;
Till the spy, the traitor, and the enemy paltroons
Conspire no more in our million Deutsch Saloons.

April 2, 1918.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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AROUSE THE PEOPLE AND TAKE THE LEAD

Bishop Lawrence of Massachusetts, Speaks Earnestly to His Diocesan Convention

Bishop Lawrence of Massachusetts, in his diocesan convention address, said in part:

"At the present moment our eye is on the battle front. Our boys and men are at this moment taking their place on the front line and in the trenches. The people of this country are only partially awake to the tremendous conflict in which we are engaged. Our first duty, therefore, would seem to be **to arouse the people,** and to show them that this is a war for justice and humanity, hence a war in which the Church should **take the lead.** * * *

"These are days when no man, woman or child in the country has a right to be sitting still. Many a business man, after he has had his dinner, goes to the Red Cross or to the surgical dressing center and puts in an evening of work. If any one of us finds himself sitting down talking, perhaps smoking in a leisurely way, let him ask himself whether something may not be wrong in his attitude towards life. Of course, for every one of us there must be hours, and perhaps days, of relaxation. We must sustain a true perspective in our attitude of mind and action. These are days, however, when relaxation and pleasure are cut to the shortest limit consistent with real efficiency.

"Every one of is, or should be, like an athlete in training, who concentrates his thought, time and strength upon the purpose that he has in hand. We as patriots and as spiritual leaders have a great and imminent work on hand. We cannot let it drop out of our thoughts, but we must turn to it and work for it with all the strength that we have.

"This means that we shall give ourselves to our parish work with greater devotion, skill and force than ever before. It means that we must do our utmost to build up the morale of our people, to give support to the women who are doing heavy work and bearing heavy burdens. Mothers whose boys are at the front need a stimulating guide and a strong support. We shall see to it that the boys at the front feel our support and the support of the people of the parish. We must help to build up the morale of the whole community. To every one of us opportunities will open, if we all put our brains upon the question as to where and how they shall open, if we use our inventive faculties and, kindled with high ideals, open every crack in the encrustation of social life, habit and conventionality, in order that a new life may spring forth."

A Litany of the Ascension

(Arranged by the Bishop of Vermont)

Lord Jesu, who hast gone to prepare a place for us;

Lift up our hearts, we pray Thee, to high and heavenly desires.

Lord Jesu, who wilt come again to receive Thy people unto Thyself;

Prepare us, we pray Thee, to welcome Thee at Thy return.

Lord Jesu, who art the Way, the Truth and the Life;

Grant us to walk in the way of Thy commandments, to believe Thy Word, and diligently to seek Thy grace, that so we may come to the Father.

Lord Jesu, who hast bidden us pray to the Father in Thy name;

Teach us by Thy Holy Spirit the things Thou wouldest have us ask.

Lord Jesu, who hast promised to manifest Thyself unto Thine own;

Grant us a spiritual perception, that we may behold the things that are hidden from the fleshly mind.

Lord Jesus, who hast bidden us rejoice in Thine exaltation;

Grant us ever to worship Thee, our Leader and Representative, at the right hand of the Father.

Lord Jesus, who hast promised to send us another and an abiding Helper, even the Spirit of Truth;

Grant us ever to abide in the fellowship of the Holy Ghost, that by Him we may be guided into all truth.

The Church Pension Fund subscribed $1,000,000 to the [illegible]

DIOCESAN CONVENTIONS

Atlanta, Western Massachusetts, Massachusetts, Louisiana and Georgia

DIOCESE OF ATLANTA

The eleventh Annual Council of the Diocese of Atlanta was held April 17 and 18, at Atlanta, in St. Philip's Cathedral, beginning with a celebration of the Holy Communion, at which Bishop Mikell officiated as the celebrant, assisted by Dean Johnston and the Rev. Thomas Duck.

The Bishop, in his address, called attention to the failure of diocesan papers to accomplish their purpose, and recommended that THE WITNESS be adopted as the diocesan organ of the work. The children answered all the questions of the catechism in the presence of the congregation without making a mistake.

The usual routine business of the Council was disposed of at the several sessions, including the election of diocesan officers. Few changes were made. The Rev. H. F. Saumenig of St. Peter's Church, Rome, Ga., was elected to take the place of Dean Johnston on the Standing Committee. A reception was tendered the members of the Council and the Woman's Auxiliary, at the close, by the Bishop and Mrs. Mikell.

DIOCESE OF GEORGIA

The ninety-sixth Annual Convention of the Diocese of Georgia was held in St. John's Church, Savannah, beginning April 17 with a celebration of the Holy Communion, the Rt. Rev. Frederick Focke Reese, D. D., being the celebrant, assisted by the Rev. N. B. Groton and the Rev. J. J. Cornish, and the Bishop read his annual address. The afternoon session was devoted to the transaction of routine business, including the receiving of reports from the various diocesan officers, committees and institutions.

The report from the missionary work was especially encouraging, showing that in spite of the many demands made upon the people for war purposes, the contributions for missions had been larger during the past year than usual. For the first time, the diocese met its full apportionment for general missions.

A strong resolution was unanimously adopted pledging the hearty support of the Church to the government in its present crisis.

The meeting places for the Convention for the next ten years were appointed. The Convention in 1919 will be held in St. Paul's Church, Augusta, and the 100th Annual Convention will be held at Christ Church, Savannah.

The tenth anniversary of the consecration of Bishop Reese, who was consecrated May 20, 1908, will be celebrated at Christ Church, Savannah. A missionary meeting was held in the evening, at which addresses were given by the Rev. William Johnson, Mr. R. G. Tatum and the Rev. N. B. Groton.

The services on the morning of the 18th included a celebration of the Holy Communion by Bishop Reese and Morning Prayer, said by the Rev. C. P. Johnson and the Rev. W. B. Williams.

The following were elected as delegates to the Provincial Synod: Clerical, the Rev. Messrs. F. W. B. Dorset, J. J. French, W. H. Higgens, William Johnson, P. T. Prentiss and J.W. Walker. Lay delegates, Messrs. J. R. Anderson, George T. Cann, M. M. Hopkins, W. K. Miller, A. B. Moore and R. L. Waller.

The following officers were elected: Secretary, S. H. Lynch, Brunswick; assistant secretary, Rev. W. B. Sams, Bainbridge; chancellor, W. K. Miller, Augusta; register, Rev. J. B. Lawrence, Americus; treasurer of the diocese, B. E. Russell, Jr., Augusta; Board of Missions, A. B. Moore, Savannah; Church Pension Fund, R. S. Mercer, Savannah; University of the South, B. B. Russell, Jr., Augusta.

(Continued on page eight)

PASTORAL MESSAGE OF THE HOUSE OF BISHOPS

Adopted on Second Day of Special Meeting in New York, April 10-11, A. D. 1918

Brethern of the Clergy and Laity:

The House of Bishops, meeting in the City of New York while the great battle which may determine the course of Christian civilization is in progress, declares the unwavering loyalty of the Church, and urges all the clergy and laity to continue to render their entire and zealous obedience to the requests of the Government.

In this war which has been forced upon us, and in which we are contending for the defense of our liberties and faith, the support of those in authority is distinctly a religious duty. We are all called to fulfil that duty to the full extent of our power, and in so doing to manifest the highest sense of consecration, whether in the army or navy, or in some of the manifold forms of work for the support and comfort of those who are in active service.

The struggle is against the foes of righteousness and truth, of liberty and mercy, in the only way open to us, and we must neither falter nor lose patience. With high courage and faith the Church must set itself to the service of the country and of the world, bringing to the support of our cause the moral and spiritual resources of our people. The present conflict in the world makes a moral issue, and moral strength will determine it.

To our soldiers and sailors, and to all who are engaged in dangerous and difficult tasks in the nation's service, we send the assurance of our remembrance, and of our unceasing intercessio[redacted] in body and soul. We make an earnest plea with all [redacted] their faces against those who, for gain, take advanta[redacted] ties of the Government and of the nation's need of [redacted] mon good, and the support of those in authority u[redacted] under God all depends, must be the great considerat[redacted] minded men and women.

Wherefore, acknowledging the supreme sovereig[redacted] God, praying that His will be done and recognizin[redacted] spiritual issues which are involved in this conflict, [redacted] and laity everywhere to pray without ceasing for t[redacted] armies and those of our Allies; and we further exh[redacted] tance and consecrate all their pow[redacted] ccomplishment of that for which [redacted] nd a righteous and enduring peace [redacted] hout the world, to the glory of [redacted] ankind, through Jesus Christ our [redacted]

Sudden Death of Mrs. Abbott

Mrs. Ada Downman Butler Abbott, wife of Archdeacon Abbott of Cleveland, Ohio, while visiting at the home of her friend, Mrs. A. G. Torian, at Evansville, Ind., was taken suddenly ill with pneumonia on Wednesday, April 24, and died the following Monday night, April 29. Her husband was called to Evansville at once, and was with Mrs. Abbott when she passed away. After a brief service at the home of Mrs. Torian, Tuesday afternoon, April 30, conducted by Archdeacon Plummer of Southern Indiana, and the Rev. Albert Leonard Murray, Rector of St. Paul's, Evansville, the body, attended by Archdeacon Abbott, was taken for interment to Shepherdstown, W. Va., and buried from Trinity Church, the Rector of the parish, Rev. Josiah W. Ware, and Rev. John S. Alfriend, Rector of Zion Church, Charlestown, officiating.

Mrs. Abbott, born and raised at Shepherdstown, was the eldest daughter of Vincent Moore Butler, M. D., captain in the Stonewall Brigade, and Mrs. Matilda Wickham Berry Butler. She and Archdeacon Abbott began their married life in Evansville in 1889, at the same time that the Archdeacon entered upon a six years' rectorship of Holy Innocents' Memorial Church, that city. Mrs. Abbott was a member of the Daughters of the Confederacy of Shepherdstown, and affiliated with the Cleveland branch. She is survived by two sisters, Mrs. Joseph S. Bragonier of Shepherdstown and Mrs. George W. Moore of Charlestown.

Bishop Tuttle's Largest Class

Bishop Tuttle, the Presiding Bishop of the American Church, confirmed a class of ninety-nine persons recently at St. Philip's Church, New York City, the largest class ever presented to him for the laying on of hands since he became a Bishop. He was consecrated fifty-one years ago.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

The Ascension Day

THE COLLECT

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

"Into the heavens", "in heart and mind thither ascend", "with Him continually dwell". These three phrases indicate that the Church is other-worldly, and that she expects her children to be other-worldly. "Unworldly" is the phrase generally used; but so many people have made "unworldly" synonymous with "impractical" and "unnatural", that bystanders have "shied" at the term, and generally begin to move about uneasily when asked to become unworldly people.

It is to Jesus' life on earth that we must look for a true interpretation of "other-worldly" or "unworldly". He is our representative, "the first fruits of our race". As He was, so should we be. His religious life was the most natural thing in the world,—nothing artificial, nothing arbitrary, nothing academic. This is what Mother Church wants us to be—natural and at home with God. To dwell in the heavens is but another way of expressing what St. Paul wrote when he urged his congregation to "seek those things which are above". To be natural does not mean to be undignified and slangy in our verbal approach to God—to be slouchy and lounging and noisy in our attitudes and actions in the house of God—but it does mean not to be uncomfortable where the religious side of life is approached in conversation; it does mean the ability to pray without the book, though the words might well be Prayer Book words; it does mean to think of and speak to and speak of our blessed Lord in ways that people will recognize are not hypocritical or canting, but are as natural as breathing, and just as real. Let us, as we pray this prayer, speak to the Almighty from the depths of our hearts, and beg Him to help us realize that the blessed Jesus is a real Jesus. Said a nurse to a clergyman, as they stood by the bedside of a dying man: "Jesus has never been real to me." There are many of us who are in the same plight. This Collect is a prayer to God to help us follow in our faith, hope and love those paths which will lead us to a conscious closer union with Him who is at the right hand of God, and yet is "closer to us than breathing, nearer than hands and feet". To be conscious of the presence of God is to mal other-worldly people of us. To pra tice the presence of God is not onl the duty of the dweller in the mon astery, as was Brother Lawrence, bu also and especially the duty of thos who are commanded to live in th world, and yet not to be of it. Moses when he came down from talking wit God, did not know that his face shon so he was unaffected and natural. Hi beholders were the unnatural people So Moses veiled his face. You and must in mind and heart aspire, if w are to be natural Christians. Is it pos sible that a great many of us lack in spiration, and have no shining eye and faces because we have aspire only in tongue? They say that we for malists in religion lack heartiness i our services. If the charge is true o your congregation, study over the sit uation for evidence that the peopl who gather for worship do not le their thoughts wander and put n heart into their reading, singing, lis tening parts. And let lay readers an priests and preachers take this sam advice to themselves as to their part in the service. If your heart is not i the service, if you are not "recollect ed", as the spiritual writers say, the be sure that even an eloquent sermo will not take the sterility out of th barren land of words and vain repe titions with which you have approach ed the Lord God of Hosts in your hou of worship.

FOR THE EPISTLE

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:1.

How many of us realize that Mother Church is an interesting Church? that her children are to be witnesses unto Christ? If we realize it, how many of us are doing our share in the Church's business of witnessing? The Acts of the Apostles is a constant rebuke to those who say they do not believe in missions. It must be the one book which such people never read and ponder. It is the history of the early Church, and it was written by St. Luke to show how Christ expected His apostles to continue that which He began to do and teach. So today we read that after He started the apostles on their interesting work, He withdrew from this earth, in order that His Church should be an other-world Church. "Where the Head has gone, the body must follow. So the Acts of the Apostles is a Divinely prepared record of the will of Jesus concerning the sphere of His body's activities. The apostles did their witnessing so well that they were accused of turning the world upside down. When that is really done, then will this old world become other-worldly; then, as St. John puts it, "there shall be a new heaven and a new earth".

Ghost is outside, waiting, not inside, working.

In these days, we put "Service Flags" in church and home and public building. Fond parents wear little pins with a star enameled thereon for every member of the family in active service, or in preparation for active service at the front. These flags and pins bear mute witness to the fact that certain souls "loved not their lives even unto death". Why not inaugurate service flags for the greatest service under heaven? Instead of looking with our eyes up into heaven after a disappearing Christ, let us daily go up after Him in heart and mind, and, lo, we will find ourselves possessed of new energy, new vision, new hope, new cheer. We will see the Christ's idea of service, and our parishes will become enlistment centers for the best brains and brawn in our communities. Mothers will again dedicate their children, themselves, their time and money to making this world a highway for God, and that will be "the day of the Lord" in very truth. And then faith will be rewarded by a clearer vision, and hope will have the sweetness of a perfect fruition, and love will have come into her own.

THE GOSPEL

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.—St. Mark xvi:14.

It is a heart-breaking experience to have to face one whose love, trust and sacrifice for you have been outraged by your faithlessness. Upbraiding from such a source is enough not only to take the spirit out of a man, but to leave him with dumb and twisted lips. The remedy with which Jesus healed the broken hearts of those eleven who not only had forsaken Him and fled, but also had "believed not them which had seen Him after He was risen, was the only remedy that has ever been found worth while and full of restorative healing. "Go preach to every creature", said Jesus to those whom He had to upbraid. By word and deed go preach. Persuade others not only with your lips, but by your lives, and do it at once, because he that believeth not is a condemned soul, and his condemnation might be laid at your indifferent, procrastinating, self-indulgent door. Oh, what a terrible indictment people write against themselves when they say they do not believe in missions! It must be that they do not know whom they reject when they utter such a statement, which reveals unbelief and hardness of heart, and for whom there yet remains the upbraiding of the gentle Jesus, the wrath of the outraged Lamb of God.

"These signs shall follow them that believe." One is tempted on first reading this passage to say, as he looks about his little world, "When the Son of Man comes, shall He find faith on the earth"? Has the witnessing Church lost the power with which the Pentecostal age found her possessed? "Devils, new tongues, serpents, deadly draughts", taken literally, have no terror for those who resolutely set their face to cross "no man's land" and take possession of it in the name of the Prince of Peace. The great war bears evidence to this truth, as evidenced in the attitudes and actions of those soldiers of democracy who believe in the gospel for which they are prepared to fight and, if needs be, to die. And that they are to lay hands of healing on the sick, both figuratively and literally, is today a sign that he who runs can, if he desire, both observe and comprehend. If devils and serpents and deadly things still seem to flourish and abound; if the sick of soul and body, dying from preventable diseases, still smell to heaven if there are tongues not yet understood of men, it is because we are faithless both to Him who stands at the door of our day and generation and to the cause and the Gospel which

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
S. aft. Ascension	Nehemiah 1 Baruch 3	Rev. 19:1-10	Joel 2:21-end	Heb. 8:1; 9:12
M.	Nehemiah 2	19:11-16	3:9-end	9:11-end
Tu.	4	19:17-end	Lam. 3:1-26	10:1-18
W.	5:1-13	20	Isa. 25:1-9	10:19-end
Th.	5:14-end	21:1-17	30:8-21	11:1-16
F.	6 7:1-6; 63-end	21:18; 22:5 22:6-end	I Sam. 2:26-35 Wisdom 9	Heb. 12:14-end 11:17; 12:2
S.	8			
Whitsunday	Ex. 19:1-14 16-end	John 15	Ezek. 47:1-12. Hab. 3	Acts 1:15-end

The completion and dedication of the Temple, amid both tears of sorrow and shouts of joy, was followed by about sixty years of silence—so far as our records go. After this, we have the expedition of Ezra (chapters 7 ff). Then, after another interval of about a decade came Nehemiah, neither a priest nor a prophet, but a hard-headed layman, pious, consecrated, full of courage, zeal and common sense. The sad news was brought to him at the Persian court, where he was cupbearer to the king, that his people in far away Palestine were "in great affliction and reproach". The first lesson Sunday morning is his prayer to God that He would help those whom He had redeemed. Once again is brought before us the great truth that redemption is a glorious fact, but that it is not salvation. "We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy precious blood". This is an appropriate truth anywhere between Easter and Pentecost, a connecting link between redemption and salvation, perhaps nowhere more appropriate than on this unique Sunday of the year—Christ having gone away, the Holy Spirit not having come.

The use of Revelation in Eastertide has already been explained. Its exclusive use in Advent leads to fanaticism, or at least to a one-sided interpretation of our Lord's Second Advent, ignoring His teaching that the coming of the Spirit was His Advent (John xiv:18 and Matt xxvi:64, Revised Version), which was to be continuous.

The particular selection for this morning, the marriage of the Lamb in heaven, is an Advent or judgment theme, and leads on to the Son of God (verse 11 ff) at war, leading the armies of the Living God. This fits the Epistle: "The end of all things is at hand; be ye therefore sober (not excited and fanatical) and watch (the signs of the times) unto prayer."

In the evening, a passage from the New Testament, which treats of our great High Priest as set on the right hand of the Majesty on high, and of the Holy Ghost and His teachings, is accompanied by the Prophet Joel's prediction of the Spirit's outpouring upon all flesh.

Of the week day selections, special mention need be made only of those from the Old Testament for the evening, Joel on war and God as dwelling in Zion, lessons in waiting and foreshadowings of the true Priest and true King.

The morning Old Testament lessons lead chronologically to the selection, for Whitsunday, of Nehemiah 8, the reading and expounding of the law of God and the inspiring message that "the joy of the Lord is your strength".

The New Testament lesson admits us to the true source of joy, not law, but love and union with the Divine-human personality of our Lord, together with the work of the Spirit as affecting that union and as testifying along with the Church to the Christ.

In the evening, the present Prayer Book selection (for morning), on the contrast between old and new covenants, is employed. If preferred, it might be used in the morning, together with the Old Testament alternate, the giving of the law, interchanging with John 15.

Ezekiel's river flowing in the restored land from the restored temple (which might very well be given in the morning, following the account of the completed temple) is the Old Testament evening lesson, and as an alternate is given Habakuk's wonderful joy in the God of his salvation.

THE SANCTUARY OF PRAYER

"Prayer is not to bend God's will to ours, but to bend our will towards God's."

Petition is only one of the elements of prayer. True prayer includes confession, supplication for pardon, thanksgiving, worship, communion, intercession for ourselves and others. To make prayer only asking is like a selfish child wanting something, never grateful, never showing true love. To leave petition out of prayer is equally unnatural. Where there is friendship there is mutual sympathy, mutual help. It is churlish to refuse the gifts of those who have the right to give. As we need the "proportion of faith", so we need the proportion o prayer.

Let us pray for our country, that it may be guided to loyalty with generosity, to sympathy with true Christian love, to earnestness with hope and faith, that the days after the war may bring with prosperity sincere cooperation and determination that none shall lack or seem to be neglected, that idle wealth and frivolous living may no more contradict our Christian calling, that America and all the world may have a new birth of freedom, larger and happier, more friendly than men have ever known.

Almighty God, give unto us the spirit of teachableness, that we may seek sincerely to know what we should do, and may set ourselves to do it, as those who have set their hands to the plow and who turn not back. Help us to learn the great and noble lessons of self-sacrifice which Thou are trying to teach us in these stirring times, and may Christ crucified be unto us our inspiration, our Saviour and our guide.

Religious Educational Meetings Held in Third Province

A joint meeting of the Boards of Religious Education of the Third Province and Diocese of Washington and the Washington Sunday School Institute was held in the parish house of the Church of the Epiphany, Washington, D. C., on Tuesday, April 23. "The Program and Projects of the Provincial Board" was the topic of an address given by the Rev. Howard W. Diller, executive officer of the Board of Religious Education, and "Religious Education in War Time" was the topic of an address given by the Rev. E. P. Dandridge, recently elected a member of the Board. The Provincial Sunday School Commission held a conference at St. Alban's Guild Hall preceding the public meeting, and an all-day meeting of the Provincial Board was held at the guild hall on the following Wednesday. The province comprises the dioceses within the states of Pennsylvania, Delaware, Maryland, Virginia and West Virginia, and the District of Columbia.

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Confirmation Instructions

XIX.

Our Differences with Romanists and Protestants.

Prop. 1. .Definition of the Church.

What is the Christian Church?

(a) It is a society founded by Jesus Christ through the twelve Apostles.

(b) It began its existence on the Day of Pentecost, when it was endowed with the gift of the Holy Ghost and began to administer the sacraments and bear witness to the facts in Christ's life.

(c) It included from the first those who had been baptized, and who attested their Christian discipleship by the breaking of bread.

(d) It was governed by the Apostles, who set apart various officers by the laying on of hands. So were the deacons set apart and so were Timothy and Titus designated as bishops in the Church of God.

(e) The function of the Christian Church was to administer the sacrament of life to those who had received the word.

Note, that disciples of John the Baptist, who were of course Jews and not Christians, were baptized by St. Paul with water and the spirit (See Acts XIX) for men could not be baptized by the spirit until the spirit had been bestowed. Christian baptism began on the Day of Pentecost.

Prop. 2. .The Unity of the Primitive Church.

For at least four centuries the Christian Church bore individed testimony as to its essential characteristics and its mission. All the writers of these times, and there are many of them, are unanimous in their testimony that the essential features of the Church are:

1st. A threefold ministry, preserving an unbroken testimony through the means of Episcopal ordination. The bishops passed on their power and also their message through an unbroken line of officers, all of whom were ordained by bishops.

2nd. The two sacraments which Christ ordained were zealously guarded, and universally administered.

3rd. The creed was accepted as a sufficient statement of the faith, either in the primitive form, known as the Apostles' Creed, or in the more elaborate form, known as the Nicene Creed, which latter was not regarded as different, but rather as more definitive.

4th. The Holy Scriptures were reverently kept and interpreted, but that part of the Bible known as the New Testament was written by those who were members of the Church and was approved, and then set forth by the authorized officers of the Church, so that there were not many New Testaments, but one New Testament.

This unity was not broken into until a question arose of tremendous importance, which, after much acrimouious discussion, finally separated the Church into two parts, each of which held with equal tenacity the things that were essential, but each stubbornly refusing to concede to the other, the authority that it claimed.

This bone of contention which arose was the peculiar power claimed by the Bishop of Rome, which it would have been disloyal to have denied, if it had been an apostolic essential, and which it would have been impossible for the Eastern Church to have accepted if it were not a primitive doctrine.

Prop. 3. .The Loss of Unity.

At a very early date the Church adopted the political divisions of the Roman Empire in the first century, as the ecclesiastical divisions of jurisdiction and authority. The provinces, dioceses, parishes, of the primitive Church were (as in our own Church in the U. S. A.) along the lines of Roman Provinces, states and municipalities as far as it was practicable or possible.

Hence, there arose five bishops in the early Church which were of the most conspicuous authority. These bishops were known as patriarchs, although none of them was really more than a bishop. They were, in the order in which they were esteemed in the primitive Church, as follow: Rome, Alexandria, Antioch, Jerusalem, Ephesus.

But with the rise of Constantinople and the peculiar relation of Constantine to the Christian Church, the five designated by the Council of Nicea as of patriarchal dignity, were Rome, Constantinople, Alexandria, Antioch, Jerusalem.

They were placed in this order by the Council of Nicea.

Thus the patriarchs or popes of Rome and Constantinople became the recognized leaders in the Church, and soon became very jealous of one another, after the manner of the Gentiles.

Each claimed universal jurisdiction, but neither of them was able to exercise it, and the result was, that out of a united trunk there grew two great branches, the Roman and the Greek Church.

The Church had lost its unity, but each branch of the Church was faithful in its witness to the facts; and moreover each branch was united in that it was a part of the same trunk.

Prop. 4. .The Roman Claims.

The Roman Church claims that our Lord made Peter the rock upon which the Church is founded; that Peter became Bishop of Rome, and therefore the successors of Peter in that See are entitled to the same powers as were bestowed upon Peter.

Of course such facts, if true, would be vital to the very existence of the Church. As against these claims it should be sufficient to urge:

1. That there is no evidence in the Acts of the Apostles; or in the various Epistles, including those of St. Peter himself, that he ever exercised or claimed such powers.

On the contrary, St. Paul, who was in no sense an anarchist, resisted St. Peter to the face because he was to be blamed, does not mention him in his Epistle to the Romans, nor fifteen years later does he mention him in his last Epistle (II. Timothy), written from Rome on the eve of his execution, although he mentions several other Romans in each. Nor do the fathers of the first three centuries mention any such powers as possessed by St. Peter, nor have the Greek fathers in any century ever so interpreted this text.

It is what Fuller rightly describes as "a conspiracy of silence" in the early Church about the power of Peter.

3. Moreover, none of the great general councils in the 4th and 5th centuries show that they were aware of any such power as claimed by the Roman See, nor did they so defer to the Pope in their legislation.

They did concede that the Roman See had the primacy of honor, but that is a very different thing from an infallible supremacy over all other bishops.

4. Whenever the Roman Church asserted such an interpretation of its claims, they were invariably resisted, by the protest against the Papal excommunication of the Quarto decimans in the 2nd century; by Cyprian's resistance to Pope Stephen's interference in the 3rd century; by the Apostacy of Pope Liberius in the 4th century; and by the repudiation of Pope Leo's claims to Petrine authority by the Council of Chalcedom in the 5th century.

For, in Canon XXVIII of that Council, Leo's suggestion that Rome had the primacy because it was the See of Peter, was definitely repudiated, and the Council asserted in Canon 28 that Rome had the Primacy because it was the imperial city.

I challenge anyone to show that the acceptance of the Pope's infallibility or universal jurisdiction was ever recognized by Catholic usage in the first five centuries.

But how then did this Papal claim receive the recognition of the whole of Western Europe?

You must note first of all that Western Europe, from after the Council of Ephesus (451) to the XIV. century, was as nearly as uneducated and immoral a barbarism as can be found in history.

There is not a single name from Gregory the Great (600) to Petraich and Dante (1300) who has the slightest claim to high ability as a scholar, according to the standard of these days.

During this period the character of government changed from that of imperial Rome to the system of feudalism, in which each grade of society had the relation of vassals to that above it.

Instead of national character, society took on the nature of graduated caste

It was narrow, petty, barbaric, but in adapting itself to the new conditions the Church in the West took on the same pyramidal form. At the head of the loose and chaotic state was the Emperor; at the head of the Church was the Pope.

The papacy, as we know it today, was a mediaeval creation. It had its origin in the following causes:

1. Rome's own interpretation of its peculiar relation to St. Peter, not confirmed by the Catholic testimony of the first five centuries.

2. Rome's peculiar situation as the imperial city, and as the scene of Apostolic labors. It was one of the five patriarchal sees, and the only one located in the West.

3. Rome's pecuilar obligation to the Emperor Gratian, who issued an imperial rescript, extending the Pope's authority over Gaul and Spain, as well as the whole of Italy.

4. The donation by Pepin and Charlemagne of the states of the Church to the Papacy, states which had been taken from the Lombards.

5. The two great forgeries, viz: The donation of Constantine, which set forth falsely that Constantine had deferred to the Pope's prerogatives, and the Forged Decretals, which claimed to be Papal utterances of Roman Bishops during the first three centuries.

Both of these documents were believed to be genuine during the whole period of the middle ages.

6. The persistence and ability of Roman Bishops in pushing their claim to supremacy as against powers unable to cope with Rome. For example, the suppression of the ancient form of the Archbishops, and the restraint of child emperors.

7. The need in the middle ages of a strong central ecclesiastical power to protect the Church in any given locality from the rapacity of plundering barons or grasping ecclesiastics.

The growth of the Papal power was rather a mediaeval necessity than a primitive practice.

But one needs to bear in mind constantly, the difference between the primacy conceded to Rome in the early Church and the infallible supremacy claimed by her now. They are miles apart.

And one also needs to remember that a need of the barbaric middle ages is not a matter of primitive faith and practice, nor a necessity today.

But if not the Pope, what then is the symbol of the Church's unity and the source of her wisdom? Surely such a symbol and such source are necessary. Exactly; and, if necessary, they would appear as essentials in the Acts and in the Epistles, but instead we find neither St. Peter nor the Roman Church ever referred to as the symbol of unity nor source of wisdom.

In the New Testament, the Body of Christ is the symbol of unity, and the gift of the Holy Spirit at Pentecost was to guide the Church into all truth.

In celebrating the Holy Eucharist, every priest, be he Greek, Roman, Anglican, says the same words, does the same thing.

As you participate in that Eucharist you share in the unity of Christ's Body, and the hand cannot say to the foot, "I have no need of thee." The parts of the body belong to the body, not by reason of vocal assertion, but by the fact of their vital connection.

The whole of Christendom is one body by virtue of its vital, not vocal, connection with the Body of Christ.

And for centuries the Holy Spirit guided the Church through its various working parts, in synods and in councils. He does still so guide us, not as though He were an oracle, but as an indwelling power guided us into all truth and so into the unity of the Spirit. Not superimposing this unity upon us through any incarnate infallibility, but moving us, through the inspiration that He imparts to us as we struggle toward the perfect unity that shall be hereafter.

Nor has the visible unity which Rome holds out so alluringly ever been a fact in history. The great Eastern Church has never been a part of Roman unity. Nor wherever Rome has succeeded in unifying Western Christendom has the result been edifying.

One may say with historic accuracy, that the more completely Rome has imposed her theory upon the Western World, the more disastrous has been the result.

The Roman Church has fallen down worst, where her opportunity for a successful demonstration of the value of her theory has been most complete. Italy, Spain, Mexico, South America, is where Rome has had the greatest opportunity and the most disastrous failure.

The primacy of the Bishop of Rome among the Bishops of Christendom, was recognized by the early Church; the supremacy of the Bishops of Rome over these Bishops was an usurped power, growing out of conditions and opportunities of the mediaeval world. The doctrine of Papal supremacy and infallibility was not primitive, has never been universally accepted, and has not justified its claim by its efficiency or righteousness where it has had the best opportunity to so demonstrate its truth.

(To be Continued)

PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

PRAYER

Prayer is the expression of your dependent life as God's child upon your Father, in whom you live and move and have your being. Therefore, any act or thought by which consciously you bring your life into God's presence is prayer. Your dependence is expressed in petition, in thanksgiving and in silent listening.

ABIDE IN ME AND I IN YOU, FOR WITHOUT ME YOU CAN DO NOTHING.

Daily Bible Readings

A. M.—Ps. 66:7-end; Ps. 116; I Chron. 29:10-20; I St. John 5:13-16; Eph. 1:16-end; Phil. 4:6-8; Col. 1:1-14.

P. M.—St. Mark 1:32-36; St. Matt. 6:5-16; St. Luke 11:1-14; St. Luke 22:39-47; St. Luke 9:23-29; St. Mark 7:24-31; Eph. 6:13-21.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

O God, our Father, whose presence is ever about Thy children wheresoever they may be, so fill our hearts with trust in Thee, that at all times we may commit ourselves and those we love unto Thy never-failing keeping; confident that Thy sustaining strength is sufficient for every need, and Thy Fatherly care and protection will shield us from all harm and evil. Keep us steadfast in this faith, we humbly beseech Thee; through Jesus Christ our Lord. Amen.

EVERY-DAY RELIGION

By Rev. James E. Freeman, D. D.

WHITHER

"When the Son of Man cometh, will will he find faith on the earth?"

In times of stress and storm, repeatedly in life, we ask the question of the text. It is a curious fact that, whenever a storm breaks or a difficulty arises or a sorrow overclouds our horizon, the first thing we think of is the break-up of our faith. When this war began even men who bore the office of the ministry were asking with grave seriousness, "Has Christianity failed or broken down?" and in many instances the answers of these doubting Thomases were in the affirmative. Even today, with three and a half years with unbroken storm, notwithstanding the great messages that have come from men who have seen "the glory of the trenches," others are saying, "This war means the spread of Atheism and unbelief." It is a curious fact, worthy of wide recognition, that this expression comes from men far, far behind the battle lines. Lieutenant Redier says in his splendid book, "There is no lack of faith on the lines. It is always behind them." The latter period of the war has produced a number of books dealing with the spiritual values the war has provoked, that are unmatched in our literature. It almost seems like a piece of arrogance and impertinence for one of us, safely at home, to contradict men who have been "purified, yet so as by fire." If distress, misfortune and disappointment drive men away from religion, then of what value is religion, "when every prospect pleases?" The mother bending over her dying child feels the stirrings of a new faith within her and from the new made grave she rises triumphant like a Phoenix, and fronts the world with a courage she had never known or experienced before. The soldier, rough or refined, feels the new stirrings of a seemingly forgotten spiritual nature clamoring for utterance and, without a creed with which to formulate his faith, he bows down beside the wayside cross to acknowledge the beauty and supremacy of Him who hung thereon.

We do not believe from our rather extensive contacts with life in its varied forms, that faith is waning or that once this war is over, we shall be the followers of the Ethics of Marcus Aurelius. Too often through the centuries has the experiment been tried and signally failed. Men have endeavored to set up their Republics or their Utopias or their Brook Farm communities, but sooner or later their schemes have failed, because they were founded almost solely upon confidence in humankind. The world does not grow strong by this process, nor do men become confident and courageous because of their faith in the enlarging goodness of humanity. God knows, we need this too, and we need it now as we have never needed it before, but, plus this, we demand the consciousness of a righteousness not of ourselves, that, working in and through us, brings us ultimately a peace that passeth human understanding. If this war, in the judgment of any, has killed the faith of the world, if it has slain forever Him who hung upon the tree, and if it has irrevocably sealed His open tomb, then surely we are plunging headlong on into the blackest night humanity has ever known. Our faith at its best may be poor and mean, and our lives may be miserable examples of what Christian people ought to be but, notwithstanding this, we are persuaded that the mighty war is provoking a deeper, finer, stronger faith, not only in the over-ruling Providence that guides the destinies of nations and ultimately decides the issues of peoples, but also a larger faith in that saving remnant of human goodness and kindness, that divine spark that illuminates the human heart and that can never be destroyed, even though the powers of darkness conspire against it. Stevenson had the right conception when he said: "I believe in an ultimate decency of things, yes, and if I awoke in hell I should still believe it." This is a time that tries men's souls and proves the stuff of which they are made, but it is not the time for whimpering about the failure of religion or the growing atheism because, forsooth, the Germans have destroyed the finest cathedral on the continent of Europe. No, when the Son of Man cometh, we believe He will find faith on the earth.—Courtesy of the Minneapolis Tribune.

Trinity Church, Lawrenceburg, Ind.

The attendance and collection at the Easter service this year was the largest known in the history of the parish. A beautiful solid silver chalice and paten was blessed and used for the first time on Easter day. Nine persons were recently confirmed by the Bishop of Southern, Ohio, who has been making Episcopal visitations in the Diocese of Indianapolis, during the absence of Bishop Francis. A Red Cross has been established in the parish hall, and meetings are held three afternoons a week. The attendance at the regular Sunday services is increasing and the affairs of the parish seem to be in a very prosperous condition.

All sound beliefs or convictions are based on truth or reality. Without love, all is selfishness, and selfishness is the essence of sin. Without truth, all is sham, and sham is the curse of the world.—Momilist.

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NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

St. John's Parish, at Bedford City, Va., will begin the erection of a new church building at an early date.

By the will of the late Adele G. Thayer of Boston, St. Paul's Church, Brookline, wil receive funds amounting in the aggregate to $56,000.

The twenty-fifth anniversary of the consecration of Bishop Cheshire as the Bishop of North Carolina will be observed October 15 next.

"The growth of the Episcopal Church far exceeds, proportionately, that of the population at large. It looks like the Church of the future."—Public Opinion.

"The gain of the Episcopalians in this country, steady, onward, undeniable, is one of the remarkable characteristics of our time."—The News (Roman Catholic).

Over 700 persons attended the annual banquet of St. Mark's Church, Seattle, Wash. The Rev. Dr. Shayler, Rector of the parish, introduced the speaker of the evening, Major General H. A. Green of Camp Lewis.

The period of May 20-27, inclusive, has been set aside as "Red Cross week". During this time the American people will be asked for a second hundred million dollars, in order that the great work may not falter.

About 200 acolytes were present at the annual service of the Acolyte Guild held at St. Bartholomew's Church, Chicago, of which the Rev. E. L. Roland is the Rector, on St. Mark's Day. The Rev. Charles Herbert Young preached the sermon.

The Rev. James Sheerin, Vicar of St. Thomas' Chapel, New York, and a valued member of the Board of Editors of THE WITNESS, underwent a serious but successful operation for appendicitis at St. Luke's Hospital, that city, on April 26th.

Nine men of St. Anne's Parish, Lincoln, Mass., cut five cords of wood for the Church, and eleven men, including the two wardens and most of the vestry, chopped four cords of wood and delivered it to the rectory.

The Pennsylvania branch of the Woman's Auxiliary to the Board of Missions expect to make an offering of $60,000 at the meeting of the General Convention in Detroit in 1919. The total amount presented by the women of the diocese towards the United Offering since November 1st, 1916, is $24,800.

"The war has served to strengthen the practice of Christianity among many peoples," says Lincoln Steffens, in the Chicago Herald. "I see growing over Europe a disposition to put into effect the spirit of the Man of Galilee when the war is ended. War horrors have served to quicken appreciation of true Christianity."

By the will of the late Elizabeth Wyncoop, St. Paul's Church, Kinderhook, N. Y., receives $20,000, the Board of Missions, Diocese of Albany, $500, the Diocese of Albany Bible and Book of Common Prayer Society and the Aged and Infirm Clergy Fund each $100, and the Corning Foundation $200.

A Massachusetts subscriber writes to the editor expressing her appreciation of several articles and poems in our April 20th number, which she found intensely interesting and useful in the preparation of special papers and for readings before a Red Cross unit. "For all of these I am personally grateful, to say nothing of other valuable reading in THE WITNESS."

On the third Sunday after Easter Bishop Olmstead visited St. John's Church, Oneida, N. Y., and confirmed a class of 22, of whom 15 were adults, 8 of these being men, heads of families. Not a very discouraging result for the thirteenth year of the present rectorate of the Rev. W. R. McKim. A $1,000 Liberty Bond was presented to the parish at Easter time for the parish house fund.

The Hankow News Letter of March 4, 1918, states that Drs. Lieo and Tsaom, who have been sent up from Shanghai by the Red Cross, are planning to make the Church General Hospital their headquarters for the wounded as they come in from the front, and that the Wuchang government is already using it for such sick and wounded as cannot be accommodated in camp.

It is a source of gratification to receive many commendatory letters from our subscribers in different parts of the country. Here are two typical commendations: "Your paper is excellent in every respect, and is largely read by every member of the family," writes Laura S. Paddock of Cleveland, Ohio. "I want to commend you upon the very live and newsy paper which you are publishing," writes J. W. Lyder, cashier of the Northern National Bank, Duluth, Minn.

Mr. Stephane Luzanne, the editor of "Le Matin", one of the most prominent newspapers of Paris, France, gave an address on "France Fighting for Liberty and Justice" at St. Paul's Cathedral, Boston, Sunday, April 28. Mr. Luzanne is an official representative in this country of the French government, a man of the highest culture and distinction, who speaks English with great fluency and charm.

A box placed in the corner-stone of St. Luke's Church, Cedar Falls, Ia., Nov. 29, 1866, was accidentally uncovered the other day by workmen engaged in remodeling the building. Previous search for the box had been unsuccessful, and it was believed to have been lost. It contained a Bible, Prayer Book, the proceedings of the Diocesan Convention for three years prior to 1866, a list of the officers of the mission and a history of the Masonic lodge. The Rev. C. L. Kinney was in charge at the time.

"Our country as well as our God calls us to self-surrender, to faith in and work for the cause of righteousness and truth," says Bishop Babcock of Massachusetts. "In proportion as we make the Church stronger we build up in the world the Kingdom which our Lord has promised is destined to overcome the kingdoms of evil. The only hope of mankind in this hour is the Christian religion. Let us go forward to win the victory and to do our part in reconstructing a shaken and shattered world."

Bishop Hunting, writing to a friend April 24th says: "I start on my annual auto trip to the out-of-the-way places tomorrow—so out of the way some of them that I have never been to them, nor have any of my Episcopal predecessors. If you never hear of me again, you might send a miner to dig me out of the sand, or a diver to find me in some river I will try to cross. I will cover about 2,000 miles, and over Nevada roads that is "going some, believe me."

"Most people are enough advanced in religion to keep the commandment about not bearing false witness (telling the truth), but a great many jump over the little fourth one about remembering the Lord's Day and keeping it holy. You cannot choose which commandment you shall keep. It is as wrong to stay away from church as it is to tell a lie," says the Rev. Frank Victor Hoag, who has charge of three parishes at Batavia, Geneva and St. Charles, Ill., and is attempting the very unusual thing of conducting two morning services every Sunday in two of his fields, which have presented him with a Ford car.

The Daughters of the King held their annual meeting at the Cathedral House, Cleveland, Ohio, the past week, delegates from the various chapters in the diocese attending. At the morning session Bishop Leonard gave a very inspiring address. Luncheon was served at 12:30. Bishop DuMoulin spoke at the afternoon session, and made an earnest plea for workers in the parishes where the rectors had joined the service of the country as chaplains and in other war time activities, asking that men suited for the work should offer themselves for the service of lay readers.

The twenty-second Annual Council of the Daughters of the King, in the Diocese of Washington, was held at St. Stephen's Church, Washington, D. C., on Thursday, April 25th. There was a celebration of the Holy Communion at 10 a. m., the Rev. George F. Dudly, Rector, being the celebrant, and Bishop Harding conducted a quiet hour. Prayer for missions was said at noon, followed by the organization of the Council, luncheon and a social hour. In the afternoon a business session was held. A missionary talk on Japan was made by Deaconess Newbold, and a question box was conducted by Rev. C. E. Buck. Evening Prayer was said at 8 p. m., and the Rev. James H. W. Blake, Rector of Christ Church, Georgetown, gave an address.

The 85th meeting of the Northern Deanery of the Diocese of Chicago was held at Dundee, Ill., on April 29 and 30. The clergy gathered on Monday night for a dinner in the parish house, and later heard the Rev. E. H. Merriman preach at the evening service. At the Tuesday morning session the following topics were taken up: The Rev. William H. Bond spoke on "Developing Lay Readers"; the Rev. Victor Hoag told of "Successful Classes in Psychotherapy", telling of the gratitude expressed by those in the classes, and the request that they be made a permanent thing; the Rev. Garth Sibbald gave some very interesting suggestions on the point, "When the Boys Come Home, What Shall We Do With Them?" He pointed out the great opportunity of writing letters to each one, and how it is well to present the cause for the ministry, since they were having all their best ideals of service and sacrifice brought to their attention. It was one of the best meetings the Deanery has held. Week day religious instruction is being rapidly introduced in the various towns in the Deanery.

The program of the twenty-third Annual Council of the Diocese of Lexington and its associated meeting of the Woman's Auxiliary, to be held in Calvary Church, Ashland, Ky., beginning on Tuesday, May 28, has been issued. The Bishop will deliver his annual address on the morning of the first day's session. A special service will be held in the evening, at which the Rev. J. Howard Gibbons, Rector of Trinity Church, Covington, will preside, and addresses will be given by the Rev. J. J. Gravatt, Jr., Rector of the Church of the Ascension, Frankfort, on "The Call of the Times for the Extension of the Kingdom", and by the Rev. G. H. Harris, Dean of Margaret College, Versailles, on "The Call of the Times for the Religious Education of Youth". On the following evening the Rev. H. P. Manning, Rector of Trinity Church, Danville, will act as chairman at a special service, and addresses will be given on the general subject, "Church Unity", by the Rev. T. L. Settle of St. Mary's Church, Middlesboro, and by the Rev. Allan D. Cole, Esq., of Maysville. At the meeting of the Woman's Auxiliary an annual letter will be read from Miss Grace Lindley, the general secretary, and communications from the diocesan president, the president of the Junior Auxiliary and the president of the Little Helpers. Reports will be presented by the other diocesan officers and from the branches, and provision is made for conferences and the discussion of vital points of interest to the Auxiliary.

Personal Mention

The Rev. R. F. Lau has accepted a call to the Rectorship of St. John's Church, Bayonne, N. J., and will assume charge of the parish this month.

The Rev. Alexander M. Rich, formerly of Morris Plains, N. J., has entered upon his duties as Rector of Holy Trinity Church, Memphis, Tenn.

Rev. John R. Stalker has resigned the Rectorship of St. Luke's Church, Cleveland, Ohio, and on May 1st entered upon his duties as Rector of St. Timothy's Church, Massillon, Ohio.

The Rev. Charles M. Tubbs, for the past two years Curate of St. Peter's Church, Springfield, Mass., and in charge of All Saints' Church, West Springfield, has accepted a call and entered upon his duties as Rector of St. Philip's Church, Easthampton, Mass.

Miss Kate Cheshire, after fourteen years of faithful and enthusiastic service, has resigned the presidency of the North Carolina Branch of the Woman's Auxiliary to the Board of Missions, and Bishop Cheshire has appointed Mrs. William A. Hoke to fill the vacancy.

The Rev. James J. H. Reedy, Rector of Trinity Church, Tulsa, Oklahoma, observed his sixty-sixth birthday on Sunday, May 5th. The choir volunteered special music for the morning service, which was largely attended by the members of the congregation and friends of the Rector from several of the local fraternal organizations.

The Rev. A. G. Banks has resigned the Rectorship of Christ Church, Eagle Lake, in the Diocese of Texas, and assumed charge the first of this month of Grace Church, Cuero, and the Church of the Holy Communion, Yoakum, in the Diocese of West Texas.

On May 1st the Rev. Stephen D. Palmer, formerly of Immanuel Church, Bay Minette, Ala., took charge of St. St. Stephen's Church, Eutaw, and St. Mark's, Boligee, in the same diocese. St. Stephen's is an old historic parish, dating back to 1845. Within recent years it has built a very commodious rectory and also a most beautiful church to replace one lost by fire.

The Rev. James Craig Morris, Rector of Grace Church, Madison, Wis., has left for Fort Oglethorpe, Ga., where he will serve as a civilian chaplain under the General War Commission of the Church at Camp Greenleaf, in the Medical Officers' Training Corps. He has been granted a three months' leave of absence by the vestry of Grace Church. The Rev. F. B. Jackson of Providence, R. I., will have charge of the parish during the absence of Mr. Morris.

The Rev. E. Leslie Rolls, Deacon, formerly a chorister and a teacher in the Sunday school of the Church of the Holy Communion at Tacoma, Wash., was ordained to the priesthood in the Church of the Holy Communion, that city, on Sunday morning, April 28, the Rt. Rev. Frederic W. Keator, D. D., Bishop of Olympia, officiating. Mr. Rolls is a graduate of the seminary at San Francisco.

Death of a Colorado Clergyman

The Rev. Charles Melvin Pullen, a retired priest of the Diocese of Colorado, died at his home in Denver, April 19, aged 75 years. He was a graduate of the Nashotah Theological Seminary, Nashotah, Wis., and was ordained a deacon by Bishop Welles of Wisconsin in 1875, and advanced to the priesthood by the same Bishop. He held rectorships in the Dioceses of Western New York and Wisconsin before going to Colorado, where he had been in charge of work at Golden, Arvada, Montclair and Denver prior to his retirement from active service. Surviving him are his widow, three sons, Drs. H. A. and L. L. Pullen of Buffalo, N. Y., and Dr. R. M. Pullen of Denver, and one daughter, Katharine, of Denver. The body was taken to Evansville, Wis., for burial.

Indianapolis Notes

A most impressive Ordination to the Deaconate was held at St. Paul's Church, New Albany, upon the festival of SS. Philip and James, May 1st. The son of the Rector, Rev. F. J. Mallett, Ph. D., Mr. Reginald B. Mallett was ordered Deacon by the Bishop of North Carolina, the Rev. J. B. Cheshire, D. D. The preacher was the Rev. Dr. Lewis Brown of St. Paul's Church, Indianapolis. Rev. Edward McAllister acted as Chaplain to the Bishop. Dean R. L. McCready of Christ Church, Louisville, was the Epistoler. The new Deacon read the Gospel and Canon F. W. Hardy assisted in the service. Morning prayer was said at an early hour by the Rector and Rev. Dr. Brown. The Bishop was especially tender in his examination and ordination. The Church was beautifully decorated and a large congregation was present. Receptions in honor of Bishop Cheshire, Rev. Mr. Mallett and invited guests were held upon Tuesday and Wednesday evenings. The Rev. Reginald B. Mallett is an alumnus of the University of North Carolina, and is completing his theological studies at the General Theological Seminary, where he graduates this year. He has had much experience in work among the Cotton Mills of the South and will take up duty under the Bishop of North Carolina, at the close of his seminary carcareer. He is an unusual man and will do consecrated work for the Master.

Rev. Dr. Mallett preached before New Albany Commandry, No. 5, Knights Templar, upon Easter Day, in St. Paul's Church at 3:00 p. m. He is doing very fine work at St. Luke's Church, Connelton, and has quite recovered from his recent very serious illness.

St. James Church, New Castle, has taken a forward step under the direction of its indefatigable vicar, Rev. Geo. E. Young. A Church building has been purchased in the center of the city from a decadent denomination and has been admirably remodeled. The service of dedication took place Ascension night, Rev. James D. Stanley of Christ Church, Indianapolis, preaching the sermon, the vested choir of Grace Church, Muncie, assisting in the service. The clergy of the diocese nearby and from Indianapolis were present in the Chancel. The improvement means a most vigorous future from the congregation.

Bishop Vincent of Southern Ohio gladdened his many friends in the Diocese by visitations upon April 14th, 15th and 16th. He confirmed classes in Christ Church, St. Paul's and the Cathedral in Indianapolis; St. Paul's Church, Columbus, and Trinity, Lawrenceburgh. His admirable sermons and beautiful addresses to the several classes made a profound impression. He was the guest of honor at the Indianapolis Clericus upon Monday, April 15th, where it met with the president, Rev. Geo. W. Burbanck. The latter, who was essayist as well as host, read a paper upon "Clerical Nonsense," which was most enjoyable. The Bishop was elected to honorary membership.

All of the arrangements for the Council have been made by the Standing Committee. Bishop Woodcock will preach before the Woman's Auxiliary upon May 14th and address the Council in the evening. The main business is the final ratification of the new Constitution and Canons.

The annual dinner will be given May 15th, after adjournment and will be held at Knickerbocker Hall.

The Rev. Lewis Brown, Ph. D., preached the annual sermon to St. John's Commandry, Knights Templar, Crawfordsville, upon Ascension night. The Vicar, Rev. N. W. Wood, who is Prelate of the organization had charge of the service. The attendance was large and representative. Crawfordsville is the center of a large Masonic community, and the Vicar is a most helpful member.

Porto Rico Notes

ST. ANDREW'S MISSION MAYAGUES

This mission will soon be rewarded for its years of endurance, of makeshifts and adversities. The leaky old building which has miraculously stood at an angle of much less than 48 degrees over the street is to be torn down June 1 to give place to the first of the new group of buildings to house temporarily the school, chapel and home of the staff of workers.

The industrial work has been given a splendid impetus under Miss Mildred Hayes. Orders enough come from the States to keep the girls busy with lace, embroidery and drawnwork. About 25 girls are working with Miss Hayes, and she, with Mrs. Garwood, wife of the Dean of the Agricultural College, are maintaining a weekly club for the girls, which provides social life and instruction. Eventually, special quarters will be provided in the new buildings for this growing industrial department.

Largely through the efforts of the Junior Auxiliary, there are now 15 subscribers to THE WITNESS in San Juan, and all readers of it welcome and enjoy it.

Not many Sunday school classes having the story of the ten lepers could have the lesson brought home to them as did the children in St. John's Sunday school in San Juan. After the lesson the children were taken up the hill overlooking the bay near El Morro, where they could plainly see the little island where the lepers of Porto Rico are isolated for the rest of their lives. Then, too, it was an easy step to suggest that their offerings of one Sunday a month since September be given to the lepers, through the Rev. Mr. Walter, who visits them twice a month, conducts services, cheers them up, and rarely goes without gifts for them, which his friends in San Juan and the States provide, or the visitors whom he frequently takes with him. Two children have lately been added to the colony, so there are three children among about thirty adults. They have nothing in this world to hope for, but they do not appear unhappy, nor do they suffer pain.

The children of St. John's School, known as the Bishop's School, have been active in Thrift Stamp investments. Mr. Henry Dooley, a prominent Churchman and San Juan citizen, started them on their campaign with a patriotic talk and a gift to each child of a Thrift Card and one stamp in each. On April 19 the total investments were summed up, amounting in all to $306.73, not including the first stamp. Enthusiasm still reigns, and the good work goes on.

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The Witness

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EDITORIAL

The Unity of the Spirit

This Church is tremendously interested in the question of church unity because church unity is an integral part of our faith. We believe in the oneness of the Church, just as we believe in the oneness of the family and of the nation.

It is a part of our constitution. But the need of attaining the unity of the Church is exceeded only by the difficulties that confront us in realizing that desire.

And the difficulties between ourselves and the Protestant bodies are not merely the superficial matters of taste and vested interests that keep us apart; but they are fundamental differences as to what the Church is and how far we have a right to go without being disloyal to that which we believe is an essential part of the faith once for all delivered to the saints.

To our minds the Church itself is a reality, the Body of Christ, which He purchased with His blood, which is the communion of the saints and which He will one day present to the Father, a glorious Church, without spot or wrinkle or any such thing.

We can no more be false to the fundamental integrity of the Church as a solidarity than we can be false to the unity of our family or of the nation.

This conception of the Church is basic to the whole fabric of the Christian religion as it has been handed down to us and as we have received it.

We really do believe in the Holy Catholic Church as one of the essential realities of our religion.

In order to explain clearly this fundamental difficulty, let me point out first the real difference between Churchman and Puritan, not in the superficial differences of conduct but in the basic differences of belief.

In order to do this we must define certain things.

What is the difference between law and grace? It is the difference between a reform school and a family. The reform school will show less external disorder than the family, but a very ordinary family is a better home for a child than a most exemplary reform school.

This is true because the relation of parent and child is very different from that between the warden and the inmates of a reform school.

In the first place the child is of the same flesh and blood as the parent. He owes his life to the parents and is in a very real sense of one body with them.

In the second place love is a stronger element in moulding the child than is example, and it operates not in an external uniformity of respectability but rather in an internal encouragement of individuality. In the one case you produce a uniform standard of excellence among the trusties; in the other each child developes in his own way and adds his own note to the family harmony.

It is true that some families seem more like a jass-band than an orchestra, but better a jass-band than the endless repetition of one note on an instrument. That is maddening.

It is the old difference between law and grace. "The law came by Moses, but grace and truth came by Jesus Christ."

The Old Testament endeavored to lay down a set of rules and make everybody live up to them.

St. Paul, who had been a zealous disciple of this living under rules, saw this when he became a Christian, and says, "My brethren ye are become dead to the law by the body of Christ; that ye should be married to another, even to-Him that is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. **But now we are delivered from the law,** that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

That is, St. Paul had been held in prison; he had now emerged into the glorious unity of the children of God.

It was just this liberty which Puritanism would not allow. It is just this liberty which the fussy public conscience of a veneered Judaism will not permit today.

In order to attain a dull uniformity of respectability, that has very few marks of red-blooded humanity, we propose to legislate everybody into this dull prison-like heaven.

It was this human element that made the Samaritan (who worshipped he knew not what) a more likely son of God than a Jew who kept all the commandments rigorously

It is this same lack of red corpuscles which so often makes the most exemplary deacon a far poorer companion on a camping trip than some sinful rascal, who is still human. No degree of cold blooded piety can be acceptable to Christ, if it passes by on the other side of human need.

It is just here where the family circle is superior to the reform school. It does not stamp out the human side of life in order to produce a wooden uniformity. It is the development of life, not the suppression of individuality.

Laughter, cheerful sacrifice, companionable endurance of hardships are at home in the family, but not in conventional convents, whether those of society or of religion. You may suppress family life in the interest of uniformity, but if you do, you will produce a replica of humanity as tiresome as a picket fence.

If you want to find winsomeness, the picturesque, human sympathy, forgiveness of faults, don't go to a reform school, a puritan meeting house or a function of society. They are not there. They have been squelched. The Christian religion rejoices in another ideal, "There are diversities of gifts, but the same Spirit.

Now there are three great festivals in the Christian year. Christmas, Easter and Whitsun-day. The Puritan would have none of them. The world has adopted Christmas. The great bodies of Protestant Christians have found a joy in Eastertide, and are also seeing the sweetness of Holy Week. But the historic churches alone observe Whitsun-tide. Nor is this a mere accident. It is because the message of Pentecost means nothing to any but the 120 faithful ones, who refused to give up our Lord because they were unable to understand Him.

To these waiting ones the day of Pentecost was the greatest festival of them all, for it crowned all their faith and expectation. No one could observe Whitsun-day unless he believed and understood the mission of the Holy Ghost and so rejoiced in the unity of the Spirit.

There are three distinct phases of God's dealing with us.

In the Old Testament, it is God over His people, leading them, providing for them, setting forth the laws of moral action. But the law brought no one to righteousness. There was not one that was righteous. It produced the legal righteousness of the Scribes and Pharisees, of which our Lord said that "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven."

Then came the second stage of God's revelation. "The word was made flesh and dwelt among us." The word Emmanuel means, in the Hebrew, God with us.

The companionship of Jesus Christ was far better than the observances of laws, but it failed to strengthen St. Peter. After three years of such companionship, Peter denied our Lord with a curse. So that Christ Himself told the Apostles that it was a "good thing" for them that He was going away, for if He went not away, the Comforter would not come unto them, but if He went away He would send Him unto them."

And so God reveals Himself, not to the world but to His Church on Pentecost, no longer as God over us, as in the Old Testament; nor as God with us, as in the Gospels; but as God in us, so that our bodies are the temples of God's Holy Spirit, and He dwells in us and we in Him.

It is for this culmination of God's revelation that Whitsun-day stands. But no one will observe Whitsun-day excepting those who believe in the Church, not as a society of human convenience nor as a community of common opinions, but those who believe in the Church as that Divine family which Christ founded and which He endowed with His Holy Spirit, and to which we are privileged to join in the Sacraments of the Church. How can we unite the Church with its legacy of sacramental grace to organizations which do not believe in the divine origin of the Church and the life-giving power of her sacraments? It is not that we are unwilling to join, it is that we are unable without destroying one or the other. I may add one apple to one pear and make two things, but they remain one apple and one pear still.

There are two separate things:

1. The Church is divine in its origin and therefore compelling in its authority; or the Church is a human convenience and therefore of no authority.

2. The Sacraments are channels of grace or they are mere memorials.

3. The ministry is endowed with the Holy Spirit by the laying on of hands, or it is merely a matter of inward conviction.

4. Church membership is being grafted into the Body of Christ, or it is a temporary adhesion to a code of opinions.

5. The Church has an altar upon which the Eucharistic sacrifice is offered, or an altar is an abomination of the Lord.

It is easy to choose between these two courses. It is difficult to reconcile them under any known form of Christian unity.

Impressive Patriotic Service in Gary, Ind.

An unusual and beautiful service was held in Christ Church, Gary, Ind., on the afternoon of Sunday, April 28, one which made a great impression upon the large congregation present. It was a service of intercession for the nation, the musical portions of the service being rendered by the combined choirs of Christ Church and Emerson School, and the address given by the pastor of the Methodist Church in Gary. Churchmen, Jews, Roman Catholics and members of every denomination made up the congregation, which crowded the church. Over a hundred people stood in the rear of the church and in the vestibule during the entire service, and large numbers were unable to get in at all.

Emerson School chorus recently won the Lake county contest, and its work has been declared remarkable by able musical critics. It is under the direction of Prof. M. E. Snyder of the music department of the school. Christ Church choir has also won praise for its excellent work under the direction of Mr. Thomas Webber. The two choirs combined did splendidly in the service.

The processional was "America the Beautiful", recently written to the tune of "O Mother, Dear Jerusalem", and the offertorium was North's "Song of the Marchers", the words being sung to the tune of "The Battle Hymn of the Republic". Other musical numbers were "The Singers", by Gaul; "Oh, Captain, My Captain", by Kelly, and "Remember Thou Thy Creator", by Adams.

Rev. W. G. Seaman, pastor of the Methodist Church, made the address on "The Way to the Cross". He said in closing: "America has failed as yet to win the war spiritually, as France has done and as England is doing. We have failed to catch the spirit of sacrifice as these nations have done, but I feel, and I know that many others feel, that we shall accept the way of sacrifice, take up the cross and follow on to victory."

A special Litany was read by Rev. Wilbur Dean Elliott, Rector of the Church, and the prayers of the large congregation were offered for the wounded, the sick and dying, for victory, if it be God's will, for the enlightenment of the enemy, and for the strengthening of those who governed the nation.

The Cross Will Lead the Allied Flags to Victory

"The opportunity before the Christian Churches in this country is almost startlingly plain," says Dean Rousmaniere in a message to his parishioners of the Cathedral Church of St. Paul, Boston. The allies are rapidly subordinating their individual policies to the necessity of defeating the Teutonic powers. There is now a generalissimo on the front, a brilliant French general. All the armies are one army under his direction. We can no longer speak of the front as British, French or Italian. From the Adriatic to the Channel runs the front of the free nations, united as one nation. This is the greatest event of the year in the war. To recognize this and to interpret it is the duty of the Church today. We are called as Christians not simply to exhort our men to fight for their country, or their parents to give their sons willingly in the country's defense. We must make plain the unity of the nations in a spiritual purpose. We must rally our people to toil and give and sacrifice for the end for which all free peoples are struggling. We must let our allies speak from our pulpits of their own interpretation of the common purpose and their own contribution to the victory that must come.

"We must remember in our public prayers the soldiers of the nations with whom we are allied, as well as our own men, the sorrow of those at home in our sister nations as in our own land. If the Church will take this God-given opportunity to make evident the common purpose, to weld the nations into a spiritual unity behind and beneath the unity of military command, they will hasten the coming of a better world, not only after the war, but even now in the midst of war. The order of our ecclesiastical processions will then be a true symbol. The Cross will lead the allied flags to the victory of righteousness."

A little boy saw his father using a spirit-level to see if the board he was planing was "true" and straight. .

"What's the use of being so careful, papa, he asked. "It's pretty good, I guess. Looks so."

"Guessing won't do in carpenter work!" said his father, "sighting" along the edge of the board, and shaving it just the least bit in the world. "You have to be just right. Folks guess at too many things. God doesen't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the little boy, watching him.

"Yes, there are!" said his father earnestly. "You find them in the Bible. Try all your actions by that. Make 'em true and straight and no guess work about 'em!"—Selected.

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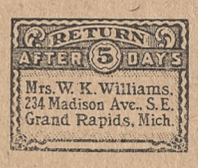

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LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

WAR IN HEAVEN
VI.

Application: While there is evil in the world, three things are true of war:

1. It is the only way to good, for every man and for all men.
2. If the good fought for is common, and not merely a private good, then the opposing evil must be met on its own chosen ground and beaten down.
3. As God's good Will is always at war with evil, so God's good Spirit arms and supports His warriors in welfare, while they are true to their allegiance.

IV.

Application: while there is evil in the world, three things are true of War. First: War, in its strict sense, is the only way to good, for every man and for all men.

So far, so good. We have finished our preliminary work. We have our definition. War is only and always a spiritual thing, however much it may employ material instruments. It is a conflict between wills, each struggling to the very limit of its power to overcome its enemy. Now to our real work, namely, to apply what we have learned to the present situation; to find our way to the meaning of this War. now that we have grasped more clearly the meaning of all war.

We shall find our way rather clearly marked along three lines of thought, which I may put as follows:

First: while there is evil in the world, there must be war. For war is is the only way to good for any man and for all men. The will to good must utterly triumph over the will of evil or there is no hope for it. Good, like evil, which is its opposite, is only in the will. And good finds evil directly in its way: resolute, malignant, stopping at nothing. A good will is one that overcomes the evil, just as an evil will is one that overcomes the good. Conflict is the very essence of the situation. It is the very condition of our spiritual life. Our freedom is not given us to start with. Far from it, Our minds are not given to us at birth furnished with knowledge. Our wills are not given us already victors and at liberty. All we have to start with is a liberty of choice; we have a chance to declare war on evil and to fight it through until we win our freedom; we have a chance to yield supinely, to surrender at discretion. And the conflict is desperate and determined warfare. It is no sport for idle hours. It is a battle to the death, that is, battle until death. It demands the sacrifice, if need be, of all material welfare and prosperity, even of bodily life itself.

Our Lord is very graphic and insistent on this point. He lays down an austere but eminently reasonable rule for wills fighting for the good. "If thy foot cause thee to stumble, cut it off and cast it from thee; it is better for thee to enter halt into life, than having two feet to be cast into hell. If thine eye cause thee to stumble, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to cast into hell." You may say this is picture-language, not to be taken literally. But the point is clear enough and absolutely reasonable. If a good will is the great prize, the only prize worth winning , no sacrifice is too great to make the will good. And the whole instinctive conscience of the race welcomes and echoes to this teaching. "'Tis man's perdiction to be safe if for the truth he ought to die." Which famous saying is, after all only a weak and halting version of our Lord's own searching question: "What shall it profit a man if he gain the whole world and lose his own soul?"

Well. then, there is nothing wrong in our own dear boys giving their lives by hundreds and thousands in a good cause. There is nothing wrong in the torn and bleeding bodies of the martyrs. There is nothing in it to shake our faith in God. How blind we are to think so! What better proof could possibly be given that the spirit is still master of the flesh? that the will to good, created and sustained by God, is strong among us, even in the midst of our softness and materialism? Millions of the fairest and finest of our young men; yes, and caught up among them, many who heretofore had given no sign of spiritual faith or heroism, have the will to give up life itself if only evil may be laid low.

Mark you, I fully admit that this is an ideal picture. I am not forgetting the dreadful "back-wash" of the War. Among the fighting ranks there are doubtless very many who are moved by no high faith, or generous devotion; very many selfish, lustful, brutal and brutalizing spirits. They may be fighting in a good cause, but they are really servants and agents of the devil. There is undoubtedly a real poison at work here and it does grievous harm. It is the deepest tragedy of war. But note this carefully: the horror of it is not in warfare; it is in the fact that these men are not worthy of their warfare. They are really traitors to their cause. Were they, with all the others, true warriors for good, there would be no spiritual tragedy. All would be Knights of God, Crusaders of the Cross, not counting their lives dear if by their deaths they may be proved men of good will. That first then: while there is evil in the world, there must be war; for war is the only way to good for any man and for all men.

V.

Secondly: If the good fought for is a common, and not merely a private good, then the opposing evil must be met on its own chosen ground and beaten down.

Next comes the point at which perhaps there is most confusion in our thought. "Spiritual welfare," men say "is obviously right and martyrdom must not be shunned. But killing people: blowing them to atoms with great guns! Even if they are enemies to good; even if their victory means evil triumphant in the world; even so, how can it be right, how can it be Christian to take their lives deliberately? How can goodness be really secured by the shambles of a battlefield?" Well, let us see. Let us first and quite honestly recall those great words of Christ about loving enemies, and suffering patiently injury and wrong, and blessing them that curse. These commands of His are absolutely binding upon us. There can be no doubt of that. He never spoke in haste. He never ought to speak in vain. But is it not quite clear that whatever else He means, He does not and He cannot mean that we should compromise with evil, or submit our wills to it, or identify ourselves with it? However strange these counsels seem, they are still counsels of warfare; of opposition; of hostility to evil. Evil is to be beaten down and here are the weapons which He recommends. That is the point. But, do you say, is it not absurd to call such things weapons of warfare? Can meekness and forgiveness ever win a fight? Yes indeed, they can on one condition, namely, that I am fighting single-handed against evil in its attacks on me and on my soul. In this case these are the only weapons which I dare use, the only weapons which will surely accomplish my good-will. Railed at, not to answer back; misrepresented, not to complain; spitted on, not to cry out; crucified. not to blaspheme; injured, yet still ready to do good; neglected and forgotten, yet always eager to serve and bless: what is that but to show a perfect mastery, a complete victory? For the attack of evil is on my spiritual integrity: on my ability to hold fast to God and good. Waves beating vainly on a rock: fire trying gold and making it more pure: those will serve as illustrations. No evil can enter into me and harm me unless I myself give way. So we come to understand the true strategy and tactics of a perfectly victorious battle against evil, as it strikes at and threatens our own spiritual life. "By your endurance ye shall win your souls."

But that is not all the story of our warfare against evil. We are not only or merely individuals, each with a soul to save and a holy stronghold of the spirit to defend. We are members; we are social; we are bound each to each by infinitely strong and sacred bonds. Indeed, the social bond is primary. We must be members even before we can be individuals. We are born into a family before we have names. And this fundamental note of social life runs through all God's dealings with us. If His gift of natural birth comes through the natural family, so does His gift of the new spiritual birth come through His own spiritual family on earth: the Church, which is Christ's Body.

And, like the family, the State or Nation is God's ordinance. It is a sacred thing. It is God's Will that we should safeguard and defend it and keep it at all costs and hazards true to His laws and purposes.

Here is quite a different situation which brings with it new and yet necessary obligations. If evil attacks my family, my nation, I am vitally concerned. To be unmoved, to hold aloof, not to give my own life in actual help, would be as grievous sin on my part as to let evil into my own soul by yielding to it. While I have no one but myself to think of, I must bare my breast and let evil do its worst, showing it that it can do nothing. But with society, sacred institutions, Christian civilization depending upon me, I must rush instantly to arms.

And what shall those arms be? Why, that depends upon the enemy. That is in his hands. Whatever he may choose, however he may attack, I must be prepared to meet him. If a thief breaks into my house, I bring the force of the law against him, not to save my gold or silver, but to vindicate the social order: to make society safe against robbers. If a murderer, bent upon killing, comes my way, I may shoot him down, not because there is anger or hatred in my heart; not because I am myself a murderer; but because I am set to save society from murderers, to save the murderers themselves from doing murder.

And so, on the largest scale imaginable: on the scale of this present War. Given a deliberate and unprovoked attack of evil (not that provocation ever condones sin, but it does include the provoker in the guilt of sin) given a definitely evil force set in array against a definitely good one: given the vital interests of society involved; if evil leads on to battle, good must take the field against it, in the name of God and Christ. And good can do it in the name of God and Christ because good in doing it can keep evil wholly from its own good will. It fights, it kills, not for love of killing: it hates them both; it bears no malice; it has room for infinite pity and compassion even for the enemies it slays. But deeper and stronger and more God-like than its shrinking from bloodshed and its hate of killing, is its unalterable, inflexible will to defend to the uttermost what has been intrusted to it of the common good.

One word about reprisals. The situation is confused, I think, by the word generally used. "Reprisal" seems to mean revenge, and revenge is always and absolutely wrong. Revenge means adding sin to sin. It means yielding to and not conquering the enemy. On the other hand, infamous methods of warfare are to be judged not only by their infamy, but also by their effectiveness. If German atrocities are not only wild outbursts of cruelty and lust, but are really dangerous weapons of offence, threatening disaster to our good cause which would otherwise be safe, then they must be met and baffled. And in meeting and baffling them in this spirit and for this end, we may still be keeping ourselves wholly clear from evil: we may still be fighting only for good, our enemies' good as well as our own. This, then, is the common guide for our thought: to war for good in a common, not a private cause, one must meet evil on its chosen ground and beat it down.

VI.

Thirdly: as God's good Will is constantly at War with evil, so God's good Spirit arms and supports His warriors in Warfare if they are true to their allegiance.

It is a very lamentable thing that in these days we talk and talk freely about the Will of God, without having the shadow of an idea of its true meaning. Will, of course, is personal: it is the very essence of personality; it is the very opposite and contradiction of blind force moving mechanically in a fixed orbit, to an incalculable goal. To ascribe will to God means that there is no iron fate at all: that power which moves and rules the world and all things in it is the force of a free will. "My Father worketh hitherto and I work." There is Christ's summary of the process of creation in its beginning and continuance. That is the very alphabet of faith in God. But we have lost our grasp on it. Take that great prayer of our Lord's: the greatest of all the petitions in His Prayer of Prayers: "Thy Will be done." The sound of the words, as we pronounce them, is in our ears a note of fatalism. The prayer seems a prayer simply of resignation, of passive submission to a fixed, arbitrary and mechanical decree. But in reality the petition is a war cry with which the Christian army takes the field. The Will of God is not done. That is the whole trouble. It is God's own children who are not doing it. By His own free Will He gave them will and, with the gift, the freedom to use it freely. And they have used their will for evil and against God and good. Hence all the misery and sin and bitter suffering and sorrow: hence all the wars and crimes: hence the very necessity of conflict. To set this right: to crush out all rebellion: to bring first my own will into complete obedience, and by my own obedience to set forward the doing of God's Will by every one in all the world: that is the great purpose of the Christian, as of Christ Himself: that is the meaning of the prayer which He has taught us: "Thy will be done as in Heaven so on earth."

I tried to make this clear in my last lecture. I tried to show that God, the All-Sovereign, for His own good purposes, allows evil for a season, none the less He never for an instant steps from His Throne or declines a hair's-breadth from His pure righteousness and perfect goodness. While He allows evil, He still circumvents and conquers it, making the very wrath of man to turn to His praise: beating down evil to the ground at the very moment that it nails Him to the Cross.

Verily, then, there is no War-God. We are in no danger of believing it. We have seen the blasphemy and folly of that creed. But God, the Lord of Hosts, is ceaselessly at war. He is, in very truth a Warrior. He fights evil. He pours out the whole volume of His hatred on it. And His hatred of the evil is the precise counterpart and measure of His love for those who are its victims. He loves the sinner while and as He hates the sinner's sin. He will not take from His children the possibility of sinning; for that would be to make them no more children but mere automata. But the whole resistless power of His Godhead is ready for the rescue of His children from the evil if they will freely give Him entrance.

So God is present and actively engaged in every battle for the good and against the evil. He is not a separated, isolated Figure leading on His armies. Nor does He send His fire down from Heaven to consume the enemy. But He is present, really present, in the Person of His Holy Spirit in His soldiers' hearts. By His Spirit He arms, upholds and re-enforces them in their holy warfare for the doing of His Will. That, I think, is the meaning of St. John's vision of the War in Heaven. True, we fight on earth, but Heavenly power reaches down and touches and sustains us: God fights in us as we fight for Him.

As we fight for Him: of course, that is the crucial point. God in His love forgives us; but not anyhow, not just because we ask Him; but as we ourselves forgive. Just so in warfare, whether it be our single combats against evil in our own souls, or the bloody war in France and Flanders for the vindication of social and political righteousness and truth, God fights in us, as we fight for Him. The Germans volubly and confidently call upon their War-God. It is his business to back up and see them through. They claim him as utterly committed to them and their cause. They fill the air with blasphemous assertions treacheries have Divine sanction. But treacheries have divine sanction. But not so we, God helping us. As Lincoln said in our last war, our real anxiety is, not that God shall be on our side, but that we shall be on His.

And that is our chief responsibility. For if we falter in our task , if we give place to base ideals, if we shrink from necessary sacrifice, then He will h to leave us, because we shall have driven Him away. He will work out His own victory in His own time, but we shall not be sharers in it.

On the other hand, if we hold fast and are true to our allegiance; spurning all evil in ourselves, while we are fighting it in others; if we let our high cause purify and mould us to its own ends; then neither fire nor smoke nor battlefields reeking with carnage, nor rivers of pain and woe can separate us from Him. Nay, more than that, thes very horrors, which are indeed the work of Satan, shall be changed and transmuted by God's touch and in His presence; caught up into the majesty of Heaven's own warfare; made part of God's own Personal campaign for the salvation of His children and the building of His Kingdom.

(To be continued)

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

ARE "DIVINES" HUMAN?

The old-fashioned and pompous title of "divine", when applied to a minister or a priest, is but an evidence of a certain estrangement and lack of understanding between the clergy and laity. This misunderstanding has led to conclusions which are as absurd as they are harmful. In a day when politicians, or rather, of course, statesmen, are no longer picturesque dignitaries, uttering sonorous platitudes, but keen and effective men, with the capacity for getting things done; when young physicians are no longer compelled to wear beards to add "the weighty years" to their countenance; when the lawyer is no longer the reserved and mystic counsellor, but the astute and skillful pleader, keeping close to the people—in such a day the world of men has removed the ministry and what the ministry represents one step further from themselves, and have thereby stamped him with ineffectiveness.

The ministers often indulge in a sly laugh at their critics. Ministers are human enough to have their weaknesses, but they have not all the weaknesses attributed to them. They may not be very good business men, in the narrow sense of that word. Few men are, even those engaged in business, for the ordinary business man gets about as little for his effort and his money as any class on earth. Of course, my readers are all extraordinary business men, and they are getting full value for all their efforts. But, even as business men, ministers are not so bad. They often manage to build a church and to provide an income for it from a community that can scarcely provide a living for a grocer with four children.

Ministers may be called "divines", and set apart on that account, but when it comes to getting a pretty good return on their efforts to live, they show some human common sense. They are not, as a rule, addicted to a lot of habits that may cheer life for a moment, but in the end exacts their toll of woe and inefficiency. The insurance companies will tell you that ministers have learned the "knack of living". Not because they are different from other men in the stuff of which life is made, but because of some developed strength against the habits that destroy.

Ministers succeed in tasks in which the world would fail. Take Sunday schools, for example. They are often compared with public schools, to the disadvantage of the Sunday school. But note the difference. Suppose the public schools were equipped with voluntary teachers, and that there was no "truancy law", and children might go or not as they pleased, subject only to parental discipline! Our public schools would be chaos. But in spite of more or less irregular teachers and somewhat indifferent or indulgent parents, there are many Sunday schools in our land that are a credit to those who conduct them.

Our "divines", too, show many human qualities in their epicurean taste for the good things of this world. They want the very best as a rule, not the inferior things. I do not mean in such imitation excellencies as food and raiment. Any one with a little money can have such sasisfactions. Complacency over such things, as if they denoted superior intelligence or station, or taste for life's good things, is rather a cheap way of seeking distinction. Any assumption of superiority because one has the legal right to **buy things,** as if such a privilege conferred some unusual degree of **control** over the affairs of other mortals, or must exact some admiration, reminds me of the remark of the only millionaire of a small town to a group of awed friends: "This is certainly beautiful weather, if I do say it myself."

Our "divines" have learned the secret of being more human, not less so. For the exalted human side of our nature is the part of it which is engaged with everything that is pure, everything that is lovely, everything that is of good report.

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THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

The Dominican Republic, which occupies the eastern half of the island of Haiti, or Espanola, is at once the oldest settlement on the western hemisphere and the newest mission field of our Church. The Rev. William Wyllie has established his headquarters in Santo Domingo, whose cathedral shelters the tomb of Christopher Columbus, and is holding regular services in Fort Ozama. The republic covers an area of nearly 20,000 square miles, with an estimated population of 700,000. So far as our Church is concerned, the territory is untouched, although there are quite a number of our own people at the capital and in and around the sugar plaintations.

Good magazines are needed in St. Matthew's Mission, Fairbanks, Alaska, for distribution among the miners and trappers in that part of Alaska. The supply has fallen off, and it is desired during the coming summer to secure copies to have in reserve for the winter. Also, if there are any individuals or Church schools having juvenile books—especially books for boys and younger children—which they can spare, they would be put to excellent use by the children of St. Matthew's. Books and magazines should be sent by mail, addressed to the Rev. H. H. Lumpkins.

Have you read the Leaflet W. A. 25 (4), issued by the Woman's Auxiliary at the Church Missions House in New York, on "The United Offering"? It says: "Like many of the greates things, the United Offering had a very small beginning. A missionary offering was taken at the Triennial of 1889, amounting to $2,188.64, and ever since, at each Triennial, such an offering has been made, until now the United Offering has grown to such proportions that it supports nearly two-thirds of the women workers sent by the Church to the mission field. If you could accept the call of Christ and go to spread the Gospel, what would you do? You would prepare yourself for whatever work you were to undertake, and would probably train as a nurse, a teacher or an evangelist. You have not been able to do this, but somewhere some woman is doing that work—doing your work for you—and she is a United Offering worker. Now you see why we should feel the appeal of the little blue boxes as a personal one. It represents our share in the work. When we drop money into it, we are helping to support some woman who is our substitute in the great army at the front that is fighting to win the world for Christ.

All these women are working for their Master. They serve Him in the Far West and in our Eastern mountains, and in the Southern mill districts, in the snows of Alaska, under the burning sun of the Philippines, in China, in Japan, and in Africa. Towards this support will go the voluntary offerings gathered during the three years from one Triennial to the next. If the love that inspires these gifts should wax cold and the thousands of blue boxes—or indeed any number of them—be neglected, what would happen? Work which should go triumphantly forward might have to be curtailed; faithful women might be withdrawn from the work, leaving the sick and poor who look to them for help and guidance; souls would hunger for the spoken word, and the absent teacher or the faithful nurse would be sadly missed.

We are grateful that we can say that as yet this has never happened. The United Offering has steadily grown from year to year, and at each Triennial we have realized with thankfulness that the gift has made possible a very real advance in the Church's work.

But though much has been accomplished, we might do more. There are in the Church about 500,000 women communicants. If each one gave to the United Offering even as little as one penny a day, that would mean a yearly gift of $1,825,000, and for the three years $5,475,000. Think of what that would mean to the mission of the Church! At the Triennial of 1916 the United Offering was $353,619.76. That seems like a large sum, but would it not be wonderful if, by a really united effort, we could make an offering in which **every woman in the Church would have a share!**

Will you not ask for a box and help toward this great end?

Here is a cheery letter from the front:

"March 18—Still in the line and have been through the first gas attack. It lasted from 6 p. m., March 16, to 6 p. m., March 17, and was a heavy bombardment of gas shells, small caliber. As far as is known here, our regiment suffered no casualties, although one or two minor cases are rumored. It was extremely annoying, because the gas guards were over-zealous and we were up half a dozen times to get our masks on. Early in the morning I got up and took a ration party out to the front line. It was a wonderful morning and a great sunrise, all pink, red and gold. Returning, I could hear birds singing away in the fields, where no two feet of earth remained unturned. During moments such as these, when no firing is heard, it is hard to realize that there is a war."

A few days later:

"Out of the trenches! It's a great feeling to know you are a veteran. The ones higher up have decreed that we should spend several days on a hike. The relief of the regiment was made on a drizzly, wet night. The clay slopes leading down into No Man's Land were slippery as ice. Under the heavy load of full pack, overcoat and an 88-pound tripod or gun, the men slid into shell holes and slipped down steep grades in an exasperating way. We reached our dugouts in the rear about midnight and were well enough ready for a good sleep. The next morning was likewise cloudy and rainy, which kept the boche planes at home, hence he did not see the columns of soldiers going along the roads—good targets for bombs. We hiked to a rail head and became sardines for the night in these toy freight cars for '40 hommes or 8 chevaux'. The chevaux had occupied them previously.

"The night was cold and we stayed awake almost all night. We detrained in good weather about noon the next day and began a hike of 23 kilometers, or about 15 miles. That was some stunt to begin on, with the loads the men had to carry, and all the strenuous times of the last few days and nights. Also, it is some job to move a division of men and all the baggage they carry with the transportation available.

"We pulled into the nicest, cleanest little village I have yet seen in France. Although it was 10 p. m., the men trudged in singing. They have an indomitable spirit in this regiment. It was midnight before I got around to my billet, but when I was shown to a real bed, believe me, I wasted no time in crawling in. We spent the next day in a much-needed clean-up. The men and myself were plastered with mud, uniforms torn and ragged, leggins missing, shoes out. It was a bright, sunny day, and seemed like Sunday.

"We left the next day for the second lap. The country we are now in has seen neither the ravages of war nor the passage of other American troops. It is rolling country, full of brooks, old trees and quaint little villages, which are more prosperous looking than any we have so far been through.

"We reached here about noon, and after billeting, everybody turned out on one of two missions. The first thing which tempted me was a pretty little ice cold brook. There we washed and bathed our feet. Some had the nerve for a plunge. We will have a real feed tonight. It does not take an American battalion long to clean out a town of eggs, milk and meat. This American hegira will be long remembered, I believe.

"Here we stay over Palm Sunday. It hardly seem possible that Good Friday and Easter are so near! I have not been to a service since Christmas except for one Catholic meeting behind the lines the first Sunday at the front. There may be a chance tomorrow. Of course the mail has been tied up awaiting our arrival at a permanent destination.

"We commenced the second six months in France on the day we detrained for this hike. April first marks the beginning of the second six months for this regiment in the zone or advance and means we have won a service strap. I, of course did not reach the zone of advance until two weeks after the Regiment, so mine may come on my birthday. We should also be about due—at that time—for our first permission. This Regiment has surely had a fine record. We pulled off one successful raid out of one attempt and repelled three, also went through a heavy gas attack without a casualty worth mentioning.

"Two officers and several men have received croix de guerre and we have had a long siege of it. Remembrances to everybody. I can spread it around today—being in such high spirits."

G. W. J.

Col. Watterson on Christianity

Some men have a policy in what they say and they are bound by the limitation which they place upon themselves. Others have a vision and proecy, and their perspective extends with the ever widening horizon. To the latter class belongs the editor of the Louisville Courier-Journal. In the courage of his convictions Mr. Watterson stands for the truth as he sees it; no narrow policy, no partizanship, no self-interest have power to curb or modify his outspoken convictions. His fame is not based on popularity which caters to party or policy or class or sect. Free and independent he would rather be right, where it hurts or where it helps, than to be popular by catching the passing fancy of the crowd.

As a layman—though not a Churchman—Mr. Watterson has given us a message t ohearten the Christian world and bid us hold fast to the hand of God. This clarion call, not from the pulpit but out of the seething struggle of humanity, is not only timely; it is of inestimable value from one who knows the world of men and their present need of the only Saviour and Helper. This message should brace up the drooping faith of those who languish through fear and misgiving. We cannot keep on if we do not keep up. God, and God only, is our hope and our Defender.

The above is an introduction by Bishop Woodcock of Kentucky, to the following excerpt from an editorial by Col. Watterson in the Louisville Courier-Journal, which has been published in a tract by the American Society of Church Literature, the Rev. John S. Littell, D. D. secretary,, Keene, N. H.

Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to com; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God. delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assult. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.

The Kaiser boldly threw down the gage of battle— Infidel Germany against the believing world—**Kultur** against Christianity—the Gospel of Hate against the Gospel of Love. Thus is he Satan personified—"Myself and God," merely his way of proclaiming it—for his "God" is Beelzebub, the Angel of Destruction, his creed the devil's own, his aim and end a hell on earth. Never did Crusader lift battle-ax in holier war against the Saracen than is waged by our soldiers of the Cross against the German. The issues are indeed identical.

If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war. For fifty years Germany has been organizing and laboring to supplant it with Kultur, the genius of Infidelity. Her college professors have been obsessed with it. Her universities have seethed with it. In acclaiming "Myself and God," the Kaiser has put the Imperial seal upon it. When our armies have run it to its lair—when they have chrusht it—nought will have been gained unless the glorious Banner of the Cross is hoisted—even as Moses lifted up the serpent in the wilderness—and the misled masses of Germany are bade to gather about it and beneath it as sadly they collect the debris of their ruin for the reconstruction of the Fatherland.

Let every American soldier swear today—* * * * —that he will link him and his with the Christ-child—the Light of Love—that suffered under Pontius Pilate, was crucified, dead, and buried, that descended into Hell, that the third day rose from the dead and ascended into Heavenn, and sittith on the right hand of God the Father Almighty!

BROTHERHOOD WORK IN THE TRAINING CAMPS

St. Andrew Men Reach Thousands of Soldiers Through Personal Contact of Leaders

Extending its activities so as to place its representatives in every army and navy camp, the Brotherhood of St. Andrew, an Episcopal organization, has undertaken for our forces a work in which it has for years stood pre-eminent—personal religious endeavor. The strides that the work has made since the entry of the United States into the war represents the growth of one of the most spiritual organizations in all the vast network of social endeavor carried on in the camps.

The work of the Brotherhood has been recognized as one of great importance. A search for leaders is made by a Brotherhood secretary when he goes to the field. When a suitable man is found, the principle of "prayer and service" is explained to him as the keynote of all Brotherhood work.

When these men are found strong enough to carry on the work, they are made "keymen". It is through these "keymen" that the work of the Brotherhood is able to grow, and the secretary's efforts are multiplied.

Keymen Reach Thousands

Several hundred active "keymen" are now at work. One "keyman", it is said, has reached as many as 40,000 soldiers. The records of the Brotherhood of St. Andrew show that twenty secretaries have developed several hundred "keymen". In a different way from the work of the Brotherhood secretary and the Y. M. C. A. worker, the influence of the "keyman" is felt wherever he goes. It is usually found that a firm foundation has been laid and that the "keyman" is able to hold his group of men together and enlarge it.

The aim of the Brotherhood of St. Andrew is primarily to teach a man Christianity. In its work in the camps, denominational lines are not recognized. A large number of its workers are Churchmen, but many other religious bodies are represented. The Brotherhood of St. Andrew has received a hearty welcome from the Y. M. C. A. Dr. John R. Mott and various Y. M. C. A. secretaries have praised its work.

Church identification is urged by the Brotherhood. To men who have no Church connection, the Brotherhood suggests baptism. It has brought about many baptisms and confirmations, and helps in communion services wherever the clergy are at work. Various Church bodies have received additions through its work of unostentatious personal evangelism.

The number of Brotherhood secretaries has been doubled in a very short time. By the extension of this work, now being planned at the Philadelphia headquarters, "keymen" pledged to clean speech, clean living and Christian devotion will be placed wherever there are American troaps.—New York Sun.

Poems Worth Preserving

Selected by Pastor Suburbanus

THE ASCENSION OF OUR LORD

From The Christ of Cynewulf, an English Epic of the Eighth Century. From the translation by Israel Gollancz.

The Lord of Splendour, Helm of bliss revealed full many a sign to them in mystic words, ere He ascended, only begotten Son, the Child with His own Father co-eternal; then forty numbered days had run their course, since He had risen first from earth, from death. Then had He fulfilled the prophets' words, as they had sung before throughout the world, yea, by His passion. His servants lauded Him, they praised all-lovingly the Source of life, the Father of creation! Wherefore in aftertime He nobly recompensed His comrades dear; and these words spake the angels' mighty Lord, while hastening onward to His Father's realm:—'Rejoice ye in spirit; ne'er will I turn away, but I will show my love toward you still, and grant you might, and will abide with you to all eternity, and through my grace ne'er shall ye know the want of sustenance.

Go now o'er all the spacious tract of earth, o'er the wide ways, announce it unto men, preach and proclaim the glorious belief, and baptize folk between the firmament; turn them to heaven; shatter heathen idols, cast them down and spurn them; extinguish enmity, and sow ye peace within the miuds of men, by virtue of your gifts. I will abide with you in solace, and keep you aye in peace, with sure unfailing strength in every place.'

Then suddenly a sound was heard on high, loud in the air; a band of heavenly angels, a beauteous host, the messengers of glory, in legion came; our King departed thence, e'en through the temple's roof, where they beheld, who were watching still the Dear One's track, His chosen thanes, there in that meeting place; they saw their Lord, the Child divine, ascend from earth onto the heights; sad were their souls; their spirit's grief burned hot within their hearts, for now they might no longer see 'neath heaven One so beloved as He. Then raised a song the messengers celestial; praised they the Prince; they lauded life's Creator; joyed they in the light that gleamed so brightly from the Saviour's head; saw they angels twain, resplendent, fair, shining in splendour 'round that first born Child, the Glory of all Kings; they cried out from on high, in wondrous words, o'er all the hosts of men, with voices resonant:—"Why bide ye here, and stand about, ye Galilean men? Now surely do you see the Sovran true wending triumphant to the empyreal sphere. The chief of princes with these engels-hosts, the Lord of all mankind, ascendeth hence unto His native home, His fatherland. Fain would we o'er the vaulted roof of heaven conduct the Lord with all His company, this joyous throng, unto the shining burgh. He whom ye gaze on here so rapt, the best and noblest of the sons of victory, He whom ye see in solace shine so fair, will surely yet again with ample host revisit all the races of the earth, and then will he adjudge their every deed, that mortals have achieved beneath the skies.'

Then the Glory's Guardian, the archangels' King, the Helm of holy men, bewrapt in clouds, high o'er the roofs. Joy was renewed and bliss in heaven's cities at the Prince's coming; on His own Father's right-hand sat he down triumphant, the eternal Source of good.

Easier to Die Than to Live For One's Country

Fannie R. Green, correspondent for Christ Church, Milbank, S. D., in the South Dakota Churchman, makes the following practical comment on the war:

"The war is on us in dead earnest now, and we are all doing our bit to help along. I wonder how many of us realize what we may be called to sacrifice before the finish. It seems so much easier to us, who have to stay at home, to go to the front, where bravery counts, and there is a thrill in driving the enemy out of the trenches; but when the final count is made, perhaps the pastor who stays and keeps his little flock together, the doctor who, instead of going "over there" and learning surgery never dreamed of before, toils among his home patients steadfastly, the housewife who, instead of being a nurse at the front, plans her wheatless, sweetless meals, keeps the home bright and cheerful, letting her tears of loneliness fall "where only God can see", the farmer plodding in the mud, planting seed to feed the nations, all of these will be found unsung heroes and heroines, but useful all. I think sometimes it is easier to die for one's country than to live for it.

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DIOCESAN CONVENTIONS

(Continued from page one)

DIOCESE OF WESTERN MASSACHUSETTS

The Annual Convention of the Diocese of Western Massachusetts was held April 23 and 24, at Pittsfield, in St. Stephen's Church.

The Rt. Rev. Dr. Thomas F. Davies, Bishop of the Diocese, made his annual address at the service on the first evening of the Convention, in which he paid a tribute to a number of the laity who had died since the meeting of the last Convention, and to the memory of the late Archdeacon Sniffen, who was greatly beloved throughout the diocese, and whose work on THE WITNESS endeared him to the members of the editorial staff and its readers.

In referring to the closing of the churches, owing to the shortage of coal, the Bishop expressed the hope that the parishes and missions would never again be asked to close. If the whole civilization should go down to destruction, and every dweling be deserted and abandoned, "let the house of God," said the Bishop, "stand open and in use so long as there are faith and reverence on the earth."

At the business sessions, a War Commission was elected to unite and supervise the various war activities of the diocese in co-operation with the General War Commission of the American Church. The following are the members of the Diocesan Commission: Bishop Davies, the Rev. J. M. McGann, the Rev. L. Griswold, Judge Estey and Mr. John P. Merrill. The Bishop appointed the Rev. E. R. Lane editor of The Pastoral Staff, the official organ of the diocese. The following deputies to the Provincial Synod were elected: The Rev. Messrs. J. M. McGann, R. K. Smith, S. E. Keeler, D. N. Alexander. Lay deputies: Messrs. B. Crocker, C. B. Root, W. E. Hoyt and J. W. Mawbey.

The next Convention will be held at Worcester, in All Saints' Church.

MASSACHUSETTS

The 133rd Annual Convention of the Diocese of Massachusetts was held at Trinity Church, Boston, April 17. The special services were held in the church and the business sessions in the parish house and Huntington Hall. The organization of the Convention took place in the parish house, followed by a celebration of the Holy Communion in the church, at which Bishop Lawrence officiated as celebrant, assisted by Bishop Babcock.

The business of the Convention was speedily disposed of under a new rule, which provided that the printed reports be presented by title only, with the option on the part of the person presenting the report of giving a summary of it, not requiring more than five minutes in delivery. The proposition to assess the parishes and missions for the support of the General Board of Religious Education drew out an interesting debate, in which a large number of the clergy and laity participated for and against, resulting in the loss of the motion by a decisive majority vote.

The matter of giving women representation in the Convention, and with the right of suffrage, was debated over an hour. Among those who opposed it were Mr. George Selfride, the Rev. David B. Matthews of Brocton and the Rev. S. B. Blunt, D. D., of Ashmont. The Rev. Frederick Allen, who introduced the resolution, Dean Rousmaniere, Prof. Joseph H. Beale and Mr. W. H. Lincoln strongly favored the motion. The Rev. Mr. Allen, in his report, suggested that women should be given recognition for their full share in the work of the Church; that such action would secure a more adequate representation in some small parishes; that women would be more willing to spare time for the whole Convention than men; that it is in harmony with the general movement to permit women to share in the responsibilities of public activity; that it had already been practically adopted by the Conventions of a number of dioceses, and that it was desired by a number of the women of the Diocese of Massachusetts. Among those who have [illegible]

S. Marks, Emily Morgan, Vida D. Scudder and Mrs. Francis Peabody Magoun. The amendment was lost by a decisive vote.

In his report for the Archdeaconry of Boston, Rev. Prescott Evarts said that a serious condition faced some parishes because of the change in the character of the population. A word of encouraging approval was given Church people for the way parish work has been kept up, despite the heavy demand made upon them by the war.

Reference was made to the death of Charles G. Saunders, a member of the Standing Committee, and in the course of a minute adopted this was said of him:

"His sound judgment, his clarity of mind, his ripe learning in the canon law of the Church, attained through a life-long devotion to her interests, made him our guide and counsellor; his Christlike simplicity of character won our love."

The Convention re-elected all the officers, including Secretary Francis E. Webster and Treasurer George J. Prescott, and also elected the following:

Standing Committee — The Revs. John McG. Foster, Charles E. Jackson, Frederick W. Fitts and Arthur W. Moulton; Messrs. Joseph H. Beale, Joseph Grafton Minot, Philip S. Parker and William V. Kellen.

Members of the Diocesan Board of Missions—The Rev. Reginald Howe and H. V. Hayes.

Members of the Cathedral Chapter—The Rev. Philo W. Sprague and Huntington Saville.

Deputies to the Synod for the First Province—The Revs. Ernest J. Dennen, Alexander Mann, Edward T. Sullivan and William L. Clark; Messrs. Charles H. Baldwin, Huntington Saville, William H. Bent and Charles E. Mason.

Members of the Church in the Diocese Incorporated—The Rev. Daniel D. Addison and Philip S. Parker.

Finance Committee—The Rev. Ernest J. Dennen; Messrs. Joseph Grafton Minot and C. T. Rogers.

DIOCESE OF LOUISIANA

The Diocese of Louisiana met in annual Council at New Orleans in Christ Church Cathedral, beginning on April 17th with a Celebration of the Holy Communion, Bishop Sessums officiating assisted by Dean Barr and the Ven. Herman C. Duncan, D. D. Following the service the Council was organized for business and Dr. Duncan was reelected secretary. He has been in continuous service as secretary for the past forty-eight years. The Bishop in his annual address reviewed diocesan and general events of interest and set forth in strong patriotic language the cause for which our nation is fighting in the war and urged the hearty support of the government.

A technical flaw in a resolution to admit women as delegates to the Council spoiled their chances for at least another year according to the report of the committee on the constitution and canons. The resolution did not provide for an enabling canon. It was reported back without action.

To remedy a deficit in the Widows and Orphans' fund it was decided to merge this fund with that for the aged and infirm clergy, which has a surplus of $1283.09. This reduces the deficit in the monies used to pay dependents of deceased clergy to $799.

The financial system of the diocese was changed by a resolution to separate the functions of the treasurer and give the finance committee power to appoint a custodian of funds who shall handle the trust and endowment monies of the diocese and devote full time to the work. Mr. R. P. Mead was elected treasurer. The finance committee announced it would name Mr. Edwin Belknap, treasurer retiring after twenty-six years of service, custodian.

The Board of Religious Education reported it probable no gulf coast conference of Sunday schools would be held this year on account of failure to find a suitable locality.

The date of Council meeting was changed from the third Wednesday after Easter to the third Wednesday after the Feast of Epiphany.

Announcement was made at the request of the Board of Religious Education the University of the South (Sewanee) will give a course in Christian service next season for undergraduates who do not intend to be ministers, but who wish training for layman's work in churches.

The Board of Missions asked $6600 for work in the state this year, Delegates present pledged $481. A new missionary district will be established including Natchitoches, Mansfield and a new group of North Louisiana towns.

The schedule of appropriations adopted for missions in the state this year follows: For whites in New Orleans $300, for negroes in New Orleans $200, Thibodaux and Morgan City $250, Plaquemines parish $300, Gibson $100, Iberville parish $400, Boyce and Cheneycville $750, Covington and Bogalusa $400, West Feliciana $200, Bastrop $600, Crowley, Eunice and Opelousas $600, Abbeville and Lafayette $200, Lake Providence $300, Natichitoches, Mansfield and a new North Louisana group $800, Amite and Illinois Central railroad $200, Innis and Lakeland $200, work among deaf mutes $200, work in new fields or for general missionary if secured $600.

That war's call has left a "mere handful" of theological students at the University of the South (Sewanee) was put before the afternoon session by the Rev. G. L. Tucker and the Rev. Rowland Hale trustees of the university. Rev. Dr. Hale added increases in other departments, especially the military academy, had made the total enrollment of Sewanee this year higher than ever before.

The Rev. Dr. Tucker said seventy or eighty students were taken from the Episcopal university this year by war. The university service flag has 624 stars, three of which are gold, representing men who died in war service.

The bulk of diocesan officers were elected. A surprise was the refusal of Mr. Edwin Belknap to run for reelection as treasurer. He has been elected consecutively for the last 26 years. The Rev. C. W. Bispham was named registrar.

Other elections resulted as follows:

Board of directors of the Protestant Episcopal Association: The Right Rev. Davis Sessums, D. D., president; the Rev. A. G. Bakewell, the Rev. E. W. Hunter, the Rev. Matthew Brewster, the Rev. J. O. Miller, the Rev. R. S. Coupland, the Rev. A.R. Berkeley, A. Le Blanc, G. W. Bancker, H. J. Carter, Walter Guion, William A. Bell, G. G. Westfeldt.

Deputies to the General Convention: The Rev. R. S. Coupland, the Rev. G. L. Tucker, the Rev. A. R. Price, the Rev. J. G. Buskie, Warren Kearny, F. H. G. Fry, J. A. Caillouet.

Deputies of the Provincial Synod: The Rev. G. L. Tucker, the Rev. W. E. Vann, the Rev. A. R. Berkeley, the Rev. W. A. Barr, the Rev. C. W. Bispham, the Rev. Matthew Brewster, Reginald P. Mead, Warren Kearny, George W. Law, F. H. G. Fry, W. S. Cudlipp, S. M. Cate.

To fill four vacancies of members of the Board of Religious Education whose terms expired in 1918: The Rev. Menard Doswell, the Rev. A. R. Berkeley, Henry J. Charter, G. W. Leland.

Board of Missions: The Right Rev. Davis Sessums, D. D., president; the Rev. H. C. Duncan, the Rev. W. A. Barr, the Rev. C. B. K. Weed, S. L. McC. Lawrason, Warren Kearny, George W. Law, R. P. Mead, secretary and treasurer.

The last day of the sessions held by the Diocesan branch of the Woman's Auxiliary was marked by a meeting in the morning and a general conference in the afternoon. Friday morning Bishop Sessums paid his annual visit and commended the women upon the work they had accomplished. The election of new officers was confirmed by the Bishop. It was decided that plans for organized war work would depend on the system adopted by the Woman's Auxiliary in New York.

The afternoon session was marked by an address of unusual interest by Deaconess Affleck, who is engaged in work in Utah. Noonday prayer was conducted by Rev. James M. Owen. The invitation of Trinity Church for the next Convention was voted to unanimous acceptance.

Sammy and Religion

In more than seven months among United States troops of almost every class, I think I have found but one man who was really afraid he was going to be killed," says an American Y. M. C. A. secretary in England. "They realize, however that they are coming face to face with a possibility that before has been only most remote. They are talking not of a religion that will save them from hell, but one that will fit them to face the biggest job ever put up to men, and make them ready for the great adventure if it comes to them. I think the average American soldier would be perfectly willing to adopt the following reconstruction of his childhood prayer:

"Now I stand me up to fight,
I pray Thee, Lord, I do it right,
If I must die while in the trench,
I pray Thee, Lord, I may not flinch."

South Dakota Notes

The new Church and Rectory at Brookings, South Dakota, are completed and were used for the first time on Easter Day. For a good many years the Church has been keeping a priest in this town, which is the site of the South Dakota State College, with a small wooden building resembling a country schoolhouse, one mile from the college building as its equipment. Naturally the Church has not grown during the past 25 years, and its influence upon the students of the college has been pitifully small. It could not have been anything else. Seldom was the Episcopal Church mentioned among the boys and girls, and many did not even know of its existence. Unfortunately, Brookings is not the only college town that has suffered a similar neglect from the Church.

But now a new day has begun in the work at the State College. In place of the old and unattractive church and Rectory a mile from the college, there is now a beautiful brick church and a splendid brick rectory nearer the college than any other church building. Both of the buildings were planned by Cras and Ferguson, and surely nothing more than that need be said about their architectural beauty. They are constructed of red brick, sand mold, laid up in Flemish Bond which makes a beautiful wall. The nave of the final church has been completed and the chancel has been built of wood so that when the growth demands it the chancel can be easily and cheaply torn down to make way for the rest of the building. As it stands the church is about 60 feet long and 27 feet wide. It will seat comfortably about 125 persons. Besides the chancel is a small chapel with a small stove which will be used for services with but a few present, such as the early morning Communion service, and thus save heating the larger building on winter days. A curtain may be drawn across this sanctuary also leaving the rest of the room for a choir or Guild room. Beneath the church is a full sized basement with a kitchen for the social side of the Church life.

The finest piece of furniture in the building is the lectern, which was a gift from D. R. L. Slagle, president of the University of South Dakota and was given in memory of his late wife, Anna Reimann Slagle. Dr. Slagle was for many years the president of the State College at Brookings, and his wife was a most faithful member of St. Paul's Guild. The lectern is of oak, beautifully carved by Kirchmayer of the firm of Wm. F. Ross and Co. On the upper part are the three figures of Christ, the Virgin Mary, and St. Anna, and on the base are St. Peter and St. Paul. It is undoubtedly the finest piece of wood carving in this part of South Dakota. The lectern, also a gift from Dr. Slagle, is of carved oak from the same firm.

The altar and ridell posts were given by Mrs. Natwick of Sioux Falls, and the dossal and ridell curtains of gold brocaded satin and red velvet were given by Bishop and Mrs. Remington. The candle sticks on the altar are an old Swedish type given a few days before her death by Mrs. M. E. Wimsey, for many years a faithful attendant and supporter of the Church in Brookings. The frontal and super-frontal were gifts from the architects and Mr. A. E. Hoyle, and were made by Miss Barton of Cambridge. They are of brocaded silk and are of an exquisite texture. In fact the eye is at once drawn to the beautiful altar on entering the church and the hangings give that note of rich coloring so many churches lack. A beautiful set of altar linen was given by the Altar Guild of Trinity Church, Lennox, Massachusetts.

The rectory is also a brick building on the same lot with the Church and was built to harmonize with the church. It is a substantial house of eleven rooms besides the basement and attic. It is 40x24 feet with a small porch on the front and a good sized piazza. The two buildings represent an expenditure of about $10,000, and while there will be no debt on the church there will be a mortgage on the rectory of $2,500, held by the American Church Building Fund Commission.

It is hoped to have the church consecrated on Wednesday, June 19th by Bishop Burleson, with Dean Woodruff, of Calvary Cathedral in Sioux Falls, the preacher.

The Convocation of the Missionary District of South Dakota has been called by the Bishop to meet in Sioux Falls on Saturday, Sunday, and Monday, June 15th, 16th and 17th.

Convocation Meeting

DIOCESE OF SOUTHERN VIRGINIA

The spring meeting of the Central Convocation was held in St. James' Church, Boydtown, April 23-25. There was a notable increase in attendance, owing to the good work of a committee appointed at the last meeting, charged with the duty of arousing interest. The Rev. J. Lewis Gibbs gave a review of recent books relating to the war. He showed a remarkable familiarity with current publications, and fine discrimination. Many joined in comment and discussion. The Rev. G. W. Ribble read a paper on "War and Missions", which was of such distinct merit that it was ordered printed. Bishop Thompson and others entered into the discussion of the paper, dwelling on the possible ways of securing fit men for the ministry. Dr. Jesse M. Jones of the Virginia Polytechnic Institute gave an address on "The Church, the Clergy and the War", showing the rare opportunity of the clergy as leaders in activities to help win the war.

The last sesion was held at Christ Chapel, Kimono, where Bishop Tucker preached and confirmed a class prepared and presented by his son, Rev. H. N. Tucker, Rector of the parish.

A loving memorial was adopted by the congregation in testimony of their esteem and gratitude for the life and work of the late Bishop Randolph, and assurances of devotion and loyalty to the present Diocesan, who so wisely and ably has been serving as Coadjutor.

Rector Who Ordered Flag Taken From Church Resigns

The Rev. Leigh Roy Urban, who recently refused to allow the Stars and Stripes or a Service Flag to be displayed in the Church of the Redeemer, Astoria, N. Y., has resigned. His resignation came as a climax to an unhappy situation, which had been growing more acute for several days past. It is reported that Mr. Urban had refused to have anything approaching a patriotic flavor introduced into the services, apart from a prayer for the safety of the men in the army and navy. Members of the congregation brought a large flag into the church on a Saturday evening, and after the early service on the following Sunday it was ordered removed by Mr. Urban. In a statement made to the congregation, before placing his resignation in the hands of the vestry, Mr. Urban said:

"I do not like to be called a pacifist, because that includes me in a large class of men with some of whose opinions I do not agree. I love my country, as every citizen should, and I desire to be of whatever service I can for its highest and truest welfare. But in this tremendous world crisis, which involves issues far beyond the comprehension of any man, I have, through careful study of the life and teachings of our Lord, and through earnest prayer have been driven to the conclusion that war is not the way in which our Lord would have us overcome evil.

"Much as I regret to be compelled to differ from the majority of my brethren and fellow countrymen, personal loyalty to Jesus Christ prevents me from participating in any way in the prosecution of the war, and from committing my parish in any way to the war policy, in so far as I am responsible for the parish.

"I am whole-hearted in this faith and not ashamed, although I greatly regret the necessity to which I was forced last Sunday through the lawlessness of others."

A member of the vestry stated that it would be necessary for the vestry to accept the resignation of Mr. Urban, because of the general disapproval of the members with his beliefs. "Although all the members of the parish respect him as a man," said the vestryman, "they are so opposed to his beliefs that his usefulness as our Rector is over."

A little boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said: "Well, I'll tell you; you see, we live on the fourth floor of this tenement and there is no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong, so I see that the coal hod is never empty. I lug the coal up four flights of stairs all by myself; and it is a pretty big hod. It takes all my strength to get it up there. Now, isn't that loving my mother with all my strength?"—Sunday School Times.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE GENERAL BOARD OF MISSIONS

Monthly Meeting of the Executive Committee

The meeting of the Board of Missions on May 8, 1918, was attended by the consideration of many exceedingly important matters. All were highly gratified to welcome Bishop Lloyd on his return from his trip to Liberia. His report was given most careful consideration. The Bishop of New York presented a resolution, which was carried unanimously, expressing the hope that the President would present the call and claim of the Church in Liberia to the Church at large with a view of securing action with reference to the needs as soon as possible.

To the great surprise of all the members of the Board, Mr. E. Walter Roberts, who for forty-two years has been a most valuable member of the official staff, offered his resignation. A special committee, of which the Bishop of New York was chairman, was appointed to draw up a suitable expression of appreciation and regret on the part of the Board. In view of Mr. Roberts' long service and with the many valuable contributions he has made to the missionary work of the Church it seems fitting that this resolution of appreciation should be known to all:

"In accepting the resignation of Mr. E. Walter Roberts as assistant treasurer of the Domestic and Foreign Missionary Society, the Board of Missions desires to express and place on record its grateful appreciation of the long-continued, faithful and intelligent service which he has rendered during the forty-two years of his official connection with the missionary work of the Church. Mr. Roberts came into the service of the Society in December, 1876, as cashier of the Foreign Committee and assistant to the treasurer, and was shortly thereafter elected Assistant Treasurer of the Foreign Committee. When the Domestic and Foreign Committees were merged in 1885, Mr. Roberts was elect- Assistant Treasurer of the Society, which position he has since held covering a period of thirty-three years. During this time Mr. Roberts has been associated with six treasurers. In addition to the fidelity and efficiency with which he has discharged his official duties, he has contributed in many ways to the inauguration of improved methods, in furtherance of the missionary work. The suggestion of an apportionment plan was advocated by him many years before it was adopted by the General Convention in 1901. It was he who devised the popular pyramid and keystone Lenten Offering boxes and also introduced the present Letter of Credit System of the Society, instead of Bankers' Letters of Credit by which "Dollar Exchange" was first established wherever we have mission work, and the credit of the Society thus proved to be good on both sides of the Globe. In thus expressing its keen appreciation of the services of Mr. Roberts, the Board indulges the earnest hope that God will spare him many years in which he may still render useful service in the work of the Church, in the extension of the Master's Kingdom.

The board appointed Mr. Charles A. Thompson as assistant treasurer in place of Mr. Roberts.

[illegible]

the Board in place of Mr. Saunders.

The president asked for the appointment of the Rev. F. S. White, D. D. as domestic secretary, was made unanimously.

Among the important matters recommended by the Executive Committee to the Board, was the distribution of the Undesignated Legacy Fund accumulated during the year 1916-17. This fund amounted to over $268,000, $100,000 of which was set aside as a permanent fund from the principal of which loans may be made to the various mission fields. $50,000 was held for the present to be added to the Undesignated Legacies received during the present fiscal year for disbursement in whole or in part in January, 1919. The balance was distributed in various sums both to the foreign and domestic field—about $65,000 in the domestic field and about $40,000 in the foreign. The appropriations for the fiscal year beginning January 1, 1919, were made at this meeting amounting in all to $1,873,673; a decrease of about $6,000 over the present appropriation. Owing to the large number of students in St. Augustine's school, Raleigh, N. C., and the greatly increased cost of running the school, an appropriation of $5,000 was added to that already made towards its running expenses. An important proposition from the Bishop in charge of Haiti to extend our work there and to secure additional property was presented and cordially approved.

The salaries of missionary Bishops have remained static for a long time. This matter was taken into consideration at the last General Convention, and has been the subject of considerable thought by the Board. A resolution was adopted making an increase of $600 per annum in the salary of each of the Continental Domestic Missionary Bishops, beginning July 1, 1918. The question of making an increase in the salaries of those in Latin-America, the Philippines, Honolulu and Alaska was taken under consideration.

A very important communication from the Woman's Auxiliary concerning their plan for war work was considered and accepted with the following resolution:

"Resolved: That the Board of Missions has heard with profound gratitude the plan of the Woman's Auxiliary for war work. It feels that such an effort is of vital importance at this time. It respectfully urges the Bishops and clergy to co-operate in every way in their power to make it effective in their respective dioceses and parishes."

The plan will appear in full in a later edition.

At the Executive Committee meeting, May 7, the following were appointed to missionary work:

Mrs. Edward H. Rafter to St. Luke's Hospital, Ponce, P. R., the Rev. L. W. Heaton to the Diocese of West Texas, Miss Nina Ledbetter, as a teacher in St. Andrew's Priory, District of Honolulu. In the District of Alaska, Mr. Richard C. Jenkins was employed at Ketchiken and as a physician in St. Luke's Hospital, Tokyo, Dr. Peer M. Lund.

An appropriation was made for the training in the New York Training School for Deaconesses for Miss Pauline A. Flint.

A Correction

By a printer's oversight, an error has occurred in the last two issues of THE WITNESS, in the Department 'Round About the Parish". These articles were not read at the Church Congress. That reference should have appeared only with the article that appears this week.

THE PUBLISHER.

Official Notice

The Bishop's House,
74 Vandeventer Place,
St. Louis, Mo.,
May 7, 1918.

The Rev. Dr. Gresham declines his election to the Philippines.

Therefore the Presiding Bishop has appointed the Rt. Rev. Dr. Graves, Missionary Bishop of Shanghai, to the charge of the Missionary District of the Philippines.

DANIEL L. TUTTLE,
Presiding Bishop.

A Litany of the Holy Spirit

(Arranged by the Bishop of Vermont)

O Holy Spirit, the Lord and the Life-giver;
Impart to us, we pray Thee, the life of our Father in continually increasing measure.

O Holy Spirit, who proceedest from the Father and the Son;
Enable us to correspond with the purpose of our Creator, and reproduce in us the victory of our Redeemer.

O blessed Spirit, by whose power the Virgin Mary conceived the manhood of our Saviour;
Fashion us according to His likeness.

O blessed Spirit, who didst descend on Jesus at His baptism;
Cleanse us and strengthen us by Thine indwelling presence.

O blessed Spirit, by whom He offered Himself without spot to God;
Direct us in perfect obedience and self-sacrifice.

O blessed Spirit, Finger of the Most High, by whom Jesus cast out evil spirits;
Reprove and guide our consciences, we beseech Thee.

O blessed Spirit, whom Jesus breathed forth on His disciples;
Enable us to accomplish in Christ's name whatever work He entrusts to us.

O blessed Spirit, whom the ascend[ed] Lord sends to us from the Fat[her]
Be our unfailing and indwe[lling] Helper.

O blessed Spirit, whom Jesus p[romi]ised to guide us into all truth;
Unfold to us the meaning o[f His] words and life.

O blessed Spirit, whose coming [at] Pentecost was as a rushing [wind]
Fill us with courage and str[ength] to overcome all foes.

O blessed Spirit, whose coming [was] symbolized by tongues of fire
Kindle Thy love in every hea[rt]

One Spirit with Thy varied gif[ts]
Bind all the members of Ch[rist's] Body in living fellowshi[p] with another.

O blessed Spirit of adoption, int[er]ing within us;
Lift up our hearts to God in e[ver] trustful prayer.

Prayers of the Chur[ch] Wonderfully Answ[ered]

The Rev. Thomas Schofield o[f] ver, Col., who recently returne[d] Bishop Lloyd from Liberia, s[ent] a letter enclosing some notes, [to] appear in another column: "I [am] wished, as I went from [one] to place in Liberia, and [to] the results of eighty [years] missionary work, that I [might] tell the readers of THE WITN[ESS] few of the most definite impr[es]sions made on me by the visit. Plea[se] nounce to the Church that thei[r] ers for the safety and co[m]fort health of Bishop Lloyd and [his] wonderfully answered. We wer[e] smooth seas amidst many dan[gers] absolute safety, and cannot r[ef]rain we ask those who prayed for ou[r] ty to join in our thanksgivings

THE CONVENTION SEASON

Pennsylvania and Springfield (Ill.) in Council Assembled

DIOCESE OF PENNSYLVANIA

The extreme gravity of the present crisis no less for the "Nation than the Church," was emphasized by Bishop Rhinelander in his annual address at the opening of the 134th Convention of the diocese held in the Church of St. Luke and the Epiphany, Philadelphia, beginning on Tuesday, May 7th. The Bishop said "there would be a deadly danger in a premature peace", and urged Churchmen and Americans generally to hold fast to the program to bring about the defeat of Germany, whatever sacrifices may be demanded of the Nation.

"A premature peace would secure to the Germans the chief aims for which they made war at the beginning," the Bishop continued. "It would leave the world wholly without security for the future. It would nullify all our sacrifices. But there would be in a premature peace a more deadly danger still. For it would mean nothing less than our spiritual surrender to our spiritual enemy.

"Suppose the whole burden of the war should fall on us, with the enemy stronger in numbers and position than he is now. It would be wicked to give up the fight; as wicked as for a forgiven soul deliberately to consent to evil. It would be not merely yielding our bodies to the German yoke; it would be selling our souls, our spiritual birthright to the evil one. It has been finely said of the personal conflict of the Christian against evil, that in that war there can be no discharge. It may be as truly said of this great war for righteousness. Defeat upon the battlefield would not mean the defeat of our cause, for it is God's cause. It would mean that we were not yet competent to win God's victory for Him."

"As Americans we must have confi[dence] in our cause. There is no place [for] ded, "for any kind [of] pacifism which be[lieves] s war to end war.

The Rev. Henry Martin Medary. Rector of the South Memorial Church of the Advocate, Philadelphia, was elected a clerical delegate to the Provincial Synod to fill the vacancy caused by the death of the Rev. John T. Cole, and Mr. Charles E. Beury was elected a lay delegate to succeed Dr. Nichola Mitchell, resigned.

The report of the Commission on Candidates for Holy Orders and Theological Education offered resolutions asking the Bishop to consider the advisability of issuing special prayers for the increase of the ministry, for use in private and public worship.

At a missionary service addresses were made by the Rev. Paul Atkins, Morrisville, Pa., who spoke on work in rural districts; the Rev. Mr. Henderson, who told of work among colored laborers employed in railroad camps, and the Rev. Mr. White, Rector of St. Mark's Church, Philadelphia, above 16th, who discussed work among the foreign population.

DIOCESE OF SPRINGFIELD, ILLINOIS

One of the brightest, happiest and most successful meetings the diocese has ever held came to a close with the adjournment of the 41st Annual Synod, May 1 and 2, in Trinity Church, Lincoln, Illinois, the Ven. John C. White, Rector.

The weather, so bright and cool, seemed to have been made to order for the occasion. There was not a hitch or a dull moment from the arrival of the delegates on Tuesday afternoon and evening to the close of the business session on Thursday, the second day of the meeting, at 1 p. m. The synod made record time in the transaction of its business, and was through so quickly that when the motion was made to adjourn scarcely half the delegates realized that the synod was really over and had adjourned sine die. Trinity Church, just freshly decorated [illegible] meeting.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Monday in Whitsun-week

THE COLLECT

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

"I believe in the Holy Ghost, the Lord and Giver of life." This wonderful phrase is by the Church's direction put into the mouth of the faithful communicant at least once every week. I put my trust in a Ghost, who is at the same time a Life Giver. The Church on earth is the haunt of the Life Giver. This haunt is not to be a gloomy, stark, drear, forbidding haunt. It is a bright, joyous, serene, comforting center of light, in which a man not only sees himself with all his imperfections, and foulness, and stains, but also the Life Giver, the one who can recreate, refresh, renew the crushed, faint, besmirched and bespotted lives that will to look up, after they have looked within. Let us pray God to make our Churches life-saving lighthouses along the sandy shores of time. Then indeed would the barren places of the earth rejoice and blossom as the rose. Then indeed would men come to Church to measure up by the right judgment which will affect **all things.** God speed the day when men will come to look upon their Church-going as opportunities for increasing their life-giving powers by contact and communion with the Lord, who is the Giver of Life. Every service place should offer services where the flesh is quickened by the Spirit. Every Church should have more services where the Spirit is given a chance to work in His silent, life-giving way. There is something mystically moving in a hushed and expectant multitude. A Whitsunday celebration of the Holy Communion might be one, where there would be large spaces of silence, where a sermon text might be given out, and the congregation sit in silence waiting for the Holy Ghost to move over the hearts of the people; where men and women would move very softly on their way to and from the Altar; a great service of quiet, where men and women were still, purposely still, in the presence of the Lord. "Be still and know that I am God" was inspired by the same Spirit, who also caused the writer to urge his fellows to come before the Lord and "make a joyful noise". We have plenty of the latter, too little of the former on our high feast days.

As we ask God to "teach the hearts of the faithful", are we of the faithful [illegible] to see that the [illegible] everywhere

the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and shewed him openly: not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all of them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.—Acts x:34.

God is no respecter of persons, but He is the final judge of all their thoughts, and words, and deeds. He is not indifferent to our indifference; He is not unmindful of our neglect; He is not impatient with our silly excuses; neither does He excuse us who make lies our refuge. He accepts those who "practice righteousness". It is a Christian's business to practice the word which he publishes. "We are witnesses" is the motto of a Church household which "practices righteousness". A man who practices righteousness becomes by that fact a publisher of the "word which makes for righteousness" But righteousness is not maxims—it is life. Men do not need advice so much as they need direction and leadership. If advice could make men good, we might print and scatter the Bible broadcast, and let the business of witnessing go at that; but God has willed that righteousness is best and most permanently published by example, and example is not a pose nor an attitude, but a life, lived in the household of religion, where it can be seen, observed and imitated.

A witnessing Church is the Church whose members are always mindful of the fact that the Saviour is going to come to judge the quick and the dead, and who testify to that fact by their deeds, showing themselves good stewards of the manifold grace of G[illegible]

world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—St. John iii:16.

"God so loved the world that He gave". The Church of God is a giving Church. "Give" is the pass-key which opens the floodgates of everlasting life. Not that we can purchase life by gifts or bribes. God has told us what He wants us to give. He wants us to give Him our hearts. The man who has given his heart to God will find it easy, nay, will find himself impelled from within, to give time, money, wit, everything he has, or all he hopes to be, to the great cause of saving the world.

"God **sent** His Son." Jesus is the first fruits of the noble army of mission workers who preach and teach, not condemnation, but salvation. God does not condemn. We are the condemners of ourselves, for God sends us light and life, and if we refuse the life and turn from the light we show that, in spite of all our protestations, we do not really believe in the name of the only begotten Son of God.

He who loves not the light of the Holy Ghost has given his heart to some other kind of a ghost, whose atmosphere is darkness. When Jesus comes to judge the quick and dead, He will come in the clouds, but they will not be the clouds that impede vision. They will be the clouds of those who shine in righteousness; radiant with joy in the Holy Ghost; ministers who are flaming fires. And in the light of that coming, the justice of the judgment caused by our unforgiven actions will become manifest. Let judgment begin this day with the House of God. Let a right judgment be ours, so that we can see what is the evil, and resolutely give our hearts to the substitution of that good thing which will eliminate and crowd out the evil.

"He that doeth truth" means "he that makes it his **practice** to ring true on all occasions, to speak true, to think true". He is the one whose companion is the Holy Ghost, the comforter—the one whose power, because it is from above, makes a man a strong Christian, a forgiven Christian, a forgiving Christian, a giving Christian.

This kind of Christianity is the true spiritualism, because all its deeds are done in the fire and light of a Ghost whose haunt is not the secrecy of the occult, but the secrecy of a life which is hid with Christ in God—a life dedicated to **going about doing good, healing the oppressed, eating and drinking with the Spirit who strengthens, comforts and controls.**

A Life Prisoner Finds the Way to True Peace and Freedom

following letter, says the h Militant, was wrtiten to Mr. e E. Wright of St. Paul's Cathe- Boston, whose quiet, intensive, dual work with prisoners, in g men to God and the life of , is one of the many fine influ- and this known to but few— diates from the cathedral:

m a prisoner of the state, serv- life sentence.

35 years I lived at the rate of years in one. I have come to a in life's journey where I realize r those 35 years I was blind to ith; but I give daily thanks to at my eyes have been opened at or it has been through prayer have received the light of un- ding, and with God's help I o send this message of hope to fellow men who are discour- nd in need of help.

only sure road to happiness h men is through earnest My own prayer each morning to carry me through the trials ther day. And each night, as I my cot, I thank Him for His ss, and I pray for strength to better life. The man who gives art to God need fear nothing, life will be full of peace.

do not need a quiet place to s some men think. We can pray n, or anywhere else; and pray- ot only a matter of words, but ls also. Some pray only when in bodily danger, but our souls need guidance and strength at all times.

"It has brought me happiness though I am in prison. In the life of prayer I am now living I have found that true freedom and peace lie within myself. With the help of my Christian friends I can gather courage to keep a straight path, and slowly win my battle toward the right."

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Whitsunday	Nehemiah 8 Ex. 19:1-14; 16-end	John 15	Ezek. 47:1-12	Heb. 12:14-end
M.	21:1-17	Acts 2:1-36	Habakuk 3	13
Tu	21:18-end	Matt. 12:14-33	Isaiah 61	I Cor. 12:1-26
W.	Jonah 1 and 2	Luke 6:12-23	Jer. 31:31-37	1:18-end
Th.	Ex. 22:20-end	I John 2:1-17	Jonan 3 and 4	14
F.	Isaiah 61	Luke 10:1-24	Micah 3:1; 4:7	2
S.	Ezek. 13:1-16	12:1-12	Jer. 42:1-12	9:7-end
Trinity Sunday	Nehemiah 9 Ez. 1	Acts 2:29-end	Ezek. 14:1-11 Gen. 1:1; 2:3	Matt. 3

The Jews present one of the few instances in history of a whole people who deliberately undertook to understand their past experiences and to profit by them. They determined that they would not, if they could possibly avoid it, again fall into captivity for failing to observe the laws of their God. Hence, after the completion of the temple and of the wall around the city, the leaders gave themselves most sedulously to the re-establishment of the law. "And all the people gathered themselves together as one man and spake unto Ezra to bring the book of the law of Moses, which Jehovah had commanded to Israel. * * * So they read in the book of the law of God distinctly, and gave the sense and caused the people to understand." The effect was at once to change an occasion of great joy into one of mourning and weeping. They were one and all convicted of sin by God's Spirit working in their hearts through the written Word, the sword of the Spirit. But the leaders at once exhorted the people: "Mourn not nor weep; this day is holy unto the Lord. * * * The joy of the Lord is your strength."

There are two reasons why this selection is appropriate for Whitsunday, one because its message of joy, arising from true penitence and conviction of sin, is the joy of the Spirit (Cf. John xvi:8-22); the other because the law is the background of the New Covenant in the Spirit, as is brought out in the present Prayer Book lessons for Whitsunday (morning).

For a corresponding New Testament lesson, we have selected that chapter from St. John in which is given the complete union of the disciple with the Lord through the Holy Spirit and the Word of Truth (John xv:7).

For Old Testament alternate is given the story of the first giving of the law in Exodus, which, better than the Deuteronomy selection (of the present Prayer Book), brings out, in connection with Hebrews 12, the contrast between law and Gospel, the Old Covenant and the New.

The Old Testament evening lesson, from Ezekiel's vision of the restored temple, describes, under the figure of a river, the work of the Holy Spirit in the Church, while the alternate, from Habakuk, points us to the true source of joy, despite all material failure and loss.

The morning Old Testament week day lessons for this and several succeeding weeks call for a word of explanation. They undertake to give the Mosaic law as recorded in Exodus and Leviticus. For Lectionary purposes it is not necessary to take sides on the question whether the so-called "Mosaic" law was all given, and in its completed form, by Moses, or whether it was a development from Mosaic germs and completed by Ezra and others after the return from exile. The fact in either case is, the law was not taken seriously until after the return; and since we are giving the re-establishment of the law in the Old Testament historico-topical course, the New Lectionary gives also the laws which then began to be enforced. Topically, also, this is appropriate, since it furnishes the proper Old Testament background of the dispensation of the Spirit, and also leads up to the coming of the Christ in the Advent season as "the law which was a schoolmaster".

The lessons for next (Trinity) Sunday are: Morning (1) Historical review, exhibiting the Triune God in action, leading up to the Covenant (suiting Trinity as Octave of Pentecost); (2) Trinity in action. Evening, (1) Trinity in creation; (2) Trinity in the new creation.

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

THE PRESENCE OF GOD

Translate in the Bible readings the word "countenance" and "presence" by the word "companionship." God's presence is made real by the sense of His companionship.

MY PRESENCE SHALL GO WITH THEE, AND I WILL GIVE THEE REST.

Daily Bible Readings

	A. M.	P. M.
S.	Ps. 4.	I Cor. 3:10-end.
M.	Ps. 16.	St. Matt. 28:16-end
Tu.	Ps. 31:15-end.	St. John 15:1-6.
W.	Ps. 139.	Isa. 43:1-8.
Th.	Ex. 33:12-15.	Rom. 8:35-end.
F.	Ps. 42.	St. John 14:1-10.
S.	Ps. 23.	I St. John 4:7-end.

Bless us, O God, with the vision of Thy being and beauty; that in the strength of it we may work with haste and without rest; through Jesus Christ our Lord. Amen.

Lift up my soul, O Lord, above all harrassing thoughts and press of work to Thy eternal Presence, that there I may breathe freely, there repose in Thy love, there be at rest from myself and from all things which dishearten me; thence return arrayed with Thy peace to do and bear what shall please Thee; through Jesus Christ our Lord. Amen.

THE SANCTUARY OF PRAYER

Teach us, O Father, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing we do Thy Will. All which we ask through Jesus Christ our Lord. Amen.

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O God, Almighty, Everlasting, Merciful, give to us, Thy poor servants, to do for Thy sake all that we know of Thy will, and to will always what pleases Thee, that inwardly purified, enlightened and kindled by Thy Holy Spirit, we may follow in the footsteps of Thy Well-beloved Son, Our Saviour, Jesus Christ. Amen. S. Francis of Assisi.

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O Holy Ghost, Lord and Giver of Life, we humbly place ourselves under Thy blessed guidance and protection. According to the gracious promise of our Lord Jesus Christ guide us into all truth, teach us, bring to our remembrance and understanding His words and will, who came that we might have life. Grant us grace to submit to Thy guidance, for Thou only O most blessed Spirit canst bring us to live in Christ through the fellowship of the Cross, and to Thee with the Father and the Son be glory and worship for ever and ever. Amen. —Church Missionary Calendar 1917.

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Confirmation Instructions

XIX, CONTINUED

Our Differences with Romanists and Protestants.

Prop. 5. The Reformation.

If the Roman papacy was the assumption of an unwarranted control of the Church, what was to take its place when the revolution, known as the Reformation, actually took place?

We have seen the same difficulty in Russia today after the overthrow of the Czar. In the Church there had been in the early days a society administered by Bishops, holding the creeds, administering the sacraments, bearing witness to the facts upon which the Church was founded.

This society had passed out of its original constitutional form, by which questions were debated and settled in synods and general councils, into an imperial autocracy in which the Pope was the supreme arbiter and the final authority in all questions.

One has seen in Russia how the very violence of a revolution may destroy all those forms of government by which the organization is held together, and may substitute a chaos in which irresponsible pedagogues assume all the power of the deposed tyrant.

This is what occurred in France and Russia and it marks a transition stage from the rule of the tyrant to the resumption of any form of constitutional authority.

Like the Bolsheviki, every man does that which is right in his own eyes, old landmarks disappear, and the most bold and fanatical demogogues pick up and exercise the power which has been dethroned. This happened very generally in the Reformation. Luther, Calvin, Zwingle, each in his own way, became a rival pope in the little world he had created. Neither would co-operate with the other, and each substituted his own philosophy for the faith of the Church.

As Erasmus justly said, comparing the Church to a dirty vase, that their idea of cleansing the vase was to smash it to pieces in order that it might be reformed.

To reform a society is not to destroy it and create another in its place.

The function of the Church was to hand down the essentials of the faith from generation to generation, as a witness thereof.

This had been done under the papal control, up to that time.

The ministry, the creeds, the sacraments and the Bible were not changed in the Roman Church. Things were added and forced upon its members which were neihter primitive nor catholic, and practices were encouraged which were vicious, but beneath it all neither the structure of the Church nor the content of the faith was altered, except in the suppression of councils by compelling them to register the papal will.

When, however, the reformers succeeded in breaking the papal tyranny, they began to substitute for the primitive order, things made in Germany or Switzerland, which were to take their place.

The old order of the ministry was destroyed, and the passing on of the gift of the Spirit by the laying on of hands was discontinued.

In place of the historic creeds, which dealt solely with the facts in Christ's life and ministry, were substituted wordy confessions of faith which dealt with metaphysical opinions about these facts and other matters not contained in the original creeds.

The Sacraments were tampered with; their form and character changed; and theories of what their power might be, were substituted for the historic teaching regarding them.

In opposing the evils of Roman usurpation, they opposed as well the original deposit to which the whole Church was committed.

They substituted for the unity of the faith the discord of philosophy, and so destroyed the Church as a witness of the faith, and claimed that the Church of the XVI Century could originate a new faith, a new church, a new gospel.

This opened the doors to a chaos of religious systems, and destroyed the idea that the Church was a family or a brotherhood.

Instead of the Apostolic principle that Christians were bound together in the unity of the Spirit by mutual love, Christendom became the abode of sects, which were separated from one another by iron clad confessions of faith, which promoted opinionativeness rather than love. The Church which had been usurped by the papacy was now shattered into fragments by the reformers.

Prop. 6. The Reformation in England.

In England the feeling against Papal usurpation was far more general than elsewhere, but the temperament of the people was far more conservative than those on the continent.

They wanted no papal bills nor legates, nor taxes nor interference. Neither did they want to destroy the landmarks of the Church.

During the reign of Henry VIII, Henry VI, Mary, Elizabeth, the Church was successively under papal control and out from under.

Henry VIII was a staunch papist; then he quarrelled with the Pope. Under Henry the Church remained Roman in its practices, but refused to accept papal supremacy.

(To say that Henry VIII founded the Church of England is as false as it is absurd. A founder is one who lays the foundations. Henry VIII put nothing into the Church. The same priests were conducting the same services at Henry's death that they were when he ascended the throne. The litany is practically the only contribution to the English Church and Prayer Book, which dates from Henry's reign. He died an implacable foe to any change in the worship and discipline of the Church.)

After Henry VIII, came the youth Edward VI, whose protectors permitted the two Prayer Books of Edward VI to be set forth with authority, but at his early death, Mary overthrew all these changes, burned Bishops and Prayer Books and returned to the papal submission.

Later Elizabeth restored the second Prayer Book of Edward VI, which is the present Prayer Book with some slight modifications. Had you lived through the reigns of Henry VII, VIII, Edward VI, Mary, Elizabeth, and attended service at the same parish church from childhood to old age, you would have been conscious of certain variations of service, due to the successive political reigns, but the same priests would have continued administering the same sacraments, at the same altars, and preaching the same fundamental gospel. During Mary's short reign you would have been conscious of a violent reaction from the reforms of Edward, but it would never have occurred to you that you were adhering to a new religion or abandoning the ancient Church.

The changes would not be much more radical than those experienced by a parish today in which an extreme low Churchman might be followed by an extreme ritualist, and he in turn by another low Churchman.

The matter of the Pope's authority would have meant very little one way or another to the ordinary worshipper in an ordinary parish church, for the violent antagonism between papist and protestant had not yet settled into a permanent hostility.

The Church of England was reformed wihout uprooting the ancient ministry or the ancient creeds or the regular sacraments of the Church. Whether the service was in Latin or English; whether the ceremonial was more or less ornate; whether auricular confession was obligatory or voluntary; whether the priest wore a chasuble or a surplice, were very different questions from those which had arisen on the Continent. In these, men questioned whether confirmation should be abolished modified.

ns, the other with essential characteris-

A. finds its justification not in its num- clamor, but rather in the fact that i rmation, not without being scorched in essential features of the constitution o representative of two things. Church in all of its essential features

The Epistle of the Ephesians

(A running commentary compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

XXXI.

Vs. 21. **But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faith minister in the Lord, shall make known to you all things.**

Wordsworth: **Ye also,** as well as others, perhaps the Colossians.

Blunt: There is a marked reticence respecting names in this Epistle, probably because the Ephesians were in danger of persecution from their Roman rulers.

Ellicott: **Tychicus,** an Asiatic. Tradition represents him as afterwards Bishop of Chalcedon.

Sadler: He first appears as a companion of the Apostle in Acts xv:4, and was with him in his last imprisonment in Rome, whence the Apostle sent him again to Ephesus (II Tim. iv:12).

Blunt: Tychicus was commissioned to tell the Ephesian Church of the Apostle's affairs, and he was doubtless also entrusted with messages to particular persons, corresponding to the usual salutations. He was also to console them on the Apostle's behalf under the troubles through which they were passing.

Ellicott: **In the Lord.** Christ was the sphere of his ministration. Christ's Spirit animated and actuated his labors.

Vs. 22. **Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts .**

Jerome: It was a blessed consolation for them to hear that St. Paul, at Rome, the metropolis of the Roman empire, was triumphing over his prison and his chains. And this was the consolatory intelligence which they would receive by Tychicus.

Vs. 23. **Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.**

Ellicott: **Peace.** This is no mere parting salutation, but is in effect a valedictory prayer for that "peace" which was the blessed result of reconciliation with God and His Spirit's special gift.

Meyer: Twofold wish of blessing at the close, in which, however, St. Paul does not, as in the closing formulae of the other Epistles, directly address the readers.

Moule: **To the brethren.** As children of God, Christians are brothers of one another, in a sense full of Divine life and love.

Ellicott: Brethren can only mean the whole Christian brotherhood.

Ellicott: **Love with faith.** Not love and faith. The Apostle does not simply pray for the presence of each of these graces in his converts. What he prays for is their co-existence. As love is the characteristic of a true faith, the medium by which its energy is displayed, so here faith is represented as the perpetual concomitant of a true love.

Meyer: **From God the Father of our Lord Jesus.** Christ is exalted on the part of God to the government of the world, and particularly to the lordship of the Church (Phil. ii:9), and His dominion has in God, the Head of Christ (I Cor. xi:3), not merely its ground, but also its goal (I Cor. iii:23).

Vs. 24. **Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.**

Moule: Grace is all the free and loving favor of God in its spiritual efficacy. It is nothing less than God Himself in action, in His Son, by His Spirit, in the salvation of man.

Meyer: **The grace,** i. e., the grace of God in Christ.

Sadler: **With all that love.** For such only can receive the grace of the Lord.

Moule: **Our Lord Jesus Christ.** The full name and style of the object of love is given. In this lies the needful warning that the object must be no creature of the individual's, or of the community's thought, but the Redeemer and King of history and revelation.

Ellicott: **With sincerity.** Literally in

f unity of life at God's altar to urpation, or to the idea of chaos stitutional elements in the Church apostolic standard as expressed

postolic doctrine and fellowship, vers."

EVERY-DAY RELIGION

By Rev. James E. Freeman, D. D.

The above caption represents a word of admonition given by Jesus to His disciple, Simon Peter. The fisherman had evidently had poor luck, and he, with his partners, were washing the nets. Perhaps with some distrust they obeyed the Master's command, even though their night's toil had brought them nothing. The narrative tells us, that when they had let down their nets "they enclosed a great multitude of fishes, and they beckoned unto their partners that they should come and help them."

The word of direction and encouragement that Jesus gave is worthy of our deep consideration. Most of us keep to the shallow waters. Perhaps this is due to the fact that we are either unskilled or else fearful of venturing out beyond our depth. We all have in some degree the spirit of adventure, but very often either our fears or our doubts keep us from obeying our intuitions or what we call our better judgment, with the result that we all too frequently fail of large accomplishment. We remember a story that Dr. Grenfell told, which concerned a schooner wrecked on the Labrador reefs. She had encountered a gale and after reefing down her sails, her skipper had endeavored to make for the big, open sea. He knew full well that an on-shore breeze in a hard blow was dangerous, but he took the chance of clearing the reefs too late, with the result that he was caught on their ragged edges and his ship destroyed. Many a good ship has been lost in like manner, and may we not also say, many a human life has failed of accomplishment or of attaining its largest objective, because the skipper has been too conservative, has sailed too close to the shore, and when the crisis came it was too late and he could not make the open sea.

This has large application to the things of our common, everyday life. We do not think that reckless daring is a thing to be desired. On the other hand, we do not think that extreme conservation or fear are the elements in life that make for the largest success and the most secure results. The deep waters are almost always the safe waters. Better navigate where there is plenty of water than in a seemingly secure harbor whose restricted limitations afford no opportunity for either skill or large adventure. All this has its application to everything with which we have to do, but it has a very definite application to our religious faith. It would sometimes seem that most of us were disposed to seek what one might call a safe faith, a faith that calls for no large exercise of the imagination or of the will. The waters in which we navigate are largely determined by the limitations of own particular cult; in fact, we seem to have little or no desire to know the foreign waters that lie beyond our creed-locked harbor, with the result that we become narrowed and restricted in our point-of view, as well as insular in our fellowships and faith. "Launch out into the deep," is the Master's command to the church today. We also hear Him saying to the troubled disciples when their little boat was threatened, "Why are ye so fearful, O ye of little faith?" The world is calling us today away from shallow things to the deeper things of life. Perhaps we shall be compelled, even against our wills, to launch out into the deep. Perhaps old, hoary systems that we thought were as impregnable and enduring as the rock of Gibraltar are to be shaken to their foundations. Perhaps, who knows, we shall have to revise and recast many of our old judgments and systems, religious, social, industrial and political. If we have been drifting, riding near the threatening reefs, with an on-shore breeze carrying us on, it is high time we heard the clear call of the world's Divine Pilot and its Master Fisherman. Of one thing we are sure, that the deeper waters call for greater skill, finer imagination, clearer vision, and unquestionably and always, a more splendid devotion.—Courtesy Minneapolis Tribune.

with a love that is not corrupted by any evil admixtures and deleterious influences, or impaired by change of circumstances or lapse of time, but is pure and immarcesible.

Wordsworth: This word may well be supposed to signify the incorruptibility of a spiritual and eternal love, a love which flows forth from a pure wellspring of the inner man of the heart, in the incorruptible element of the meek and quiet spirit (I Pet. iii:4), a love which knows no decay, and is not affected by time—a love which is never blighted or withered, but is undying and unfading as the crown of glory which it will one day wear.

Christology of the Epistle

He is the Son of God, i:3, iv:13.
His Father being also God, i:3-17.
The Beloved One (of the Father), i:6.
With the Father before creation, i:4.
Incarnate, ii:15.
Slain by crucifixion, i:7, ii:16.
Propitiatory sacrifice, self-offered, v:2-25.
Redeemer from condemnation, i:7.
Raised from the dead, i:20.
Exalted far above all heavens to the throne of the Father, i:20-22, iv:8-10.
Giver, on His ascension, of spiritual gifts, iv:7-8.
Perpetual giver, with the Father, of grace and peace, i:2.
He fills all things with His exaltation, iv:10.
King, with the Father, of the spiritual Kingdom, v:5.
Absolute Master of His own, i:1, vi:6.
Head of Church, which is His Body, i:22-23, iv:12-15-16, v:23-30.
Saviour of the Body, v:23.
Mystic Bridegroom of the Church, His Bride, v:25-27.
Cornerstone of the spiritual temple. ii:20.
Indweller in the saints' hearts, iii:17.
Object of spiritual knowledge, iv:13; Faith, i:15; hope, i:12; love, vi:24.
Treasury of unsearchable riches, iii:8.
His love passes knowledge, iii:19.
He is the secret of spiritual ngth, vi:10.
ediator of Divine pardon, iv:32.

In Him, the Son and Gift of the Father, the Father is eternally glorified, iii:21.

As in Him the pre-mundane plan of redemption was laid by the Father, iii:11.

"Do not bend over (the Scriptures), embrace them, and keep them upon your minds. Not to know the Scriptures is the cause of all evils." St. Chrysostom Hom. ix. Epistle ad colso.

(The end.)

Poems Worth Preserving

Selected by Pastor Suburbanus

UNMANIFEST DESTINY

By Richard Hovey

This poem, written in 1898, has a striking application to the year 1918. The poet was born in 1864 and died in 1900.

To what new fates, my country, far
And unseen of foe or friend,
Beneath what unexpected star,
Ccmpelled to what unchosen end?

Across the sea that knows no beach
The Admiral of Nations guides
Thy blind, obedient keels to reach
The harbor where thy future lies!

The guns that spoke of Lexington
Knew not that God was planning then
The trumpet word of Jefferson
To bugle forth the rights of men.

To them that wept and cursed Bull Run,
What was it but despair and shame?
Who saw behind the cloud the sun?
Who knew that God was in the flame?

Had not defeat upon defeat,
Disaster on disaster come,
The slave's emancipated feet
Had never marched behind the drum.

There is a Hand that bends our deeds
To mightier issues than we planned.
Each son that triumphs, each that bleeds,
My country, serves Its dark command.

I do not know beneath what sky,
Nor on what seas shall be thy fate;
I only know it shall be high,
I only know it shall be great.

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NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

Christ Church, Norfolk, Va., has been presented with a gift of $25,000 toward a new parish house.

The new St. Stephen's Church, Colored, at Norfolk, Va., will be consecrated the first Sunday in June by Bishop Tucker.

A handsome new church is being erected by St. Simeon's Parish, New York City, at a cost of $100,000. The Rector is the Rev. Ralph Jarvis Walker.

The annual meeting of the Churchman's League was held at Washington, D. C., on Monday, April 29. Trevor Whitaker of London, England, delivered an illustrated talk upon Shakespeare's England.

Five hundred dollars in money collected for various charitable objects and valuables, including ancient coins, a gold chain and a gold cross, were stolen from St. Mary's-on-the-Hill, Buffalo, N. Y.

The congregation of the First Presbyterian Church of Sound Beach, at Stamford, Conn., numbering about 50 persons, by almost unanimous vote, asked to be taken into St. John's Church, that city.

A flag was raised on the grounds of St. John's Church, Warehouse Point, Mass., Sunday, May 5. Dr. Flavel S. Luther, president of Trinity College, gave the address.

An American should be an American first, last and all the time, and a Churchman should be a Churchman first, last and all the time. Not less loyalty to country, but more loyalty to the Church is needed.—The Crozier.

The Texas Churchman, commenting upon Dr. Carroll's annual religious statistics, says: "We're a queer lot. We declare that every baptized person is a member of the Church, but when we report our strength we count only active communicants, which are not much more than half our strength."

A Service Flag, bearing thirty stars, was unfurled in St. James' Church, Alexandria, La., Sunday, April 28th, by Mr. Joseph Hynson, the oldest Confederate veteran member of the congregation. The Rev. W. S. Slack, Rector, preached a patriotic sermon.

The Rev. A. M. Hilliker, Rector of Christ Church, Lonsdale, R. I., who spent the winter in Florida, has returned home and officiated at all the services in his parish on Sunday, May 6. His first service as Rector of Christ Church was held May 5, 1901, so that the 6th inst. marked the seventeenth anniversary of his rectorship, as well as his home-coming, restoration to health and return to work.

The fourth annual service for nurses and physicians, under the auspices of St. Barnabas' Guild for Nurses, Cleveland, Ohio, was held in that city on May 5, at Trinity Cathedral. The Rev. Arthur Carlisle, Rector of All Saints' Church, Windsor, Ont., preached the sermon. Mr. Carlisle went over seas in 1914 as chaplain with one of the first Canadian regiments to join the British forces, and spent about two years in the Ypres salient.

Harry Elsworth Rahming was ordained a deacon by Bishop Perry of Rhode Island at the Church of the Epiphany, Providence, on St. Mark's Day. The candidate was presented to the Bishop by the Rector, the Rev. Henry Bassett, who had baptized and presented him for confirmation in the Church of the Epiphany. Mr. Rahming is the second Colored young man to be ordained in that parish. The first one, the Rev. P. G. Moore-Browne, now Priest-in-Charge of St. Augustin's Mission, Providence, took part in the ordination service.

The Rector of St. Andrew's Church, South Orange, reports that the Sunday school Easter offering of $202.20 is $70 larger than that of last year, and $50 larger than that of any previous year. "We have found," he says, that giving to the Church is the best education for giving to the country. Every one of our scholars is the owner of one or more Thrift Stamps." Part of the St. Andrew's offering is designated for the purpose of gasoline for the mission launch "Pelican", in Alaska, and part for the support of St. James' Hospital in Anking, China.

The Rev. Edwin J. Randall of Chicago has consented to serve as director general of the Ember Guild until the next annual meeting, in place of the Rev. Dr. George Craig Stewart, who has found it necessary to resign from the directorship, owing to the heavy pressure upon him in connection with the War Commission and the many demands for co-operation with the government in the Red Cross and Liberty Loan campaigns. Mr. Randall was the first director general of the Guild.

St. Paul's Parish, Key West, Rev. C. R. D. Crittenton, Rector, is rejoicing over the Easter offering, which the treasurer reports to be $2,055.90. The magnificent chime of ten bells has been placed in the large tower of the new Spanish-Gothic church, and a new concrete floor laid in the church. The Rector reports having preached one Sunday morning at 8 o'clock to 722 sailors, all dressed in their white suits—the finest audience he ever faced. Key West is the only city in the United States which has never known frost.

The enrollment in the Philadelphia Divinity School last year was forty-three. This year it is thirty-four. Next year the outlook is for twelve or fifteen men. This condition, says a report of the Diocesan Commission on Theological Education, "calls for concerted action, that advantage may be taken of what, after all, is the greatest opportunity of our time. Th men must be deliberately sought out and personally approached with the call to the ministry. In the past we have trusted overmuch to men's offering themselves, unsought and unurged." Referring to men in the national service, the Commission says chaplains and volunteer workers have been asked to follow up all young men in the ranks who are known as postulants or candidates, doing all in their power to keep these young men firm in their purpose ultimately to enter the ministry.

On Monday, May 6, the new and handsome Russian Orthodox Church of St. Peter and St. Paul, on upper Whitehead Avenue, South River, New Jersey, was formally opened and solemnly consecrated in the presence of some three thousand people by the Rt. Rev. Bishop Alexander of the Russian Cathedral of St. Nicholas, New York, assisted by Archdeacon Sevelod. There were present the Rev. Peter Semaelekv, to whose energetic and untiring efforts the new building is due, and who is about to leave for Pueblo, Colorado; the Rev. Ignatius Lachew, who now takes charge of this large and rapidly growing congregation; the Rev. John Semarhko, formerly of Coatesville, Pa.; the Rev. E. Lilikovitch of Perth Amboy; the Rev. Alexander Alekhin of Trenton; the Rev. Sidney H. Dixon of the Episcopal Church of the Holy Trinity, South River; the builder, Mr. Marcus Wright, and the architect, Mr. Alexander Merchant of New Brunswick.

Personals

The Rev. L. G. H. Williams, Rector of Grace Church, Woodlawn, Ala., has accepted an appointment as a secretary for war service under the Y. M. C. A.

The Rev. C. H. I. Channer, for the past thirty years, Rector of Christ Church, Adrian, Mich., has resigned, owing to illness. He will take a much needed rest from active parochial work.

The Rev. Dr. William Palmer Ladd, Professor of Church History at Berkeley Divinity School, Middletown, Conn., and acting Dean since the death of Dr. Hart, has been elected by the trustees to be the Dean of the school.

The Rev. L. W. Snell of Cortland, N. Y., has accepted a call to St. Peter's Church, Helena, Mont., and will enter upon his new work the middle of June. Mr. Snell was born in Minnesota, and is a graduate of Harvard University, of the class of 1895.

The Rev. Milton A. Barber, Rector of Christ Church, Raleigh, N. C., preached the annual convention sermon of the North Carolina Baraca Philathea Union of the Baptist Church at Rocky Mount, N. C., April Three hundred delegates were in tendance.

The Rev. Dr. Robert S. Coup Rector of Trinity Church, New leans, La., has accepted an appointment as a chaplain of the Red for service at the front in France, and will leave some time this month. Dr. Coupland tendered his resignation as Rector to the vestry of Trinity Parish, but the vestry declined to accept the resignation, and granted him a leave of absence for one year, the stipend to be $2,000 per annum during his absence.

The Rev. Fred J. Davis, for the past six years in charge of the Church of the Redeemer, Watertown, N. Y., has been appointed by Bishop Fiske to take charge of the work at Windsor and Harpursville. He will enter upon his new field of labor the first of June. The Rev. M. P. Bowie, who has been Rector of Windsor and Harpursville, has been transferred to Christ Church, Sacket Harbor, N. Y.

The Rev. Dr. C. S. Sargent, Rector of Trinity Church, Shreveport, La., received the sad news on May 4 that his daughter, Miss Constance Sargent, had died in St. Paul, Minn., suddenly. Miss Sargent was visiting friends in St. Paul, having gone there from Chicago, where she had been perfecting herself for Red Cross work, and was to go to France at an early date.

The Rev. Frederick B. Bartlett, Rector of St. John's Church, West Hoboken, N. J., has accepted a call to St. Mark's Church, Aberdeen, South Dakota. His resignation as Rector of St. John's Church is to take effect the first of June. In presenting his resignation to the vestry, he said, among other things: "After seven years of parochial labor in the East, the conviction has grown upon me that my best service can be rendered in the missionary field. Therefore I have decided to return to the West, where I began my ministry ten years ago."

The Rev. Alexander M. Rich, formerly of South Pittsburgh, Pa., began his new duties as Rector of Holy Trinity Church, Memphis, Tenn., on the last Sunday in April. In his first sermon, he made an appeal for personal service by all the members of the parish, and declared that the success of the Church should be the glory and the failure of the Church should be the shame of every member, and that if the congregation would follow the example of the Saviour, the greatest personal worker the world ever saw, there would be no question as to the growth and development of the Kingdom of Christ on earth.

The Rev. George W. Atkinson, Jr., Rector of Grace Church, Georgetown, D. C., is the second man in Washington to volunteer and be accepted for Y. M. C. A. war work abroad. He will sail shortly for France. He is deeply interested in social service work, is chairman of the Georgetown branch of the Associated Charities, is a religious worker for the Y. M. C. A. at the Walter Reed Hospital, and is widely known in Washington, as was his father, who was at one time governor of West Virginia, and later was for fourteen years associate justice of the Court of Claims of Washington.

A Prosperous Southern Parish

The Rev. Albert New, M. A., Rector of Waynesville, North Carolina, has been in charge of the Clearwater Mission for the past two winters, and a remarkable revival of spiritual activity is manifest. Last winter, a vested choir was introduced on Christmas day, and this added much to the beauty and dignity of the service. This winter's work has been a continuation of the good beginning made twelve months ago. Crowded congregations have filled the church every Sunday, and fourteen have been confirmed in the two years. Five handsome gifts to the Church were dedicated by the Rev. New on a recent Sunday, as follows: Oak Processional Cross, given by Miss Elizabeth Bolton; Brass Altar Cross, Mr. Charles Hathaway; Alms Bason and Collecting Plates, from Mr. and Mrs. G. W. Elkins; Lecturn Bible, by Mr. J. H. Staats; and a handsome flag by Capt. and Mrs. Hunt. The Rector preached on "The Blessedness of Giving" (Acts 20:35) and after thanking the five donors, made an earnest appeal for subscriptions towards the erection of a new church, at an estimated cost of ten thousand dollars. Within ten minutes of the close of the service, $1850 had been pledged. This has since been increased to $2450, which is regarded as a very hopeful start for a new church next winter.

The Convention Season

(Continued from page 1)

bration of the 100th anniversary of the admission of Illinois into the Union, the progress of the diocese during the year, and his plans and expectations for the development of the work in the future.

The report of the treasurer showed the diocese to be in excellent financial condition, all debts paid, about $800 cash in hand. The parishes and missions have responded better than ever to the gentle urging of the treasurer, both in the matter of diocesan assessment and parochial assignment. Almost $1,000 of the apportionment for General Missions have already been sent the General Board. The Sunday school Lenten offerings almost doubled that of last year, and the Woman's Auxiliary offering was increased considerably.

The synod voted the payment of the quota of the diocese requested by the "Joint Committee on Social Service", and also that of the Provincial Synod towards the payment of the salary of the proposed secretary of the province.

A joint missionary meeting of the synod and the Woman's Auxiliary was held in Trinity Church on Wednesday evening, at which addresses were made by the Rev. John T. Lillard on "My First Parish"; the Rev. A. J. Keuhn, on "My Work in a Large Field", and the Ven. John C. White, on "My Work Under the Hundred Club".

This meeting was followed by a reception tendered the synod and the Woman's Auxiliary and others at the delightful home of the Misses Latham.

The synod accepted the invitation of Immanuel, Champaign, to hold its next meeting there in 1919.

It was ordered by the synod that the treasurer of the diocese and the treasurer of the endowment fund be required to be bonded by some reliable bonding company.

The proposed amendment to the constitution, admitting women to be delegates to the synod, and the proposed amendment to the canons allowing women to be elected to the vestry were rejected, and the proposition to do away with the canon providing for a "house of Churchwomen" in the diocese was also vetoed, and the canon remains until the women of the diocese see fit to put the canon into operation.

The Rev. Charles F. Pardee, D. D. of New York, representing the American Church Building Fund Commission, was introduced to the synod by the Bishop, and made an interesting talk on the work of the commission.

A resolution looking towards making "Osborne Hall", at the University of Illinois, a regular diocesan institution was adopted.

The case of Trinity Church, Mattoon, was referred to the Committee on Legislation to confer with the congregation of that parish and report fully upon its condition and status to the next meeting of the synod.

The experiment of holding the meetings of the synod in other places besides Springfield was demonstrated to be practical and successful, and no doubt will be continued.

The Standing Committee, Board of Trustees and other Boards of Finance and Church Extension were re-elected. Delegates to the Provincial Synod, which meets in Gambier, Ohio, next October, were the Rev. Messrs. Wm. Baker, J. M. Page, L. L. Riley and F. D. Butler; Messrs. C. C. Carroll, F. W. Potter, M. F. Gilbert. Bluford Wilson.

The 31st Annual Meeting of the Woman's Auxiliary was held at Lincoln at the same time as the synod, May 1 and 2.

The formal opening was on Wednesday afternoon, after the Bishop's address to the synod. Six of the fourteen branches were represented. An unusual and pleasing incident was that of having present a branch of the Juniors.

The secretary reported seven boxes, valued at $237, sent to missionaries; five, valued at $190, sent to the Orphanage of the Holy Child, Springfield, and one, valued at $200 sent to the cyclone sufferers at Mattoon, Ill.

The pilgrimage of prayer was observed by the women of the diocese in June and during the final week in November.

The treasurer's report showed a membership of 215, and a total receipt of $596.34, an increase of $100 over the previous year; $178 had been sent for St. Agnes' School, Kyoto; $16.87 from the Little Helpers had been sent in during the year.

They voted $200 for General Missions, an increase of about $50 over last year, and $122, the amount of the Mary Caroline Hayner Memorial Fund to be given to the Bishop.

They urged an earnest attempt to increase the membership of the Juniors and Little Helpers in the diocese.

The following officers were elected:

Honorary Presidents—Mrs. G. H. Sherwood, Mrs. H. H. Candee.

President—Mrs. H. S. Dorsey of Alton.

First Vice President—Mrs. H. H. Stoek of Urbana.

Second Vice President—Mrs. Lucy O. Gullett of Lincoln.

Third Vice President—Miss Caroline Forbes of Danville.

Secretary—Mrs. Katherine D. White of Springfield.

Educational Secretary—Mrs. A. P. Carman of Champaign.

Secretary of Church Periodical Club—Mrs. Emma Swancutt of East St. Louis.

Treasurer United Offering—Miss Virginia Dresser of Springfield.

Treasurer—Mrs. E. D. Hutchins of Champaign.

They voted to accept the invitation of the ladies of the Chapel of St. John the Divine, at the University of Illinois, to meet with them next year at the same time of the synod.

Lexington Notes

AT THE CATHEDRAL

Arrangements have been made whereby Dr. Richard Wilkinson, Rector of the Good Shepherd, Lexington, during the absence of the Dean of Christ Church Cathedral, will have charge of the Cathedral services, as well as those of the Good Shepherd. The Good Shepherd will have an early celebration of the Holy Communion and the Sunday night service, while the Cathedral will have the eleven o'clock service in the morning. Dr. Wilkinson will visit the Sunday schools at both places each Sunday, and perform all pastoral duties and offices at the Cathedral for which opportunity and occasion may offer, as well as at the Good Shepherd, his own congregation.

AIDS LIBERTY LOAN CAMPAIGN

Dr. Richard Wilkinson, Rector of the Good Shepherd, Lexington, has recently returned from a visit to Ohio, where he delivered a series of addresses in the interest of the third Liberty Loan campaign, under the direction of the Speakers' Bureau of that district. In a letter received from Mr. John S. Pratt, director of the Speakers' Bureau Liberty Loan Committee, Mr. Pratt states that Dr. Wilkinson was of "valuable assistance in making the Liberty Loan the success it was in this area".

INTERCESSION FOR ALLIED CAUSE

At the Cathedral, on the afternoon of April 18th, a service of intercession for the cause of the allies was held, for which Bishop Burton set forth a special form of service. This service was a call to all the people of Lexington at the time when, during the April offensive, the allies, in spite of heavy resistance, were being driven back, to assemble in the Cathedral, that, like Moses, Aaron and Hur, during the battle of Rephidim, they might assist the allies by their prayers. Though this call was made but the evening preceding the service, the Cathedral was well filled. The Cathedral choir rendered efficient aid. Dr. McVey, president of the University of Kentucky, made an address admirably appropriate. The concluding prayer was offered by Dr. Muller of the First Presbyterian Church, followed by the singing of the "Star Spangled Banner" and the Bishop's benediction.

REV. CHAS. PARDEE TO BE AT COUNCIL

The Rev. Charles L. Pardee, D. D., corresponding secretary of the American Church Building Fund Commission, will address the coming Diocesan Council, which meets May 28, at Ashland, Ky.

W. A. MEETING POSTPONED

The annual meeting of the diocesan branch of the Woman's Auxiliary to the Board of Missions, usually held in conjunction with the meeting of the Diocesan Council, has been postponed "for weighty reasons, and after due consultation" to a date in the fall, to be announced later.

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EDITORIAL

THE OTHER MAN

The man who would dare to attend a social dinner clad in overalls would create a sensation, only equalled by the man who might sit down to dinner in a logging camp dressed in a Tuxedo.

Each man would be made to feel most uncomfortable, and the representatives of polite society would be no less unkind in their manifestation of contempt than would the less polished woodsman.

In short, society is divided into different camps by the inexorable law of customs, and those who would pass from the one camp to the other may not do so, for there is a great gulf between them.

So the man brought up in the Roman Church is familiar with customs which are ridiculous to a Baptist, while a devout Churchman resents the introduction of practices which would be most acceptable to a pious Methodist.

Religion is divided into different camps more by the clothes it wears than it is by the doctrines it teaches, and more parishes have been wrecked by the introduction of strange garments than have been by the teaching of strange doctrines, just as a man in a Tuxedo will not shock the elite by the most radical socialistic and revolutionary opinions nearly so much nor so hopelessly as he will by a custom that is taboo.

You live in a world that is topsy turvy to the other fellow, and you are as hopelessly separated from him by the kind of phylacteries that you wear as was the Pharisee from the Samaritan.

Now, it was the glory of the primitive Church that it broke down the barriers which separated races, castes, sects and clans. It made of one race all the nations of the earth because it was tolerant of all.

But the introduction of sectarianism into the unity of the Spirit has substituted prejudice for mutual understanding, and the person who flounces out of church because some priest wears a vestment that is strange to their experience is closely allied to the Hindu who refuses to be contaminated by sitting at meat with one of another caste.

Sectarianism has no spirit for "making of one blood all nations of the earth," because it is animated not by the spirit of unity, which is of God, but rather by the spirit of impatient intolerance of the other man's right which so characterizes the big chief of the Prussian tribe.

It is not that William does not call upon his God; it is rather that the peculiar deity whom he has appropriated is of the same properties as William. He is so constituted that he could not serve a God any bigger than himself. He could not tolerate a deity who required him to acknowledge that other men had rights and customs. He must make the world Prussian or else destroy it.

He has the same reaction from it all, as the naked savage, who looks about him fiercely and exclaims, "Me, big Injun!" and is ready to slay anyone who questions the reality of that bigness.

To wear a Prussian uniform is to excuse one from all moral responsibility to the other man.

Is not this spirit of barbarism, which is destroying the happiness of the world, identical with the savage zeal which has wrecked the unity of the Church?

We say that we believe in the Holy Catholic Church and then we start out to make it Roman or Puritan, not in the spirit of Christ, but rather in the spirit of the Kaiser.

Christ saw the good in Samaritanism, and while He told them that they worshipped they knew not what, He was constantly pointing out their good points, associating with them and encouraging them to see the truth.

It is not that it is wrong to propagate that which you believe to be true. If a doctrine is worth holding, it is worth propagating. It is rather the spirit in which you carry on that propaganda.

Christ did not tell the Samaritans that He agreed with them. Quite the contrary, but He did not approach them with a mailed fist, but with a winsome word.

Germany had many things which she might have taught the world, and won an admiration for her qualities which would have been genuine and profitable. But no! Germany must ram her virtues down your throat until you fairly hate them. She must go bellowing around the world in the person of her arrogant chieftians, not only proclaiming their own superiority like the savages, but pushing the humble and the meek off the sidewalk for fear that these humble

In this connection I want to protest against the Prussianism of the whole sectarian spirit.

As Christians we do differ most widely. It is folly to go around with a departmental store smile assuring everybody that we are all brightening the corner where we are, when we are really acting like a parcel of Huns.

In the first place we are not going to cure this disease by creating a vacuum. The cheerful idiot who goes around assuring everybody that it does not make a particle of difference what one believes, so long as one's heart is right should have the door shut in his face, vacuum as anything in our experience.

Nature abhors a vacuum. So does the Creator. And the head which has no convictions worth propagating comes as near being a vacuum as anything in aur experience.

And in the second place we are not going to create any real unity of the Spirit by acting like the Kaiser. People will not believe that wisdom was born with us. The world is full of those who fancy that they are never mistaken, and is awfully tired of them.

The worst feature of it all is that tiresome people never know they are tiresome; not even when nearly everybody else does. If the Kaiser knew how really tiresome he was he might make an effort to improve. But he is solemnly oblivious of the fact, and when one is solemnly oblivious of things he is hopeless.

Solemn bores are so much heavier to bear than frivolous ones.

But in the third place if you do have convictions and want other people to accept them, why not be pleasant about it? Why hurl anathemas at the man who disputes your judgments? Why push the man off from the ecclesiastical sidewalk in order to persuade him that you are right.

Would it not be a fine thing to send the Bishop of Fond du Lac down to Virginia dressed in his full pontificals, not to force them upon Virginia, but just to show those people what fine men wear them just as fine as they are and that is pretty fine.

And then would it not be a good piece of non-Prussian reciprocity if some of our extreme ritualistic churches would let some Virginia men come into their chancels and put a little evangelical fervor into them. Not that either of them have any idea of giving up their convictions, but that they are really anxious to understand the other man.

I would carry it further, and recommend that, in the interest of mutual understanding, our Church Clergy adopt a frankly friendly attitude toward members of all religious bodies, even if this friendliness is not always reciprocated.

Friendliness is a Christian virtue which our Lord manifested to all sorts and conditions of men, and it does not at all demand any sacrifice of convictions.

Moreover, friendliness to the other man is one of the most irresistible forces in human society, nor is Christian friendliness to be confined to those who are friendly to us.

The nature that cannot sit comfortably in the presence of one who is wearing something that it never wore, or doing something that it never did, needs to be de-prussianized.

Of course one would not sit in an assembly if the flag was being insulted. He would get up and get out. But even though we may be democrats, we frequently sit through a scathing denunciation of the democratic administration without being guilty of assisting in the desecration of the flag. Surely when so many people have been baptized into the same body, they ought to have as much tolerance toward one another as do American citizens during a political campaign.

Prussia ought to teach us to avoid certain mistakes in our constitution, because she has made certain faults so odious.

Let us, then, be Christians, and not Prussians.

The Music at St. Joseph's, West Pullman, Chicago

Small Churches and Missions who despair of having suitable and good music should read the interesting experience of this little Church on the outskirts of Chicago, a Mission which shares its priest with another Mission, neither having over two hundred communicants.

In former days there was a boy choir, which gradually disintegrated as the boys' voices "broke", until some women in the congregation were called to help. Two years ago a new Rector came, and things took on a new life. A choirmaster was drafted, a young man with some experience, but with boundless energy, and, taking advantage of the wave of enthusiasm, went about the task as follows:

The supply of boys being limited, they were temporarily neglected, and and the efforts concentrated on a mixed choir. Every young man and woman connected with the Church was interviewed, and finally a choir was started, crude, of course, but full of "pep." and willing to learn. At first, only simple canticles were used, and occasionally a hymn or anthem. Some could read music, but those who could not were given a coaching, and soon learned to read, at least by "position". Those who had had previous training were given solos, and gradually out of each clef grew a soloist.

Hard work and enthusiasm will produce wonders. Last Christmas, at midnight, the choir sang Godfrey's beautiful service in E flat; on Palm Sunday, Maunder's "Olivet to Calvary", and on Good Friday, Stainer's "Crucifixion" was given, while the Easter music was beautiful indeed. At two different times the Bishop Coadjutor, on his visits, has complimented the choir and used the anthem title as a sermon topic. The choir library now consists of some very good works and at no time is trashy music tolerated.

The social side of the choir is a strong feature. There is an annual week-end party at some summer resort, numerous dances and parties, at which outsiders are always welcome. The "professional" singers of the vicinity are invited to come when they can, if even to keep their voices in trim during the summer. The sentiment is strong for a small pipe organ, but wiser heads advise to go slow during these war times. The choir is entirely self-supporting, deriving their funds from entertainments. They are now beginning work on "Pinafore", and the choristers are in demand in other local organizations, and several have taken part in light operas, etc.

A junior choir has recently been organized, and at present comprises fifteen "kidlets", who are beginning to give a good account of themselves. Not a boy was lost while the seniors were organizing.

St. Joseph's and her sister mission are again without a pastor, but the choir can help greatly to fill the gap. The choristers, under Mr. Robert Carington, are planning to give some interesting services this summer, at a time when other Churches "let down", and when fall comes they will be in good shape to continue the excellent work they have started.

God tabernacles in the flesh.
O wondrous thought! Has God in me,
And in my fellow-men a seat?
If He has not, Oh, woe is me!
For, when temptations sore beset,
And sorrow's tear the cheek has wet,
There is no help where God is not.
And, O my Father, can it be
That some have grieved and some have sinned
Because the Christ was not in me?
Behold, the door is opened wide;
Come in, O Lord, with me abide.

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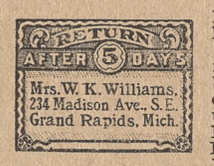

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LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

VII

Democracy Made Safe in Christ's Commonwealth

1. By God's Will, seen in the Law of our Creation, certain social bonds underlie and sustain our lives as individuals.

I

Introduction: If Religion concerns us simply as individuals, and not as members of society, then our warfare for Democracy has no religious sanction.

I pointed out in my last lecture that fighting against evil in our private lives, and fighting against it in company with others, to secure or defend a common good, are two different, or differing, things. No doubt they belong together very closely, like two acts in a drama, or two chapters in a story. But each has its own proper marks and characteristics. I tried to make this distinction clear to you.

Then I went on to give the social conflict at least equal rank with the individual or personal. I fully justified it. I took the ground that if we are fighting for a common, and not merely for a private good, then we have the right (indeed, it is our only righteousness) to meet the attacking evil on its own chosen ground and beat it down, even if that means fighting the enemy on bloody battlefields with fire and sword, in the horrid arbitrament of war.

Now I must go more deeply into this matter, for it is fundamental to this present lecture.

I am to speak about Democracy and the conditions of its safety and security. Democracy, whatever else it is, is social, and not purely individual in meaning: it is an association of some sort. This raises at once the whole question of the nature of all social bonds. Are they really primary? Have they Divine sanction? In fighting for democracy, for instance, may I call on God for help with equal confidence as when I call on Him for the grace of a pure heart and a patient spirit? The pacifist says "no." I think he is utterly mistaken. But let us hear his plea and then see how we are to answer him. It will greatly help in any case to discover just what is the root of the divergence between him and ourselves.

Look over, then, once more the field of our own personal and private conflict against evil as it assails and seeks to control our wills. You will see at once that the arena of this personal conflict, the battlefield where this fight rages, is within and not without. It is purely spiritual and wholly inward. It means holding the inner fortress of the spirit against all corners. The man who is proof against every suggestion of evil which beats upon him; who can "suffer the slings and arrows of outrageous fortune" without rebellion or complaint; who is ready to be tried to the utmost, to forfeit everything which the world can give, rather than flinch or waver in his allegiance to purely spiritual ideals: he and he only has conquered and is crowned victor even on the cross.

Clearly all this is inward. The outside world, meaning thereby what we call nature and society, is of no great importance. It does not matter at all whether I am great or small; rich or poor; learned or ignorant; bond or free. It does not matter whether I am living in an autocratic or democratic state, with Wilhelm II or Woodrow Wilson as my chief. "None of these things move me." Indeed, my spiritual life finds its safety in detachment from my circumstances, for the desires of "the natural man" are very apt to stifle the spirit's hunger for the Kingdom of God and His righteousness. You see the point. It is the very point of the sincere pacifist. It is the very heart of his doctrine of "non-resistance" as the supreme and all-inclusive righteousness for men.

I have in mind only the sincere and spiritual minded pacifist. Of course pacifists who want peace merely or chiefly for the material well-being or comfort of the world, themselves included; who would endow peace with money, thinking that the endowment would be an excellent investment, yielding large dividends of unearned increment: with such as these we need have no concern. These people are scarcely more worthy of consideration than the deliberate traitors and pro-Germans in our midst. We can make no terms with them. We need waste no words on them.

But the sincere pacifist is different. The really "conscientious objector," rare as he may be, would go to his own death rather than kill another man under any circumstances; whose honest reading of Christianity is to the effect that force can never be rightly used in the behalf of good: such a man does deserve consideration and sympathy. However misguided he may be, he has at least the courage of his convictions. He is prepared to suffer on their behalf.

Now, if you look into the mater, you will find that all such pacifists are pure individualists in religion. The only religious bond they recognize is the bond between the individual soul and God. They admit that there are groups or societies into which people naturally fall. These groupings add much to the interest and happiness of life. The family, the state, the Church, all have their proper place in normal human lives. But they have no direct or essential connection with religion. They are not spiritual ordinances of the Divine Will, by which our salvation is conditioned. Rather they are like the houses we live in and the clothes we wear. We need both houses and clothes. But God does not provide them for us. They are of the earth earthy. They have no heavenly originals or counterparts. As naked, solitary, unrelated souls we live and move and have our being in God. That is the complete religious formula: God and the individual soul. All else is extra, unessential, of human invention or adjustment.

Now there is tremendous force in this creed of individualism. It opens a view before us which, whether true to life or not, is certainly impressive. It is a bold and radical, almost a remorseless, creed. It sets the naked human soul upon a lofty pinnacle. It makes it master of its fate. I think it inevitably tends either to spiritual pride or to unwelcome introspection. It has been acutely, and not unkindly, called the aristocratic (as distinguished from the democratic) spirit in religion. But it is most impressive.

More than this, it has a great tradition; great, not only in duration but in vital force and practical efficiency. It has been gaining momentum now for some four hundred years. It was let loose in Europe in that storm period which we vaguely call the Reformation. For us in the Protestant west, it has come to have the swing and sweep of an undisputed orthodoxy. There seems no other view. Even to breathe a doubt against its truth, has seemed close to heresy, or worse.

And during these four hundred years this massive and audacious self-assertion of the individual has had quite incalculable results. It has revolutionized art, politics and literature. It has led directly to the scientific discoveries of the last hundred years. From a human view, it has almost literally created the modern world. The mighty spirit of religious individualism has its tokens and monuments everywhere about us.

Among these tokens and monuments is pacifism. For if the creed of individualism is true, then the pacifist is unquestionably right. If the only thing which concerns me in religion is to save my soul alive, by driving evil from my heart and will, no matter what may happen to my neighbor; if no social bond may be exalted to the rank of a Divine decree or ordinance, to defend which is as sacred and absolute an obligation as to keep my hands from stealing and my tongue from lying; then every motive which moves me to use force or to take up arms is an evil motive; an impulse against God's Will and my own salvation. It follows that if the Kaiser and his myrmidons invade my country, burn my house, violate my women, bayonet my children, enslave my townsmen, I must take it all simply as an attack of the evil one against my soul, tempting me from my own good. The fire of my agony; the passion of my heart; the pain of wounds and death, patiently endured are but the sure signs of an accepted and victorious martyrdom.

Let us do it justice, this creed of individualism and pacifism. It may not be really Christian: I do not think it is. It may be doing violence to the deepest and divinest instincts of our human nature: I think it does just that But let us do it justice. Only so can we confidently pass on to something better; something at once more human and more Divine; more worthy and more truly representative of the mind of God as revealed in Jesus Christ. We must bear the individualist in mind as we develop our social creed. We must grant him all he really needs; all he has any right to ask. We must try to show him that his half-truth may be really true, but only on condition that it makes room for the other half of truth which makes up the whole.

We have had a long introduction. But it has not been waste time if we have laid secure foundations. Now we are ready to begin to build.

(To be continued)

An Effective Every-Member-Canvass Campaign

A campaign was made in the parish of Christ Church, Chicago, on the Third Sunday after Easter, to arouse the love of the parishioners for Country, Church and God, and to secure their enlistment in some part of the various activities of the parish, to stimulate their attendance upon divine worship, and to enlist their continuous co-operation in a financial way. The rector, the Rev. Charles Herbert Young, preached a series of sermons bearing upon the subject on the three preceding Sundays. A budget in leaflet form setting forth the purpose of the campaign and covering the many activities of the parish, maintained at a cost of $13,100 a year, was sent to the members, in which the question was asked and answered: "Do you realize what Christ Church means to the community? Our services are called for by increasing numbers of people who have no Church Home, because they honor the parish. Our parish house is open day and night, a bee hive of industry for children and grown people. Our school of Religious Education has achieved a reputation which places it in the front rank. Our choir is known widely for its excellence. Our unfailing interest in every movement for the benefit of the community is recognized throughout the city. The spiritual power of our services for worship has drawn many souls closer to our Lord. Hundreds of men and women have been renewed and encouraged through what they have received here. Few parishes surpass ours in the number of baptisms, communions made, and other marks of devout life. Surely God is with us.

A card was sent to the members containing in large display type the following: "Lest You Forget! Please be at home, Sunday between 2 and 4 p. m. to receive our campaigners for our Church, Country and God." On another card, used by the campaigners, was "A form of enlistment in the service of our Country, Church and God," containing a list of twenty-one parish activities, with the request that signers of the card indicate in what work they were especially interested. A card was left at the house of those who were absent: "We were sorry not to find you at home when we called today. We shall call on you again later in the week, when we hope to be more fortunate. It will help us if you will mail your enrollment and pledge to the Rector." The result of the canvass was eminently satisfactory, bringing into the working force of the parish a large number of people who had hitherto taken but little interest in the parish life, and the amount of the weekly pledges was doubled. On the day of the campaign the rain fell in torrents, but the canvassers went forth undaunted and returned full of happy enthusiasm.

Chaplain Thanks Donors of Gifts

Chaplain Haywood L. Winter of the First U. S. Infantry, stationed at Schofield Barracks, Hawaii, in a communication to the editor of THE WITNESS, writes as follows:

"My letter in behalf of our soldiers here, which you kindly published, has brought many responses from all over the States. I have tried to thank each one personally, but there are many anonymous gifts. I want to thank them through you, and let them know that their gifts are appreciated.

"If the present interest is sustained, I am sure we shall not suffer for reading material in a long time.

"A few responses for games, and donations to my fund for gymnasium and writing material, were greatly appreciated, and helped tremendously, but have fallen far short of the total I had hoped to reach. However, I am sure that there are many who will yet assist me in this important work of providing adequate recreation for our hard drilled men, and funds for writing material."

The chaplain has introduced a "Stick-around-the-post-night", providing a program of movie films, songs, games and other features, which has proved very popular with the soldiers. The Honolulu Star-Bulletin says: "The First Infantry 'padre' has succeeded pretty successfully in corralling just about all the talent in the post, so that Schofield's [illegible]

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

A twelve-page magazine dealing with Latin America is being published in Spanish, the first publication dating from Easter. The name of the publication is El Nuevo Siglo, and it is published monthly. In this way the missionary districts of Mexico, Cuba, Porto Rico, the Dominican Republic and Haiti will be served specially, with the probability that later on the Philippine mission may be included. There are a great many subjects of peculiar interest in Latin American countries which are not treated of in our jorunals as a rule. This new paper, therefore, will try to meet a special need, and in a way that will make it worth while for all to co-operate. The subscription price is to be fifty cents a year. The secretary of the Board of Missions for Latin America, at 281 Fourth Avenue, New York City, will be glad to give particulars to any who are interested in Spanish and Spanish-speaking peoples.

In an address before a meeting of the Board of Missions recently, Bishop McKim of the District of Tokyo, Japan, brought out the significant fact that more and more the Japanese are feeling cordially towards the United States. The recent visit of Viscount Ishii and his reception in this country has taken us very much nearer to the day when the two nations will really understand each other. The Bishop emphasized the point that while the yellow press on both sides of the Pacific is doing its work to estrange the nations, the fact remains that those of influence in both countries, and on whom national responsibilities fall, are most cordially at one. No one influence has done more to further this result than Christian missions, and in Japan the Church has had a large part in this work. Through the founding and developing of such institutions as St. Paul's College, St. Paul's Hospital, and many others, the Japanese have received a practical demonstration of what Christianity means to the Christian. All that is needed now is a demonstration of the fact that even a world-war does not interrupt our steady progress toward world evangelization.

To one visiting St. Timothy's Mission, Tanana Crossing, in the interior of Alaska, a surprise would be in store. There bursts into view as the last great bend of the Tanana is turned, a nicely ordered village, with a large, well-planned mission building in the course of construction. It is a new village, all laid out according to the lines surveyed by the mission. It is a new center, to which natives from both sides of the Tanana are coming. It is a center that is attracting the young people, for the idea of building up a new community, with the mission as their head, seems to appeal to them. When the mission was first established there were no cabins Now there are about sixteen, and at the last big gathering there were nearly three hundred natives present.

Last week we showed in THE WITNESS what a large sum could be raised if every woman in the Church gave even one penny each day towards the United Offering. Here are some of the needs for women and pennies:

In China—Two teachers for St. Hilda's School, Wuchang; two teachers for primary schools in Changsha and Shasi; three teachers of English subjects and a physical culture teacher for St. Mary's Hall, Shanghai; a kindergartner for Wuhu; ten women for evangelistic and parochial work among women.

Three nurses for St. Luke's and two for St. Elizabeth's Hospital, Shanghai; three for the Church General Hospital, Wuchang; three for St. James' Hospital, Anking; two for St. Andrew's Hospital, Wusih; one for St. Mary's Hall, Shanghai.

Two physicians for St. Elizabeth's Hospital, Shanghai, and two for the women's department of the Church General Hospital, Wuchang.

Two women stenographers and typists for the Bishops of Shanghai and Hankow.

In Alaska—One nurse for Indian Hospital at Tanana.

In Japan—Three nurses for St. Luke's Hospital, Tokyo, to supervise training of Japanese women; teachers for St. Margaret's School, Tokyo, and St. Agnes', Kyoto, and several women for combined evangelistic and social work.

In Latin America—Ten women for positions of great responsibility, teaching, nursing, domestic science, etc.

In the Philippine Islands—Two nurses for St. Luke's Hospital, Manila, and one teacher for All Saints' Girls' Dormitory, Bontoe.

An editorial in the Boston Herald says: "Most of our colleges and universities, even those without any lingering trace of sectarian control, offer their students an opportunity to study the Bible. In some cases that opportunity comes through the curriculum, in others through classes formed under the auspices of the College Y. M. C. A.. Now Columbia University takes a significant step in announcing that it will accept a knowledge of the Bible as one unit for admission. The ground to be covered will be as follows:

"(a) The epic narrative of the Old Testament, a knowledge of the chief characters and incidents presented in Genesis, Exodus, Numbers, Joshua, Judges, Ruth, First and Second Samuel and Kings and Daniel.

"(b) The memorizing of some of the more notable passages of Biblical prose and poetry.

"(c) Hebrew history, from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D., development of the life and institutions of the Hebrew people, with some consideration of their contributions to human culture.

"(d) Christian biography, the life of Jesus and His early followers, His parables, and the life of St. Paul.

"(e) Introductions to the English Bible, how the Bible and the separate books came to be, and how they have come down to the present time.

"Of course Columbia is not making a knowledge of the Bible a required unit. That would be quite another matter. It would pre-suppose, for example, making the Bible a subject for study in the public schools. What Columbia does is to offer those whose study in the home, or Sunday school or Church school has given them a comprehensive knowledge of the Book of Books, an opportunity to turn that knowledge to account in seeking admission to the university. It will be a good thing if it leads other institutions to do likewise, and to encourage a wider study of the Bible. Purely as literature and as history—wholly apart from the matters of creed, and religious education, and Church organizations, the Bible stands first among all the books in the world, and as such demands more attention than our modern scheme of education has been disposed to give it."

Kansas, 1918

We pitied Kansas once, for cyclone, drought and hail,
And locusts, wrought of woes a long, sad tale.
Today we look on Kansas with expectant, envious eyes,
For Kansas has two Bishops and one of them is Wise;
And we shall see great deeds adorn her page—
But more—the other—not to be outdone—this one's a Sage!

—West Texas Church News.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

RELIGIOUS CONDITIONS IN THE MIDDLE WEST

A Paper Read at the Church Congress Held in Cincinnati, Ohio, in October, 1917.

I.

When I began to grope toward the heart of this subject one word came persistently to my mind—chaos. Had I lived my life on the Atlantic Coast, and had my farthest venture westward been to Philadelphia or perhaps to Niagara Falls, it would have been relatively easy to create a mental picture of the Middle West; the land of wheat and corn, of broad undulating prairies and mighty rivers. I should have created a pastoral panorama on a large scale, with one accident of congestion of populaion, the converging point of rail and water, Chicago; with the peaceful villages of Cleveland and Cincinnati, and the prairie towns of Indianapolis and Kansas City; famous Milwaukee, with its paradoxical reputation of being high but not dry; of the quaint and sleepy river town of St. Louis. But living, as I have done, within the picture, it appears somewhat different. I realize other conditions. I know that northeastern Ohio is growing industrially more rapidly than any other section of our land; that Iowa has more automobiles in proportion to its population than any other state in the Union; that Chicago is not all wind, and St. Louis and Milwaukee are not all water. I know that the Middle West is not one great homogeneous area, but in topography, climate, occupations and peoples is as diversified as any similar area upon the face of the globe. It is more than the granary of the nation. It is probably the workshop of the nation.

Nor is it lacking in education facilities. Of all the institutions of higher learning in the United States it has 37 per cent. and enrolls 40 per cent. of all the students of the United States in those institutions.

The Middle West is the section most typical of America today. No one element preponderates to disturb the proportion. It has not the conservatism of the East among people of similar traditions; it has not the negro problem of the South; nor the industrial and vocational incohesion of the Far West. The Middle West is the characteristic American section within whose borders the problems of democracy are presented on the greatest scale, and whose people are developing toward that final composite which will be typical of our land. It is the arena in which the struggle between multifarious ideas, origins and temperaments is taking place. Consequently it is the supreme mission field for religion. For while the surge of Orient may carry to the shores of the far West the esoteric ideas and fashions which are as enchanting as its iridescent climate, and while the East may evolve its Christian scientific camouflage, with its intellectual atmosphere as rare as California's climate, the vigorous battle for religion in the United States will take place in the Middle West.

For the purpose of this article I have assumed that the Middle West is identical with the division adopted by the Government, known as the North Central States, including Ohio, Indiana, Illinois, Wisconsin, Michigan, Minnesota, North and South Dakota, Iowa, Kansas, Nebraska, and Missouri. This area contains about one-fifth of the area of Continental United States, and about one-third of the population.

What conditions do the forces of Christianity here face? I have been reading the United States census report about ourselves here in the Middle West.

The report is a large volume and is very comprehensive. It is both interesting and disconcerting.

The Middle West has a population of about thirty millions. There are 10,600,000 Church members. This is about the average for the land.

Among these Church members we find in the Middle West every sort of religious organization in our land's ecclesiastical [illegible]

Of the 10,600,000 Church members, 4,000,000 adhere to the Roman Catholic Church. The Methodists and Lutherans account for 3,000,000; the Baptists and Disciples for about 1,500,000; the Presbyterians for 600,000, leaving the remainder of us to struggle along with 1,500,000 persons.

In the whole United States the Roman Catholics have grown, from 1890 to 1906, from 30 to 36 per cent. of the whole church membership; while the protestants, if you will permit me to quote the word from the non-controversial census reports, have decreased from 68 to 61 per cent. Probably this condition is about the same in the Middle West.

The Roman Catholics in the Middle West have 132 members for one thousand of population; the Methodists 53. But why go down the ladder? Let us leap. The Episcopal Church has seven in every thousand. Compare this with the District of Columbia in which we have 44 in every thousand, and New York State in which we have 24 in every thousand.

But why continue with statistics? Have you not the picture: an enormous area, a highly complex population, a medley of tongues and traditions; the Roman Church powerful, a few strong denominations; a few numerically weak, but strongly organized; a large number of weak religious efforts, and an unchurched population of about 20,000,000 people. The Middle West, the heart of America, rich, active, progressive, striving for every vital thing in education, in social uplift, in the mechanics of living, but largely adrift from religious effort.

What in this vast conglomerate are the conditions which, aside from sin and crime and pure worldiness of heart, are the factors in our national life which prevent religious development? At the risk of appearing to read titles which should head chapters, and because each one of you will see the bearing of each item in this catalog at once, I shall endeavor to enumerate what I believe to be the conditions for which our manner of civilization is responsible, and against which religion fights a forlorn battle.

(1) The consant shift from center to center of the units and families of our industrial population, The movement is not alone from country to city, but from city to city. The immense difficulty of our government in finding registered men for the draft after a period of only three months well illustrates this. Draft boards in one county alone in Ohio have failed to find 4,000 men at the first summons. This drift destroys every association and tie, and religious attachment ceases except in rare cases.

(2) The movement from country to city and consequent slowness to adjust life to city conditions. Any of you who has come into contact with the forlorn and homesick families who have left their rural communities and villages in which they were well known and have found themselves in a city and in contact with a city congregation, will realize the difficulty.

(3) The movement from section to section in the same city.

(4) The movement of the well-to-do from city to suburbs and country. Trolley cars and the automobile are responsible for this. While our fathers wrote about "Evolution versus Christianity," and sought to combat in evolution a principle subversive of Christianity, our sons may well write treatises on "Electricity versus Christianity." Evolution may have slain its thousands but electricity has slain its tens of thousands. Trolley cars and storage batteries have mowed down the Christian hosts. Add to these the telephone, with its promptness in conveying premonitions of contemplated Sunday visits, and the projecting lantern which takes you in its imaginative fantasy from every emotional and comic and scenic Dan to every thrilling Beersheba, and you have a quadrifarious entanglement against which Christian forces in vain go over the top.

(5) Again the Census Bureau reveals another disconcerting fact. Adopting once more the definition of the Census Report we find that among Protestants and our native born the birth rate is decreasing, while among our foreign born, mostly Roman Catholics, the birth rate is increasing.

(6) In rural communities we have an admixture of people of every tradition which are replacing the more homogeneous communities of a generation ago. It makes difficult if not impossible the effective work of the rural church.

(7) The stress of modern life is preventing attention to the Church. During the social service phase of presenting the gospel of the Church urged men to pay attention to affairs of social uplift and civic righteousness. Men have done so in large numbers and in so doing have found other vital interests and have neglected the Church.

(8) An epidemic of clubs, lodges, societies, leagues, and organizations has spread over our land. Religious forces have failed to recognize this need of men for association of the sort involved in lodges. I know that there is something ludicrous in the spectacle of the village barber dressed in a tunic and calling himself the "Exalted Right Wing of the Order of Seraphim," but there is something in this appeal to the imagination, in the melodramatic phases of such activities, in the unexplored depths of human nature seeking for relief from the gray monotony of existence, in the suggestion of untried realms, remnants of ancestral conditions clinging to the edges of one's soul through long periods of evolution, that gives the lodges their charm and value. The dramatic instinct is strong in man. Next to being a king the best thrill comes by representing one, amidst those who feel the desire to let imagination weave its spell. That, and the spirit of fraternity, create lodges. Religion has failed to use this instinct adequately. The psychology underlying the Stonemen is worth study.

(To be continued

Every Christian Force Must Be Mobilized

The Rev. Edward M. Cross, Rector of the Church of St. John the Evangelist, St. Paul, Minn., makes the following plea for Church mobilization:

"While Odell's article, 'Peter Sat by the Fire Warming Himself', in the Atlantic Monthly, appeared to be sadly unbalanced in many respects, and to have ignored easily available facts in other respects, it nevertheless made a very just indictment of organized Christianity. And the chief indictment was that organized Christianity is not organized.

"That is true.

"The amount of energy wasted during the past generation on account of the lack of co-ope.ation between Christian bodies is appalling. What might have been done had there been a unification of interest and of forces is incalculable.

"Of course this same indictment may with perfect justice be lodged against every human activity. The criminal waste that has emanated from the competitive system wherever it has obtained is its own condemnation.

"Competition has had its uses. It will continue to have its uses. But there comes a time when it ceases to be a constructive force.

"That time has come now.

"The spirit of the age, as well as the law for the progress of it, is to be found in co-operation—the compensation of all forces and interests with a like purpose, the subordination of all matters of mere expediency to the welfare of underlying and objective principle.

"If the work of the Church of Christ is the establishment and extension of the Kingdom of God, rather than the nursing of petty differences, then every Christian force must be mobilized for the struggle towards the end. In the past the chief weapon of the very elements that are opposed to the Kingdom of God has been the encouragement of strife among the armies of the Lord, just as Germany's effort has been to keep the allied forces in a state of disorganization through the lack of that unified command which has finally reached its consummation in the appointment of General Foch as Commander-in-chief of English. French and American armies.

"This is an illustration of what can be done when necessity requires, and the cause reveals itself as sufficiently compelling.

"Today, parochialism is the mill stone around the neck of Christianity, while indifference is the shackle with which she is kept from pregress.

"As it is true that out of this war is coming a spirit of co-operation in every secular walk and activity of life, it is also true that there must come out of the war that spirit of Christian unity which will make possible the mobilization of every Church that calls itself a Christian Church—Roman Catholic or Protestant—for the extension of the Kingdom of God. An age that will grow in its impatience with narrowness and sectionalism will brook nothing else.

"This does not mean the repudiation of faith. It means the vivification of it. It does not mean the loss of anything that we now have which is worth while. It means the use of what is worth while for that which makes it so."

A Whole Church

Out of the world chaos may come a new order, more in harmony with the will of God Who is Love. It must come, unless the world is to lose all the progress it has slowly made through centuries of struggle. And it must come soon, for the forces which shape the destiny of the world act with accelerating rapidity and strength, and the forces making for good need every reenforcement possible, if they are not to be overwhelmed for generations, if not for centuries, by the forces of evil.

The Church, to which God has entrusted the establishment of His kingdom of peace and righteousness and love, is practically, at any rate directly, powerless to help. It can not speak with the strong, sure voice of leadership, for it is racked by divisions, which obscure, if they do not destroy, the unity of those who have been baptized into the Holy Name. Yet out of the evil of the war, is springing the conviction that Christian Churches which are divided against each other are not Christian, for Christianity is membership in the one Life of the one Lord, and if we were truly His, He would fill us with His one Will that the vision of our unity might bring the world to Him.

But, though the Church is beginning to realize dimly the need of unity, it is still slow to recognize that if it is not to continue maimed and inefficient, it must call to its aid the women who make more than half its membership and do almost all its lay work. The mid-Victorian era has passed forever, and the old arguments for the superiority of men, like those for the superiority of social classes, no longer commend themselves to minds willing to think deeply and clearly and to face facts as they are.

Everywhere throughout the world, women are being conscripted for their full share of all the work that must be done. Is it not time that the Church should give itself the constitutional power to draft them for the full value of responsibility and service? In every department of secular activity, women have shown, not that they can always, everywhere, take the place of men, but that they have a special contribution to make toward progress and increased efficiency. So the Church needs them, not to displace laymen, but to supplement the work of the men, to set them an example of devotion and sacrifice, to give them hope and courage and confidence that, with God's help, the problems of the world can be solved. The great need of the Church is faith, faith as a grain of mustard seed, to enable it to remove what seems to be the mountains in its way, and women have faith. But, so long as they are excluded from the General and Diocesan Councils of the Church, they have no opportunity to make their faith a power. A few dioceses admit them . If more would, a mighty force would be set free to move the Church to vigorous and effective action.

Home for Wayward Girls

A temporary home that will accommodate about twenty delinquent girls whose cases are pending investigation is shortly to be opened at Washington, D. C., under the auspices of the Church, in connection with the work of the Prisoners' Aid Association. Mrs. David R. Covell, wife of the Rector of Christ Church, and director of the Prisoners' Aid Association, in speaking of the need for such a home, said:

"The great increase in the number of cases of delinquency and waywardness coming under official notice is directly due to the war. Many of the girls are enticed to Washington either by the presence of the camps and barracks or by tales of the high salaries paid for government work. Their money is soon gone, and the next step is easy. By means of this house it is hoped to sift those who are up for a first offense from the more hardened cases, and to give the girls a chance to retrieve this one false step."

Mrs. Covell is also anxious to find some means of caring for the cases of a similar kind among colored girls.

OUR CHILDREN'S CORNER

THE SUNFLOWER

A lady was planting some Seeds in the ground. They were quite large Seeds. "We know what we are going to be some day," they said. "We belong to the Sun, indeed we are Little Babies of the Sun."

A Sparrow was standing as near to the Lady as seemed safe, and said to his wife, "I don't see why she wants to put all those good seeds into the ground, I could find better use for them I am sure." His wife answered him, "There are some things that even you do not know, I have seen wonderful things come out of that good brown Earth. Here you are wasting time, get some straw and feathers and pieces of string, I shall never get this nest made if you don't go to work. What is the use of talking so much?"

The Seeds were planted and the dark Earth was pulled over them and they were shut out from the light of the shining sun.

Little drops of Rain crept down thru the ground to moisten them and soften them. The Sun came after this and sent his warmth into the ground to where the Seeds lay. Then each little plant burst the seed skin and pushed his head up to the light and the air.

The roots went down deep into the Earth in search for moisture and coolness and the things that feed plants and make them healthy and strong. Then up went shoots that opened into green leaves that were happy in the Sunbeams.

The Sparrow had been interested to see what would happen to the Seeds and at last his curiosity was satisfied as he saw the two leaves appear. "I don't see anything remarkable about them so far," said he. But as the plants grew taller he said to his mate, "It is surprising how these Earth-things grow." "Not half so surprising as our babies," said his wife. "More worms, please, and not so much talk. These babies can't live on talk."

Then the Plants began to sing, "Children of the Sun are coming soon, coming soon, they'll be here some day."

By and by round buds appeared at the top of every branch, and the Sparrow wondered if they contained the Children of the Sun. The buds grew larger each day, and then came a gleam of yellow and finally they opened up wide. Then the Bees came humming to the honey feast, the Sun smiled upon them, and the Flowers turned their faces toward him and all the day they followed him from East to West so that they could always see his face. When he hid himself from them at night they dropped their heads and closed their eyes.

The Summer passed. The Sun's power grew less and less. The glory of the Sunflower faded with the glory of the Sun and gold turned brown. Soon only brown Seeds were left, and at last these began to drop upon the ground.

Then said the Sparraw to his wife, "They are truly Children of the Sun after all. They were so bright and I am really sorry they are gone."

THE WATER LILIES' BIRTH

Heard you the tale of the lilies
That jewel the lake's fair breast,
Like gems on the brow of a maiden
Fresh for her lover dressed?
Heard you the wondrous story
Of the water lilies' birth?
When the fairest of all the blossoms
Was given a loving earth?

List to the tale of the lilies;
Once, in a young world's prime,
The waters were barren of blossom,
Nor recked they of seedling time.
Dimpling there lay in the sunlight
The waters of Galilee,
Rocked in the lap of the mountain
That shadowed Gethsemane.

But the face of the waves grew troubled
And fear wrung the hearts of men,
When a storm swept down from the mainland,
Darkening moor and fen.
"Fear not!" said a voice in the darkness;
And there on the waves' white crest,
Came Jesus, walking softly;—
Peace fell where his footsteps pressed.

And straightway the water blossomed;
A pathway of living white
Marking the steps of Jesus,
Who walked to his own that night.
And ever since then the waters
The message of faith repeat,
In the white and gold of the lilies
That blossomed beneath his feet.

Maude E. Smith Hymers.

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Will Liberia Make Good?

When the free Negroes from America, under the generous aid of philanthropic colonizing societies, first settled in Liberia it was to be a refuge to which members of the race could return to their native homes.

No one could foresee that they would aspire to be a republic and shine like a beacon in all Africa. No one then in this country knew how very ambitious for entire freedom to develop these people would become.

The Church, which, as the body of people in whom the Holy Spirit, dominating every other impulse, makes us wish to see the complete development of all undeveloped races, early sent some of her best representatives to aid in maintaining the religious life of these men and women now returning to Africa, and to attack or at least to study the problem of Christianizing the two million native savage heathen tribesmen in Liberia. These natives do not live afar off, but were and are right in the dooryards of the civilized Liberians.

When the governments on each end of Liberia began to encroach on their territory, which they had purchased from the natives and had ceded to them by the tribesmen, it became necessary to organize a government, and they organized a republic, which has successfully administered its own affairs, and now is able to see law and order quickly and surely make itself felt in the land. These men were without capital, and had no constant stream of colonists coming; no nation stood behind them, and they had that most difficult of all tasks to perform, to try to persuade a mass of heathen to become members of a self-governing state.

The first missionaries tried the evangelistic or conversional plan of work, and great numbers came to be baptized; but to place a newly-instructed person, amidst surroundings totally at variance with the life as shown by Jesus, was asking too much of weak, sinful human natives, for while some few stood fast, many others of the heathen reverted to their former sins.

But comparatively early schools were established, into which very young boys and girls were taken to be constantly taught and shepherded from the time they were two years old until they were grown men and women. The Church paid all expenses, food, clothing, housing and teachers. The result was a splendid generation of Christian men and women, who, living with such men and women as Bishop John Payne and wife, the Rev. Mr. Hoffman, Mrs. Brierley, and many others, saw the advantages of living as Christians. But good as that period was, we had to go further. The time came when we must try out these people, see them living in homes of their own, the boys of Cuthington School, marrying the girls from Brierley Hall, becoming the responsible citizens of the nation. Would they stand the test, or would they only stand upright while under the the influence and in a measure under the dominance of white people? We can now, with gladness, report that the venture of faith has been amply proven to be a great success. We met hundreds of both men and women who know what it is to carry all the responsibilities of full Christian citizenship, and to do it with honor. No white man has a vote, no white man owns property in Liberia. For twenty-five years they had a Bishop of their own race, and they want another.

They need very much that which only can come from a nation older and stronger than they, who have experienced all they are confronting, for there are many tribes totally untouched. The missionaries must be black men, but they need and plead for six white men to direct the work of advance inland. Here we hold the key to Africa, here is our sphere of influence. This nation is founded on religious liberty, and every official everywhere is in hearty sympathy with the Church and her aims. Land will be given right in the native towns. The native chiefs, with no exceptions, pleaded that teachers and schools might be sent to them to train their children. Oh! when you see hundreds of boys and girls running on the streets with no school, except some small Church boarding school, that can only take twenty out of the hundred, and you realize that there are a thousand villages where no school of any kind exists, you realize the responsibility, the opportunity.

The native Christians, as much as they can, send missionaries to the tribes inland. St. Mark's Sunday school of Cape Palmas, pays a native teacher in the interior; the Convocation of Monrovia built the church at Royeville. It was the deacon of this Church that Bishop Floyd advanced to the priesthood the Rev. M. Simpson.

Yes, the Church is making good, but the nation is in need of a lift from the people of these United States and from the government of this land of liberty. They owe two and one-half millions of dollars, and most of their revenues are taken to pay the interest on this debt, so they have little or no money for operating expenses. Our government should refund this loan and advance them sufficient money to properly develop their own industries, that they may have money to put public schools everywhere, and sufficient white men should be sent to aid our splendid representatives in Liberia to show the way, as we have already done in San Domingo, in Cuba, Porto Rico and in the Philippine Islands. The time has fully come when nations must help foster and care for the interests of weaker nations.

Mr. H. F. Worley, the financial advisor and general receiver of customs, is one of the highly trained men of these United States. He has been in San Domingo, Cuba and the Philippines, and he is also an ardent Christian man. He needs help. He works late into the night, at the expense of health and endangering his life, to put across the work before him. Mr. Richard C. Bundy and wife (colored), who aids mightily, of Cleveland, Ohio, in charge of the United States embassy, contribute greatly to the welfare of Liberia. The president, Daniel E. Howard, is a noble and patriotic lover of liberty, and makes gladly many sacrifices because these people all realize that this is the only place in Africa where a Negro can develop fully, under free institutions, his Christian manhood. He is supported by an able set of officials throughout the republic.

As a Church, we have a unique opportunity. We have twenty priests, three deacons, eighty-five catechists, and could get fifty more trained workers tomorrow. Let us go forward cheered by the results, thankful for the blessings bestowed during past years, and, among other things, thankful that the commission has returned without sickness or submarine disaster, because you made four prayers faithfully. Let us send the aid needed, and the few white clergy and teachers, and aid the further development of the Liberians.

THOMAS ALVORD SCHOFIELD.
May 2, 1918.

Impressions of St. Alban's, Knoxville

(By a Visitor)

It was my recent privilege to spend a Sunday at St. Alban's School, Knoxville, of which the Rev. L. B. Hastings is Rector, and to be greatly impressed with the homelike and spiritual atmosphere of the place. I don't know when I have enjoyed a service more than the late Eucharist, at which the Rector celebrated, and at which the entire school sang the hymns and responses. It all seemed so reverent, earnest and manly, the sixty or more boys and the sprinkling of attendants from outside the school so evidently enjoyed the service. I said to myself, "This is true worship". Dinner followed, and here was evidenced a gratifying spirit of fine comradery and school loyalty. The dinner was bountiful, though strictly along lines of the government food schedule. The courses were interspersed with school and war songs, led by the older boys' Glee Club. At the close, some of the boys, under the direction of Mr. Russell, head master of the school, gave readings or short talks on timely topics. It was truly a delightful hour. Sunday is a sane and joyful day at St. Alban's. From the brief exercises at the table above referred to, I cannot but think that the school work must be very thorough, and made most interesting to the boys. One thing I noticed, that along with the enthusiastic spirit of patriotism that pervades the school—St. Alban's having given sixty-three of its former pupils to army service—there is also a strong spirit of devotion to the school work among the present pupils. The boys feel that right there is now their best and truest opportunity to prepare for life service. I am convinced that the endowment and support of St. Alban's, so rapidly developing into one of the most important Church schools of the country, is now a pressing duty of the hour. Among all the claims upon the purse and interest of the Church, let not the needs of St. Alban's be forgotten.

Before bidding good-bye to the school I stepped into St. Augustine's oratory in Bishop Chase Hall, and there knelt a moment in the sacred presence of Him in whose name and for whose glory all this sacrificial work is carried on, and I felt more than ever that with that invoked Presence with the school by night and by day, St. Alban's must and shall prove to be all that its founder, its benefactors and promoters had planned and are working for it to be.

J. M. D. DAVIDSON.

The Church's Duty to Churchmen in the Service

First and foremost, there is the man in the ranks, and he is in the large majority.

Upwards of 75,000 are in the army and navy, at least five per cent on the firing line.

Many are mere boys, away from home and home influences for the first time in their lives, thrown into close and intimate connection with all sorts and conditions of men.

It is truly pathetic to see the eager way in which they welcome being "found" by one of the Church's representatives.

The first few weeks in camp are the most trying, and the cheery smile, hearty hand-clasp and invitation to a service or meeting from a Brotherhood man or a soldier's parson, as some of our volunteer chaplains style themselves, is a God-send to that man or boy.

He is assured that his Church is with him, sharing his troubles and lack of home comforts, living the same life, eating at the same mess, subject to the same discipline, in the person of her representatives in the camp, and not holding herself aloof in a comfortable church in city or town, where he may only go occasionally, as he can secure a pass..

It is often weeks before he gets to "know the ropes"; then he must have his full uniform, or the M. P.'s (military police) will get him.

The Y. M. C. A. is his only haven of refuge, and there are some who do not even know of it. His duties are new, strange and exacting. When taps are sounded he is glad to crawl into his blankets, as 6 a. m. comes very soon, and the sergeant will not be denied. Some of the old line sergeants have very little sympathy—it is an old story to them. To others, the work is just as new. Then all are undergoing "intensive training", and a homesick man or boy gets very little attention.

And they do get homesick. We had a captain come to us one day with an appeal for us to do something for his company. They all had the "blues", and he could do nothing with them. We organized a "sing-song". After a half hour of popular songs and some hymns they "came to" and stood for a little sensible talk.

So much for a group. One afternoon I found a boy seated on his bunk, ready to do something desperate. His sergeant was one of the old "line", hard boiled "variety", who wanted to know what the devil I wanted with O. anyhow, if I didn't know him, and where in the h——— did I get his name?

I explained that I represented the Episcopal War Commission, that the name was one I had given me to look up, and, furthermore, I was going to do so. He said he "never heard of that War Commission", but as I put up a bold front and had the proper military pass, he let me in the barrack. Through his ignorance of military duties, the boy had been having a pretty rough time. When he was not on fatigue, he was K. P. or Latrine Police, and to a fellow gently reared, it came pretty near to being h———.

I invited him to a movie at the Y. M. C. A. that night, and told his sergeant I expected him. He was there.

Sunday he came to church in town, and when I left that camp several weeks later I had the pleasure of saying good-bye to a corporal.

The Y. M. C. A. is doing a great work ministering to the social and physical well-being of the men, and to a large extent the spiritual.

But to our men and boys, trained to the dignified, serious Church service and ritual, and, most important of all, a frequent celebration of the Holy Communion, the Y. M. C. A. services, necessarily of an evangelistic character, do not fully satisfy his spiritual needs.

It is "up to the Church" to satisfy this need and keep men in the field representing her.

Brotherhood men, trained in personal work amongst men, to search out these men and boys, line up the indifferent as well as the earnest Churchmen, bring them to a realization of their duties to their Church and their fellow men, gather them in groups for personal work amongst their fellow men, help the Y. M. C. A. in organizing Bible classes, find men for baptism, confirmation, and see that they attend the communion services whenever our volunteer chaplains can arrange to hold them.

There are no chaplains of the Episcopal Church in the national army. We have more than our quota now with the regulars and in the national guard. Hence the necessity for our Church maintaining volunteer clergy or chaplains.

The cry from officers and men wherever I go is, "When are we going to have a communion service in camp, and where"?

It is surprising and gratifying to see how many of our Episcopalians rise from the ranks to positions of corporal and sergeant, and, through the officers' training camps and schools, to commissions.

A large proportion of officers are Churchmen.

E. L. WALENTA, JR.
Brotherhood of St. Andrew Secretary, late of Camp Custer, Mich., now serving as Associate Religious Secretary, Camp Jackson, South Carolina, Army Y. M. C. A.

ABOUT OURSELVES

Our friends tell us we do not talk enough about ourselves. So we venture to take a few extracts from the many letters that come to us every day. These all came within the past few days, as their dates show, and the mails are full of "good words" every day. Do you wonder we are enthusiastic in our work? And the large majority of these persons did not take a weekly Church paper until THE WITNESS met their need.

It does us good to know what our readers think of us. It makes us more determined than ever not to rest until we reach every Church family in every parish and mission in the land. Why not let **all** enjoy what the present readers so thoroughly appreciate?

THE PUBLISHER.
The Publisher.

Pomona, Calif., May 4, 1918.
Please renew my subscription. THE WITNESS is just the paper that has been needed for years by the plain people and I am sure we appreciate it very much.

MRS. GRACE PAGE.

Newark, Ohio, May 9, 1918.
I think the paper is a little wonder, and great credit must be given for your exertions.

FRANCES I. SPEER.

Guilford, Conn., May 6, 1918.
Enclosed find my check for my renewal subscription to THE WITNESS. The paper is great.

H. B. OLMSTEAD.

The above letter came with four added subscriptions.

Brook Hill, Va., May 8, 1918.
Congratulations on the success of your excellent paper.

MINNIE STEWART.

Centralia, Ill., May 6, 1918.
Enclosed find One Dollar for my renewal subscription. It gives me great pleasure to continue THE WITNESS, for its excellency and helpfulness, and am very glad it finds so cordial a support.

GEORGE M. DAVIDSON.

Atlantic City, New Jersey, May 6, 1918.
Please send THE WITNESS for one year to my friend and renew my own. I consider THE WITNESS the best paper ever published for the money.

E. B. ADAMS.

Keokuk, Ia., May 8, 1918.
I surely do enjoy THE WITNESS. I look forward to its coming each week. Good luck to you all and to THE WITNESS. Here's my compliments.

MARIAN BECKER.

Washington, D. C., May 8, 1918.
I wish to take this occasion to say your paper has helped me much during the past year, and I have derived great benefit from it. * * The paper has been read also by different friends. Best wishes for your future success.

WILLIAM A. CONWAY.

New York City, May 7, 1918.
You have done us all a service and this is just a word to express my own personal appreciation and to wish you continued success.

EDWARD E. MATTHEWS.

Crawford, N. J., May 8, 1918.
I am enclosing One Dollar to renew my subscription to THE WITNESS. I cannot afford to be without it.

KENNETH D. MARTIN.

Great Fortune Given to New York Parish and Church Institutions

The will of the late Mrs. Margaret E. Zimmerman of New York City bequeaths $2,000,000 to religious, educational and charitable institutions. Mrs. Zimmerman was the widow of John E. Zimmerman and daughter of William Ponsonby Furniss, known as the "West Indian Merchant Prince". He resided here years ago, and accumulated a fortune as a merchant trading with the West Indies. He owned a fleet of ships for his own business.

His fortune, once estimated at $40,000,000, descended finally to his three daughters, Clementina and Sophia Furniss and Mrs. Zimmerman. Mrs. Zimmerman, who died on March 16 last, survived her sisters.

Mrs. Zimmerman named St. Michael's Church as residuary legatee. The residue is estimated at more than $1,000,000. In addition, she left the Church a $50,000 cash gift.

To the Board of Managers of the Church Extension Society of the Protestant Episcopal Church she gave a chapel at Haverstraw, N. Y., 160 acres of land and a $200,000 gift to support a mission there for community improvement.

To the Cathedral of St. John the Divine $140,000 to maintain a school for girls; Sheltering Arms, $100,000; New York Nursery and Child's Hospital, $200,000; Society for the Relief of Sailors, $50,000; General Memorial Hospital, $50,000; Church Temperance Society, $25,000; Society for Promoting the Gospel Among Seamen, $53,000.

To each of the following, $10,000: Seamen's Church Institute, American Church Institute for Negroes, Shelter for Respectable Girls, Church Mission of Help, House of Rest for Consumptives, Society for the Prevention of Cruelty to Children, National Child Labor Committee.

The General Clergy Fund of the Protestant Episcopal Church received $35,000.

To the Metropolitan Museum of Art she gave valuable laces, works of art and statuary.

The Girl's Friendly Society in the Diocese of New York

A large number of associates, members and their friends gathered at Synod Hall on the evening of April 25th to hear Miss Helen Fraser of the National War Savings Committee of London lecture on women's part in winning the war. The terrible need of supplying at home the places of men in the service of their country has developed the efficiency of the women in a most remarkable degree. Almost without exception, women have been fitted for labors hitherto considered beyond their physical strength. There seems to be nothing that they are not both willing and able to do. England, bleeding, almost dying, will fight until the war is won. The women know what this means to them, who have sent their dear ones to the front, and in many, many instances lost them. They suffer, but do not shrink from the sacrifice; they suffer gladly, if only oppression can be made to cease in all the world. Miss Fraser's words inspired all who heard them to resolve to do their utmost in this time of the world's great need.

Captain Lindsay of the 75th Canadian Infantry spoke in the interest of the Liberty Bonds. He told how greatly money was needed to buy the sinews of war. He enumerated needs of the men at the front that money alone could give them, and urged all to consider no sacrifice too great at home, if only such sacrifice resulted in supplying what our men must have.

Miss Hadley presided at the meeting and introduced the speaker. Patriotic songs were sung, after which a blessing was pronounced by the Rev. Dr. Schuelte.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE PRESIDENT DECLARES MAY 30 A DAY OF PRAYER AND FASTING

President Wilson has issued the following Proclamation, in accordance with a resolution of Congress, setting apart May 30th (Memorial Day) as "a day of public humiliation, prayer and fasting", on which prayers should be offered for victory for our armies and an early peace:

Whereas, The Congress of the United States, on the second day of April last, passed the following resolution:

"Resolved by the Senate (the House of Representatives concurring), That it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States be, and he is hereby, respectfully requested to commend a day of public humiliation, prayer and fasting to be observed by the people of these United States with religious solemnity and the offering of fervent supplication to Almighty God o safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth; and,

"Whereas, It has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life."

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth of May, a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer and fasting, and do exhort my fellow-citizens of all faiths and creeds to assemble on that day in their several places of worship, and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will, beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest, because it is founded upon mercy, justice and good-will.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this eleventh day of May, in the year of our Lord nineteen hundred and eighteen, and of the independence of the United States the one hundred and forty-second.

WOODROW WILSON.

By the President,
Robert Lansing,
Secretary of State.

ance but to stern dealing with undreamed of iniquity. As true Americans, as true men and women and as true Christians, we have no right to be tolerant of the things which Germany has done. We must keep the flame of our moral indignation hot and burning. We owe this to the world, to ourselves and to those who have so deeply suffered for the right. We owe this also to Germany herself. It is the stern condemnation of her acts by the moral judgment of the world, as well as our combined force of arms which will at last bring Germany to realization and repentance."

Ordination

Bishop Sherwood ordained to the priesthood in St. Mathew's Church, Bloomington, Ill., on the Sunday after the Ascension, May 12, the Rev. John Turner Lillard, Jr., Deacon-in-Charge of St. Andrew's Church, Paris, Ill. The sermon was preached by the Rev. Raymond M. Gunn of Chester. The candidate was presented by the Rev. William Baker, rector of the parish, who also said the Litany. The Rev. A. E. Selcer, of Pontiac, Ill., was also present and united with other priests in the laying on of hands.

Mr. Lillard is the third priest for this parish to be recently ordained. He has been called to the rectorship of the parish where he has served as deacon, and will continue his work there.

SERVICE INTERRUPTED BY AN EARTHQUAKE

The Rev. J. D. H. Brown was conducting a service in St. Paul's Church, San Jacinto, Cal., at the time of the recent earthquake which did considerable damage to the business section of the town. The service had reached the end of the hymn before the sermon and the preacher in the pulpit had raised his hand for the invocation when the shock came, one following the other in rapid succession and with a violence which seemed to portend the destruction of the church. "With wonderful equanimity and without any demonstration," Dr. Browne states "the congregation rapidly passed into the street, leaving the building after seasts had been upset, the lectern thrown down, the large Altar cross flung to the floor, indeed almost everything movable except the pulpit and organ being displaced. And in the vestry a large and heavily filled wardrobe and other things were piled up on the floor. Fortunately, and wonderful to relate, the church itself in no way suffered from the shocks, and the minister before he left the building was able to put everything back in its place, so that one could not detect the slightest permanent effect of the unusually severe upheaval. The damage was not virtually, but really nil. On the following Sunday the same clergyman held what was in the nature of a thanksgiving service, and preached a sermon appropriate to the occasion."

The Annual Meeting of the G. F. S. A.

The Annual Meeting of The Girls Friendly Society of America, was held in the City of Washington from May 5th to 7th inclusive and opened with a Corporate Communion at St Thomas' Church on Sunday at 8:00 a. m. In the evening the Annual Festival Service was also held at St. Thomas' Church when The Rev. Dr. McClenthen of Mount Calvary, Baltimore, was the preacher.

The following day the annual business meeting was held in the parish hall of the Church of The Epiphany, with Mrs. John C. Boyd, the president of the organization, in the chair. The meeting decided to co-operate with the Fosdick Commission in a number of ways on training camp activities in meeting the problem of providing recreation for the thousands of girls employed by the government in Washington who will be kept in the city during the summer. The reports received showed that substantial gifts had been made by the organization to the Red Cross and other war relief measures, missions and other local phinanthropic agencies. The lodge maintained by the society is now caring for 45 young women in government service while the society also has charge of the popular Sunday afternoon teas held at Fort Myer for the benefit of the enlisted men stationed there.

On Tuesday, May 7th, a mass patriotic meeting was held by the society in the Epiphany Parish Hall. The Rev. Dr. McKim presided and speeches were made by Mrs. Boyd, Col. Aplin, D. S. O. of the British Army, Lieut. Harry Milson of the Canadian Army and Mrs. Marion B. Taylor, presenting various phases of war work. The girls seem full of enthusiasm and ready to do whatever they can for the Friendly and for the many other causes so closely allied with the society, in which we are all interested.

The Senior Club, with Miss B. Taylor, as the Editor, has recently put out the first issue of "Friendly Doings," which contains Diocesan Notes as to the activities of the various branches with something of interest to all. As recorded throughout its columns, every branch is engaged in some work for the Red Cross and other necessities for our men at the front. There are 11 branches at present with over 800 enrolled as members and associates. The Patriotic League has about 400 members and is a real effort on the part of the Girls to "do their bit" to help win the war and the desire that out of all the pain and suffering of men and the self-sacrifice and nobility of women, our country will emerge a finer and greater nation than it could have become, without the time of test.

The girls had a quiet day at S. Andrew's recently with the Rev. Dr. McComb as conductor, who had as his subject, "Prayer." There were about 100 associates and members present throughout the entire day,

AN APPEAL FROM THE PRESIDING BISHOP

The power plant and laundry of St. Mark's Hospital, Salt Lake City, have been entirely destroyed by fire. The sum of $7,000.00—for rebuilding is available from insurance, but $10,000.00 more is urgently needed.

St. Mark's Hospital for forty years has done a blessed work and it is now filled with patients. It was the pioneer hospital of Utah. The Salt Lake people themselves will help to rebuild. And others outside, in the Church at large, will, I hope, also help. I earnestly appeal to all.

Please send gifts to me at St. Louis or to Bishop Touret at Grand Junction, Colorado, or to The Church Mission House, 1281 Fourth Avenue, New York City.

St. Louis, Mo., May 19, 1918.

DANIEL S. TUTTLE,
Presiding Bishop.

ANNIVERSARY OF THE SINKING OF THE LUSITANIA OBSERVED

At the memorial service held on Tuesday afternoon, May 7th, in Trinity Church, New York City, the third anniversary of the sinking of the Lusitania was observed. The Rev. Dr William T. Manning, rector, preached the sermon. Other clergy in attendance were the Rev. Dr. Howard Duffield, the Rev. Dr. Charles R. Canedy, acting chaplain of the Daughters of the Revolution; Bishop Frederick Courtney, chaplain of St. George's Society; C. C. Goodell of the Empire State Society, Sons of the American Revolution, and the Rev. Dr. George F. Douglas, chaplain of the Loyal Legion. The American and British colors in procession were accompanied by American soldiers and sailors and British soldiers. Dr. Manning, in the course of his sermon, reviewed briefly the story of the sinking of the Lusitania, the shooting of Edith Cavell and Captain Fryatt, the dastardly spy system and secret propaganda carried on in all lands by the Prussians, the hideous cruelties practised on prisoners of war, the unspeakable treatment of women and the wholesale enslaving of men, those awful scenes in Belgium, and similar things which have revealed to us the Prussian mind and soul.

"There are people," said Dr. Manning, "who tell us that we must not dwell on the wrongs which Germany has done, we must feel neither hatred against these deeds, nor anger against those who are guilty of them. We are told that we must carry on the war without moral passion, that we must forgive the red handed murderer who is still exulting in his crimes, that we must refrain from any harsh judgment of his crimes because we ourselves also are sinners.

The people who say this will bear watching. If loyal to their country, they are not loyal to justice and righteousness. This teaching has a Christian sound and is accepted as such by the unthinking. In reality this vapid sentimentality and spurious charity is as far off from Christianity as light is from darkness. It is essentially unrighteous and thoroughly immoral. It is a cold pacifism which refuses to see the difference between right and wrong. It is Religious Bolshevism. This teaching holds up before us a God whose character is one of unrighteous tolerance of doing and feeble amiability. The God in whom Christians believe is a God who loves righteousness and hates and punishes sin. God does not forgive the criminal while he continues in his sin and the Bible makes this abundantly plain to us. The teaching tells us to be tolerant of crimes which nothing can ever undo and of men for whom, so long as they remain committed to these crimes, God and the Lord Christ have no tolerance.

The man who does not hate evil is no true lover of the good. "O ye that love the Lord see that ye hate the thing that is evil." This is the message that the Bible gives us and that we need to learn.

We are called now not to tolerance but to stern dealing with undreamed of iniquity. As true Americans, as true men and women and as true Christians, we have no right to be tolerant of the things which Germany has done. We must keep the flame of our moral indignation hot and burning. We owe this to the world, to ourselves and to those who have so deeply suffered for the right. We owe this also to Germany herself. It is the stern condemnation of her acts by the moral judgment of the world, as well as our combined force of arms which will at last bring Germany to realization and repentance."

A Unique Statement

The Rev. J. N. Goodrich, rector of Christ Church, of East Tawas, Mich., announces in a letter that he has come to think very highly of THE WITNESS "as a national and world-wide weekly" and that it is his intention to secure a large list of subscribers in his parish. In mentioning conditions in his work he makes the following unique statement and comment:

"God is wonderfully owning His Word in this Parish. In this brief note the personal pronoun appears often, yet, Jesus is presented to this Church and people. He is pretty nearly having his way, and this is a great advance.

Our Church people generally have been taught—from the pulpit—that we are the especial and precious pet of Jehovah—about the only thing we need to do is to bank on our wonderful respectability. We stand square-toed and both feet resting solid upon our marvelous prestige, very sure that God has great cause to be proud of us as a Church. How could He have gotten along without us? Impossible!

Heaven will be a dismal failure if we are not there to adorn it. Is not this all just so? We are painfully aware of the awful truthfulness of the above. And yet, we never cherished so large a hope. Self-revelation is a great and wholesome thing. O, that we may realize that all of our resources are in Jesus!"

Iowa Parish Prospers ; Materially, Spiritually

St. Paul's Parish, Council Bluffs, Iowa, has made remarkable progress spiritually and financially under the able and earnest leadership of the Rev. Wilford E. Mann, who has been Rector but slightly over a year, succeeding the Rev. A. G. A. Buxton, who had renounced the priesthood and conducted a series of meetings, in which he took occasion to speak disparagingly of his former parishioners, and of the Church in general. It was a delicate and difficult situation in which Mr. Mann found himself upon taking charge of the work, and the loyal support accorded him by the people reflects much credit upon them and their leader. A member of the parish recently offered a gift of $5,000, on condition that an additional sum of $15,000 be raised, which was promptly contributed, and has been used to liquidate a debt of $12,000 of 30 years' standing; $1,000 has been set apart for improvements and repairs, and the remaining $7,000 has been placed in a fund to be used towards the erection of a new parish house. The donor of the $5,000 has since presented the Rector with $2,500 to be used at his own discretion on the rectory and church building.

Mr. Mann expressed a desire to spend a few months in service at the front as a volunteer chaplain, and the vestry very generously granted him six months' leave of absence, in the event that he receives such an appointment, and voted to bear all his traveling and other expenses. There are forty-seven men and three women in the war service on the honor roll of the Parish. The Bishop of the Diocese, the Rt. Rev. Dr. Morrison confirmed a class of twenty-two persons presented to him by Mr. Mann on Sunday, May 25.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Tuesday in Whitsun-Week

THE COLLECT

O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Jesus Christ our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

Three successive times is this Collect printed in our Book of Worship Many, many times should its petition creep to our lips as we go about our business. Each day, when new problems come up, we should pray for "right judgment", which will include a comprehensive outlook on all things that the problems may touch. Each day, when worry creeps over our thought life, we should send out the S. O. S. for that "holy comfort", whose advent spells joy—joy in the Holy Ghost, the Comforter.

"At this time." In our seminaries we are told to teach men that they are living in the dispensation of the Holy Ghost. That is easy to say, hard to understand, still harder to translate into action. How many times do you speak to and with God the Holy Ghost? How sorry are you if you think you have grieved Him? How often do you think of Him and speak of Him as It—an influence rather than a person? "I will send you another Comforter", or Paraclete, or Advocate, said Jesus, and so "at this time" we make a place on our Christian calendar for a celebration of His formal coming, and we try to enthuse as at Christmas or Easter, but except in rare instances our enthusiasm for the coming of the Holy Ghost is not ardent. Churches are not filled, people do not send Holy Ghost greetings to one another as they send Christmas and Easter greetings. How much better off are we than were those Ephesians, who said, "We have not so much as heard whether there be any Holy Ghost"? Perhaps the answer is because we are carnally minded, rather than spiritually minded—which means that we still talk in terms of the outward and visible sign, rather than of the inward and spiritual grace.

"At this time" should mean something more vivid than the description of an era, or the label of an ecclesiastical event. "At this time" should be equivalent to the ever present "now". "Now is the accepted time" to become Holy Ghost Christians! "Now" is the time to be taught of God. "Now" is the time "to bring forth the fruits of the Spirit".

Every Whitsun week should be a great inspirational week in the Church. On her birthday, her children should offer their thanksgivings for her beginning, and should enlist for her propagation. Church extension should not be propaganda so much as a propagation. The gifts made on Whitsunday should be souls and bodies. At every Altar the priest should, with great spiritual joy, present unto the Lord for the service of propagating the Church, the souls and bodies of her sons and daughters, who come as living sacrifices for the extension of the Kingdom in some part of the world away from home.

"At this time" might be a good challenge to those of us whose besetting sin is procrastination. A procrastinator is one who acts on impulse rather than judgment, one whose life is full of useless shadows and regrets, because "at this time" he had fallen into the habit of saying, "It is inconvenient", or "inexpedient", or "not in accordance with", or some other hypnotic phrase or mouth-filling excuse. The history of missions on its sad side is a history of people who, when the prophets urged them to lengthen cords and strengthen stakes, said by word and deed, "Not at this time". Surely these folks did not lay up for themselves a good reward against their day of necessity; and besides that, surely they did contribute to the weakness and inefficiency of their Mother Church in those places where she needed encouragement to grow and expand.

FOR THE EPISTLE

When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts viii:14.

This Scripture is very familiar to those who have prepared others for confirmation, or have pondered its message before their own confirmation. These verses paint for us a picture of the Church in action. The historian mentions confirmation, not to establish that rite as a Bible or Apostolic custom, but to show that the Church was making headway according to the program of extension laid down by the Master, and bringing home the truth that in confirming Samaritans, God is no respecter of persons. Confirmation doubtless is one of those "things pertaining to the Kingdom of God" of which our Saviour spoke in the forty days after Easter. It is a custom which was practiced before a word of the New Testament was written; but the historians' mention of it shows its ancient and honorable and spiritual intent. To cling to the practice of confirmation is to witness to the spiritual side of Church membership. Its purpose is largely illuminative. "The light of Thy Holy Spirit" is a gift whose brilliance and illumination is not a dazzling manifestation, but a gradual shining, the effect of which is life and peace, comfort and joy in living the Christian life. Recall how the Bishop prays that those on whom he lays his hands may daily increase in the Holy Spirit more and more, showing that the gift is not full orbed, but capable of expension and contraction.

The Holy Ghost can be appropriated by human lives. He can be given through human instruments, a truth that those who practice the occult would do well to ponder before they complete their plans to fool the public. The Holy Ghost, the Illuminator, is not the gift or the prized possession of a certain exclusive type of mind or purse or social station in life. Those who wished to call down the fire of God in destruction on the Samaritans, when they walked with Jesus in the flesh, saw the fire of God come down on those same Samaritans when they were themselves filled with the Spirit. Wonderful lesson is this, that there are differences of administration, but the same Spirit.

Notice, not for purposes of controversy, but as an historical tribute to the directive power of the whole Episcopate, that St. Peter did not **send,** but **was sent** along with St. John to bestow that which they themselves also had received. Notice, too, that when we send the Church to work out the mission of the Master, there should we send the Bishop to lay on hands and confirm that work with signs following. There must we send the priest to baptize and the deacon to serve spiritual tables. It is cruel injustice to send the Church inadequately officered into places which are expected to benefit by her coming. Apostles are not supposed to stay in their Jerusalems all the time. Jerusalem is a center of life and inspiration only as long as men come up to tell their stories to the apostles and the apostles immediately follow up the word which they hear. Jerusalem in the Mother Church, but her breasts will wither and dry up unless she is continually gathering under her protection those inside and outside lambs and sheep that her chief pastors were told to tend and feed.

If you are praying that your spiritual Jerusalem shall have peace, pray that she finds plenty of places to send her apostles, otherwise her peace will be the peace of death. She will have a name that she liveth, but the facts will show that she is dead. And the reason will be that there is no Spirit left in her. In other words, if you pray God to bless your national, diocesan, parochial boundaries, and show no spirit of adventure, no desire to enlarge, raise up no one to has many members like you, she is in the second place, if the Church preach at home or abroad, you are not really praying in the first place, and nothing more or less than a bog, or a valley of dry bones, for whom there is no hope until the Spirit of the Lord shall come and breathe again upon these bones.

THE GOSPEL

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth out his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. —St. John x:1.

"Feed my sheep"; "feed my lambs", were two commands given to one of the apostolic band. As a result, the sheepfold came into being. The shepherd of the sheep, and the thief and robber, must have looked about the same to the outsider. But the sheep and lambs would know the difference. How? By the spirit as well as the manner in which they were approached. The language and the clothing of a good shepherd can be imitated, but not his spirit, and it is the spirit which profiteth both the sheepfold and the sheep.

What is the atmosphere of your sheepfold? What is the sign over the door of your sheepfold? What is the atmosphere within? Of what spirit are the sheep and lambs therein? Good questions these for Bishops and Standing Committees, rectors and vestries, organists and guilds. Is it the spirit of the more abundant life? And is the sign of that life an enlarged girth of body and purse, or a lengthening line of eager yet calm life-giving people, following their leaders out of the door into the highways and byways of the world and coming home with others, not of this fold, in their train?

One of the great problems of the Church today is that of properly folding the Master's sheep. To every fold there must be the same door. There is only one door to a sheepfold. That is why there can be only one universal Church. If any one enters the universal Church by Jesus Christ he shall be saved. But Christ is far above all heavens. That is the reason for Whitsunday. When Christ ascended, the Holy Spirit came down out of the invisible and took of the things of Christ and showed them unto men. He came to possess the sheepfold. His house on earth is the Church. He is the one who gives men the Spirit of the Good Shepherd. He makes the waters of baptism life-giving waters. He sets the Lord's table, and feeds the flock with that life-giving food which makes for more life. He takes the lambs into His bosom, and gently leads those that are with young. He makes a sheepfold into a household. He is the Voice of gentle stillness. He is the Spirit that makes men to be of one mind in an house; and that mind is the mind of Christ Jesus, and that house is the house of God. He is God. They that worship Him must worship Him in spirit and in truth. Do not let us forget the truth part of that worship. When men begin to worship God in truth, their spiritual lives come to the surface. **Things** will become subordinate to **God.** Materialistic philosophy will take its proper place, and the spirit of a man will rule his flesh.

If we do not yet understand the things Jesus speaks to us, is it not more than likely that on the throne of our hearts there sits a dominating figure or ideal, on which we have not permitted the light of the Holy Spirit to shine? And if a parish does not yet hear the voice of one crying in the wilderness, does not yet hear the man across the seas saying, "Come over and help us", does not see the woman from its own coasts kneeling and saying, "Lord, help me", is it not more than likely that that parish has been worshiping something which is not spiritual? And if from no parish, from Whitsunday to Whitsunday, there comes up to the Lord the cry of "Lord, here am I, send me", is it not likely that the leader of those sheep has been listening to some other voice than the voice of the Eternal Spirit calling for laborers in the harvest fields of the world?

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
Trinity Sunday	Nehemiah 9 Ezekiel 1	Acts 2:29-end	Gen. 1:1; 2:3	Matthhew 3
M.	Ex. 25:1-22	3:1; 4:4	Jer. 10:1-16	4:1-11
Tu	25:23-end	4:5-31	Isa. 44:6-23	4:12-end
W	26:1-14	4:32;5:16	Job 38:1-36	5:1-20
Th	26:15-end	5:17-end	Prov. 1:1-19	5:21-end
F	27	6	1:20-end	6:1-18
S	28	7	2	6:19-end
1 S. aft. Trinity	Neh. 10:28; 11:2 Ezek. 16:44-end	Rom. 12	3:1-26	Luke 18:9-34

In the construction of lessons for Trinity Sunday, or in the criticism of lessons proposed, it is necessary to bear two things in mind. One is that the doctrine of the Trinity may be regarded from two distinct though related points of view. In technical theological language, they are, respectively, the ontological and the economic Trinity. In other words, the one point of view is that of inherent and eternal distinctions within the Deity, while the other point of view is the Trinity of Divine manifestations, or God as Creator, Redeemer and Sanctifier. It is the former that is jealously guarded by theologians; it is the latter that is of interest to "the man in the street". Both are presented in the "Proper Prefaces" of the Communion Office. Moreover, when we are dealing with the three-fold manifestations of Deity, as Father, Son and Holy Spirit, or Creator, Redeemer and Sanctifier, those manifestations may be simultaneous, as in the story of creation or of the baptism of our Lord; or they may be successive, as in history through which God reveals Himself.

But Trinity has another aspect, which must not be ignored, and which indeed is the practical or pragmatic side of the Trinity of manifestation, and that is human regeneration. (See Gospel for Trinity Sunday.) From this point of view, Trinity Sunday is the Octave, and this is true both logically and historically; that is, in the actual development of the Church year of Whitsunday. Nor must it be forgotten, though it too often is, that the Trinity season is the outcome of Whitsunday, being the application of the fruits of redemption through the Holy Spirit, and (in the opinion of the present writer) ought to be named Sundays "after Whitsunday", instead of "after Trinity".

Now for the lessons: The "acid test" of the Old Testament historical course may be said to come on Trinity Sunday. On that Sunday of the first year we had Joshua viii:30 to end—building (in the Promised Land) of an Altar for the worship of the true God, and the reading of the covenant law that bound the people to their God. Worship belongs to the ontological Trinity (cf. Epistle for Trinity Sunday), adoration of God as He is in Himself, while the law is an appropriate reading for this Sunday, viewed as Octave of Whitsunday, and stands for the idea of the obedience due from the redeemed—fidelity to the law, which our Lord came not to destroy, but to fulfill.

This second year brings us around (in the Old Testament historical course) to a corresponding situation—a renewal of the covenant of the law, but including a summary of history, as the Trinity is a summary of doctrine, history, moreover, which exhibits the God of Creation, Redemption and Sanctification in action (vs. 6, 9 and 20). More than this, in addition to the law, it expounds the idea of obedience in the Spirit, which follows upon, or is designed to follow upon, Redemption, an idea which underlies the true but most inadequate statement that "doctrine occupies the first and duty the second half of the Church year".

Other aspects of Trinity Sunday are provided for in the lessons, which have not been referred to.

The lessons for next Sunday are keyed to the thought of the Collect, viz: Evangelical obedience, a continuation of the line of thought already given us for Whitsunday and after.

THE SANCTUARY OF PRAYER

A PRAYER

For our absent friends and loved ones, who at duty's call are serving our nation and upholding the honor of our flag.

Almighty God, most loving and merciful, to Whom alone we may go with the desires and the petitions of our hearts: Hear our prayer which we offer unto Thee in behalf of those who have been called to defend the honour of our nation and to maintain our cause. Let Thy watchful providence guard them in the hour of danger, sustain them in the day of battle and strengthen them in all adversities. Spread over them the covering of Thy protection by day and by night. In the perils of sickness be their support and their stay. If it be Thy will that they must pass through the valley of the shadow of death let Thy rod and Thy staff comfort them that they may open their eyes in the rest and peace of Thy Presence. (Bless with Thy special blessing Thy servant. . . . . Be unto him a strong tower, a refuge and a defense. And in Thy mercy bring him home again in safety and in strength, in happiness and in health.) Comfort with Thy Holy Spirit those whose hearts have been filled with sorrow at the loss of loved ones, and give them grace to bear their burdens with full faith in Thy salvation. Strengthen the arm of our nation that we may vanquish and overcome all our enemies. Grant that a holy and righteous peace may be established in the world; so that Thy way may be known upon all the earth, Thy saving health among nations. These mercies and blessings we ask of Thee in the name of Thy dear Son, Jesus Christ our Lord. Amen.

"The uniform absence of joy in prayer is one of the threatening signs in respect of our religious state. . .

"It does not require what the world pronounces a great sin, to break up the serenity of the soul in its devotional hours.

. . . Even a doubtful principle of life, harbored in the heart, is perilous.

. . . May not many of us find the cause of our joylessness in prayer, in the fact that we are living upon some unsettled principles of conduct? . . I apprehend that there is very much of suspense of conscience among Christians upon subjects of practical life, on which there is no suspense of action. . . .

"We offer many prayers through mental indolence. . . . Prayer can have no intelligent fervor unless the objects of our faith are represented with some degree of vividness in our conceptions of them. As we must have clear thoughts before we can have intelligent feeling, so must we have vivid thought before we can have profound feeling. But this is a process of intellect.

"Yet do we not often come to the hour and place of prayer, burdened by an exhausted body; with intellect stupefied by the absorption of its forces in the plans, the toils, the perplexities, the disappointments, the irritations of the day? . . . But in such a state of body and of mind, to acquire impressive conceptions of God and of eternity, is an intellectual change. I do not affirm that a state of intellect is all that is involved here; but intellectual change is indispensible; and it requires exertion."—Austin Phelps, "The Still Hour."

"I will pray with the spirit and I will pray with the understanding also."—I Cor. 14:15.

Out There

Out there, the flame-swept trenches;
Back here, the smiling field.
Out there, the battle harvest;
Back here, the fruitful yield.
O you, who dwell securely,
With all that life can give,
Remember those forever
Who died that you might live.

Out there, crowded moment;
Back here, the tears and fears;
Out there, the great adventure;
Back here, the empty years.
Oh, you who are immortal,
Remember from on high
The weary ones remaining,
Who lived that you might die.

—McLandburg Wilson.

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EDITOR'S QUESTION BOX

(Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colo.)

Q. WHY DONT MEN GO TO CHURCH?

There are three powerful reasons that we have discovered for men's absence from Church.

1. The Moral Reason

The statistics from the cantonments show that a very large proportion of young men in our towns and villages lead immoral lives. One scarcely dares to guess at the percentage. Christ appeals to the pure in heart, or to those who repent them of their sins.

Those who are the victims of lust, or greed, or hate, turn from God, as the criminal avoids the just judge. They want no judgment day.

2. The Intellectual Reason

Many men of excellent morals try to submit God to a laboratory process, as though religion were a philosophy. Religion is an intention first, a matter of definition, second.

"Like as the hart desireth the water brocks, so longeth my soul to Thee, O God!" If music were to depend upon logic for its origin, there would be no harmony. The ballad comes before the anthem, as faith comes before theology.

3. The Motive Reason

Religious duties require an effort. Just as scholars would cut school, and soldiers drill, and workingmen would loaf on the job, if there was not a compelling motive, so man cuts Church because no one forces him to do his duty. There is no compulsion in worshiping God other than the compelling force of one's own conscience. There is no superintendent to enforce attendance, no examinations to compel work, no commander to punish slacking.

Men who believe in God do not go to Church because they are lazy. In their excuses, they claim to be too busy, too tired, too interested in something else. These are the same reasons why lazy men do not work.

The motive of conscience has been so weakened by self-indulgence that it deceives itself. The fact that one has promised to be a faithful soldier of Jesus Christ unto his life's end is outweighed by other motives. Any motive that is stronger than one's plighted word is a poor excuse.

The Church has to do without those who delight in sin, those who substitute speculation for action, those who are self-indulgent.

Necessarily the number of names, out of the thousands who heard and profited, is one hundred and twenty. It is the old question, "Were there not ten cleansed? Where are the nine?" They are forgetting their duty because they are thinking of themselves. Only about five per cent of men succeed in any profession or business. The Church finds the same law of average.

Q. IS GOD A PERSON?

In answering this question, one must realize that words have limitations. The word "person" is associated in our mind with finite beings. A word cannot describe adequately that which transcends human experience, for that is something which passes man's understanding and, therefore, is beyond the power of man's words to describe.

By the word "person" (in reference to God) we mean:

(1) One who is conscious of his own being.

(2) One who thinks, wills, loves, acts freely.

(3) One who is morally responsible.

In this sense, God must be a person, for otherwise one who thinks, loves, acts freely, is morally responsible, would be greater than his Creator, would have developed powers that his God did not possess, and therefore could not bestow. But the Christian answer to this question is found in the words of Christ: "He that hath seen Me hath seen the Father."

Christ is God, taking our flesh and dwelling among us, that He may be intelligible to us. One is sometimes led astray by the theological phraseology of the Nicene Council, valuable as it is for theological purposes, and is apt to forget that God revealed Himself in Christ as a person who possessed all the attributes that make our loved ones dear to us. We cannot substitute the Trinity, nor the Virgin Mary, nor the Jehovah of the Old Testament, nor the passionless God of the scholars, for the sympathetic, suffering Saviour, "who was tempted in all points like as we are, and yet without sin".

He is the God of little children, for they can love Him, and if we are to be as little children, He is our God, too, so far as we are capable of touching God. It is He who was from the beginning, whom men have heard and seen and touched; it is He who is God manifested to us.

We worship the Trinity because He proclaimed the Trinity to us, but we worship Him because He is God made manifest.

The doctrine of the Trinity is necessary to satisfy our intellectual demands, but to most men it is an abstraction; it is through Jesus that we are to learn who God really is, and what He is, and so we come to God only through the contemplation, adoration and incarnation within us of Jesus Christ.

Human beings can have no adequate idea of God, no working human, sympathetic conception of God, except they get it through Jesus Christ. He is our one interpreter of God's being and nature.

Q. WHY DO WE NOT EXCHANGE PULPITS WITH OTHER MINISTERS?

For a very obvious reason. Why, if some one has intrusted you with a home for the season, do you not exchange it with other men? Or why, if some one has left you a sum of money in trust do you not speculate with it, instead of putting it in the bank? Or why, if you are a householder, do you not invite the general public in to dinner?

What is the Church, and what is the ministry? The Church is the Lord's household, containing the Lord's treasure; having the Lord's table, ministered by the Lord's servants. As servants, our first responsibility is to take care of that entrusted to our care. It is not ours to bestow. Our idea of the ministry is that of men chosen to hold fast that which is entrusted to their care. It is no reflection upon other men that we cannot and do not exchange with them that trust. They may be better men than we are, more faithful servants, but it is not a question of their honesty; that is a question we have no way of determining. It is rather a question of our trust, which we cannot turn over to one who has not been designated to assume the responsibility. It is on the same principle that the Master of a Masonic Lodge will not turn over his responsibility to the Master of some other fraternity. It is not a question of worthiness; it is rather a question of the limitations pertaining to his office. It is not a question of his willingness; it is rather a question of his right to do that thing, and if he did do that thing, if he did invite some one without the lodge to perform that function, it would still be a question of his moral right to do that thing.

The Church instructs, examines, ordains certain men to do certain things, and it has the right to say that only such men shall do these things. The clergyman of the Church has a moral obligation to respect that with which he has been entrusted, and he has no moral right to delegate it to another. Of course, this does not refer to special occasions, but to the regular ministrations of a priest or prophet. Of course, as one minister of this Church is reported to have said, "I would just as soon be a Methodist minister as a priest of the Church." All right! But as a priest of this Church you have no moral right to be a Methodist minister, nor to act as though you were one. It isn't a question of theory; it as a priest of this Church you have tion vow.

Perhaps you would rather be the husband of some other wife, the father of some other family, the sheriff of some other county, the master of some other lodge. The question is still, what is required of you in the station where you are. Surely it is to be loyal to the principles of the institution to which you belong. And if that institution has decreed that ordained ministers shall preach the gospel and administer the sacraments, then you are a law breaker and not faithful to your vows if you set aside the law and assert your own private preference.

Christianity has an uplifting and carrying power to aid suffering humanity. Compare the wailing words heroic tones of a worn, weary and of Ovid in his Tristia, or Cicero's lamentations during his exile, with the jailed Jew, feeble in frame, fame and friends, and a victim of perjury, who made no wail or lamentation, but sings, "Rejoice, and again I say rejoice!"—Rev. Harold Huntington, in Cui Bono.

Babies of the Church in North Carolina Make Fine Showing

The twenty-first anniversary of the Babies' Branch of the Woman's Auxiliary in the Diocese of North Carolina, was celebrated at the Convocation of Raleigh recently. There are now 339 baby helpers in the several Diocesan branches, who contributed for various objects the past year, 21,672 pennies. In a message to the mothers, Alice Winston Spruill, President, said:

"More than a third of a century ago a few consecrated women organized in this Diocese that branch of the Mission work of the Church known as the Woman's Auxiliary.

Later, to meet a recognized need, the Junior Branch was organized for the younger women of the Church. Thus were launched two great missionary forces—active, energetic, and devoted, and yet the hunger of the mother heart of the Church was not appeased.

To complete the trinity of co-operative energies, it was soon ascertained that in the life and work of the Church there was a large space to be filled by the babies. Thus it came about that the Little Helpers' Branch of the Woman's Auxiliary was organized.

Today we are celebrating the twenty-first birthday of the Babies' Branch in North Carolina.

The babies, who, at the genesis of this movement, stared with wide-eyed wonder at the little red mite boxes, are now men and women. The infant of that time is the adult soldier in the church militant today.

It seems meet and fitting, therefore, that, upon this the day when the babies have attained their majority, we should offer congratulations and felicitations. There is much for which we should be thankful in this record of twenty-one years. During this period there have been given by the babies of this Convocation a grand aggregate of three hundred thousand pennies. These have been disbursed in missions around the whole great earth. China, Japan, Alaska, the isles of the sea have received these blessed messengers of baby love and baby faith.

The theory and teaching of the Little Helpers is that every penny is sent upon its mission winged with a prayer. During these twenty-one years, have three hundred thousand prayers girdled the earth from the babies of North Carolina?

It gives me real pleasure on this birthday occasion to thank the faithful loyal women who have worked with me so untiringly.

In seven parishes the directors remain unchanged for twenty-one years. Battleboro, Middleburg, Pittsboro, Ridgeway, Rocky Mount, Scotland Neck, Stovall form a galaxy of bright particular stars, Loyal, earnest, devoted these directors have been since this organization was first formed.

The Memorial Circle of the Little Helpers especially appeals to many a sorrowing heart. Though God has called your baby to Him, the baby's pennies are working and doing good on earth, as the baby in Heaven is working and singing in the presence of God.

Now insignificant seems the penny that is dropped in the little mite box each Sunday morning, and yet, accompanied by the prayer, how great!

'All service ranks the same with God, whose children, best and worse, are we. There is no last nor first.'"

General Rhodes, a Churchman Urges Soldiers to Lead Clean Lives

Brigadier General Charles Dudley Rhodes, Commander of the 157th Field Artillery Brigade at Camp Gordon, Georgia, is a devoted member of the Church and counts among his many friends, Generals Pershing, Bell, and Leonard Wood. He is a graduate of West Point, saw service in the Pine Ridge Campaign in 1891, the Rustler war in Wyoming, Spanish war, China Relief Expedition or Boxer rebellion, the Philippine insurrection and Moro rebellion. He guarded the Mexican border, was head of the mounted service school at Ft. Riley, Kansas, and is said to be one of the most loved officers in the army, a friend in the very best sense of the rank and file, and the youngest general in the service. He has his brigade ready for oversees service. He shows a constant interest in the moral and spiritual, as well as the physical welfare of the men under him. Unusually unaffected and sincere, he has been noted for his fearless advocacy of the highest ideals. On a recent Sunday evening he was the speaker at a big gospel meeting held at the Y. M. C. A. Camp hut, No. 156, and made a splendid appeal to the manhood of soldiers to withstand temptations. After heartily endorsing the work of the Y. M. C. A., he said, in part:

"For over thirty years I have been in the army, and out of my experience I want to speak to you tonight. We want to be good soldiers for the nation's sake, and we want to be good, clean men, for the sake of the folks back home.

Only Two Roads

"Leave booze alone entirely for the moderate drinker has to do one of two things—either quit entirely or become a drunkard, and no sensible man wants to become that. I thank God that I chose to leave drink alone, and I want to tell you men that it's not only the better choice, but the easier one in the long run.

"Then if you want to be a good soldier cut out gambling. It causes more trouble in the army than most anything else. No real man wants to win money from his friends, and of course no man wants to gamble with those who are not his friends. Better cut it out if you want to be the best kind of a soldier.

"The other danger soldier boys have to meet is the lewd woman. The best influence for any man is a good woman, and in this war good women are helping wonderfully.

"I trust you men will keep yourselves so clean that when you go back home you will not be ashamed to meet your loved ones. We must win this war, and we will win this war, but we want to come home without stain to our character."

A little boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said: "Well, I'll tell you; you see, we live on the fourth floor of this tenement and there is no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong, so I see that the coal hod is never empty. I lug the coal up four flights of stairs all by myself; and it is a pretty big hod. It takes all my strength to get it up there. Now, isn't that loving my mother with all my strength?"—Sunday School Times.

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

THE SERVICE OF CHRIST

"The direct pathway into fellowship with God is in service. Not in misty contemplation or striving after spiritual ecstacies, but in the direct consecration of one's best powers to the meeting of human need, do we come to know the presence and help of God. * * * When a man goes into the thick of the fight and invests his life in heroic service to the point where he loses sight of his own immediate personal interests, he finds his life and keeps it unto life eternal."

FOR THEIR SAKES I SANCTIFY MYSELF

O Christ, Thou Son of God, may the spirit which bore Thee to the cross abide in me. Touch me with the glory of Thy Sonship and with the power of Thy surrendered life. Lift up my soul into fellowship with Thee, that I may go forth dedicated to Thy service, consecrated to the doing Thy will, Thy instrument in bringing Thy light, strength and joy to those about me. Make me, ere I die, a blessing to my generation. Vouchsafe to me a share in the advancement of Thy kingdom here on earth, and to Thee be ascribed the power and the glory forever and ever. Amen.

Lord, take my lips and speak through them, take my mind and think through it, take my heart and set it on fire. Amen.

Daily Bible Readings

A. M.	P. M.
St. Luke 9:57-end.	St. John 12:23-27.
St. Luke 10:25-38.	St. John 15:12-18.
St. Luke 4:16-22.	St. John 17:15-24.
St. Mark 8:34-end.	Romans 12.
St. Matthew 25:31-end.	Galatians 6:1-11.
St. Matthew 20:20-30.	I Corinthians 13.
St. Matthew 10:16-25.	Philemon 2:5-12.

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tion and reunion. The Rev. W. D. Johnson was toastmaster at a supper following the play, at which the speakers were the Rev. Fred B. Bartlett, a former Vicar, and now Rector of St. John's, Hoboken, and James Mancor, president of the Chapel Committee. Letters were read from two former vicars, the Rev. James B. Nies and Chaplain Horace R. Fell of the 102nd Engineers.

A series of Sunday afternoon patriotic services are being held at St. Luke's Church, Evanston, Ill., the Rev. Dr. George Atwater of Akron, Ohio, The Very Rev. Bernard R. Bell, St. Luke's chaplain at the Great Lakes Naval Training Station, gave the first address on May 12. The Rev. Dr. Freeman of St. Mark's Church, Minneapolis, Minn., spoke on the 19th inst, and will be followed by the Rev. Paul Micou of New York, the Rev. Dr. George Attsater of Akron, Ohio, the Rt. Rev. Dr. Weller, Bishop of Fond du Lac, and the Rev. Dr. Z. T. Phillips of St. Louis.

A most enthusiastic parish meeting was held in Trinity Church, Jacksonville, Ill., on May 6th, and it was unanimously voted to accept plans drawn for a new church by Architect Pridmore of Chicago, to cost $40,000, and to begin work of construction as soon as the money can be raised. Pledges were made at the meeting amounting to a little over $15,000, and there was $9,000 insurance on the building that was burned. The John Bellatti family pledged $3,900; Mr. and Mrs. Andrew Russell, $2,500; the Lloyd Brown family, $1,600; Prof. Ames, $1,200; H. M. Audre, $1,100. An energetic canvass to raise the balance has begun. The plans call for a building of early Victorian Gothic architecture.

There are thirteen resident students at the Western Theological Seminary, Chicago, and eighteen students in the graduate school. It is expected that the Western Seminary will have, the coming year, in proportion to other seminaries, more than its accustomed quota, when Dean De Witt has sent a letter to each of the chaplains in the cantonments throughout the United States, requesting the names and addresses of young men in the service who appear to be fit material for the ministry. He has received a large number of replies, and has issued some 1,500 circulars and letters to men whose addresses he has suggesting that after the war the

Charles Herbert ... Miss Alice Goldthwaite; Christian Year, the Rev. John F. Plummer; Gospels and the Life of Christ, the Rev. Edward Averill; Bible Study, the Christian Nurture Series, the Rev. Dr. Young. The school is intended for clergymen, Church school teachers, members of organizations for men, women or young people, leaders in the Woman's Auxiliary, and all those who are interested in Church work of any kind. Careful consideration will be given to physical and recreative features.

A cable received at the Church Missions House on May 16 announces the death in Shanghai on Saturday, May 11, of Mrs. F. L. Hawks Potts, wife of the president of St. John's University, Shanghai. Mrs. Pott was the daughter of the first clergyman of the American Church Mission in China. For many years she has been a leader in the Church's work on behalf of the women of her native land. On her occasional visits to this country, Mrs. Pott was always a welcome guest at meetings of the Woman's Auxiliary and similar gatherings. Her fine enthusiasm and her abundant hope for the Chinese people have inspired thousands of women in this country to earnest service for the women of the Orient. Miss Olive Pott is with her father in Shanghai. Three sons are at present in the military service of the United States. William Sumner Pott is a lieutenant of infantry, James H. Pott is in the Aviation Corps, and Walter Pott is in the Medical Reserve.

The semi-annual meeting of the Clergymen's Retiring Fund Society was held May 10 in the Church Missions House, New York. The treasurer's report showed receipts amounting to $29,897.29 for the last six months, and a balance on hand of $13,899.43. Annuities paid last November amounted to $24,262.40. Measures were taken looking toward establishing as the uniform rate of percentage of annuity, on whatever amount each annuitant has contributed to the treasury, not less than the 25 per cent which has been regularly paid during the last 14 years. It was also determined to amend the fundamental laws by striking out the provisions for antedating and taking multiples of one's original payment. The continuous usefulness of the society will be chiefly to those of the society who are over 68 years of age, and already on the annuitant list, and to those who recognize the value of a life annuity at 60, notwithstanding that in addition a pension may be waiting them at 68.

A meeting of the Archdeaconry of the Diocese of Washington was held Friday, May 10, in the parish hall of St. Paul's Church, the Rev. Robert Talbot, D. D., Rector, Washington, D. C. Archdeacon Richard P. Williams presided in the absence of the Bishop, who was in New York. The proceedings opened with devotions by the chairman. The roll call of the clergy was followed by the reading and approval of the minutes of the last meeting. At the request of the chairman, the Rev. C. S. Abbott of the Church of the Good Shepherd addressed the Archdeaconry upon the activities undertaken by his parish for the welfare of men in the service, and how much the interest in them was appreciated by the men. Canon De Vries and others cited two or three concrete cases where this interest has resulted in the bringing of men into the Church and to confirmation. The election of officers for the ensuing year resulted as follows: The Rev. D. Wellington Curran, president; the Rev. E. S. Dunlap, secretary; Mr. C. J. Hedrick, treasurer. Reports on Missions, Social Service, Colored work in the diocese, and statistics, were submitted. The treasurer also presented his report.

Personal Mention

The Rev. Leonard W. S. Stryker was installed as Rector of St. John's Church, Youngstown, Ohio, on Sunday, May 5, by Bishop DuMoulin.

The thirty-fifth anniversary of the ordination to the priesthood of the Rev. Byron Holly, Biloxi, Miss., was celebrated in the Church of the Redeemer, that city, on Sunday, May 5.

Mr. Edmund S. Ender, organist and choirmaster at Gethsemane Church, Minneapolis, Minn., has resigned, to accept a position on the faculty of Carleton College, Northfield, Minn.

The Rev. Richard W. Baxter of Grace Church and the Rev. John E. Gerstenberg, Vicar of Christ Chapel, Brooklyn, N. Y., are the latest Long Island clergymen to go to the front in war service.

The Rev. Robert B. W. Hutt of St. Mark's Church, Caspar, Wyoming, has enlisted as a private soldier in the army, and is now in training at the Presidio, San Francisco, Cal.

The Rev. Harry S. Ruth, Rector of St. Andrew's Parish, Ashland, Wis., officiated and blessed the stone at the laying of the corner stone for the new Ashland General Hospital on Sunday afternoon, May 12.

Rev. W. K. Boyle, Indian priest at Oniginn, Diocese of Duluth, has been drafted, waived exemption, and is now in training in South Carolina. Mr. Boyle is a graduate of Bishop Seabury Divinity School, Faribault, and was born in Canada.

The Very Rev. William MacCormack of Los Angeles, Cal., was entertained by the Men's Club of St. Paul's Pro-Cathedral on May 6, in honor of his tenth anniversary as Rector of St. Paul's.

The Rev. M. J. Brown, Rector of St. Peter's Church, Neligh, N. B., will spend his vacation in Massachusetts. During the month of June he will have charge of the services at St. Matthew's Church, Worcester, in the absence of the Rector, the Rev. Geo. S. Southworth.

The service of institution of the Rev. Walden Myer, M. A., and the Rev. J. Townsend Russell, M. A., as Canons of the Cathedral of SS. Peter and Paul, Washington, D. C., took place in the Bethlehem chapel on Rogation Tuesday, May 7, at 11 a. m.

The Rev. J. J. Crawford, Priest-in-Charge of Shell Lake and Spooner, in the Diocese of Milwaukee, has successfully organized a field artillery company among the High School pupils in Shell Lake. He is also acting as physical director for the High School.

Announcement is made that the Rt. Rev. Dr. B. D. Tucker, who became the Bishop of Southern Virginia at the death of Bishop Randolph, will probably change his official residence from Lynchburg to Norfolk, the see city of the late Bishop, in the near future. An effort will be made to induce the Rt. Rev. Dr. Thompson, Suffragan Bishop, to change his place of residence from Portsmouth to Lynchburg.

The Rev. Harry S. Ruth, Rector of St. Andrew's Parish, Ashland, Wis., has drilled many of the drafted men in Ashland during the last eight months. Drills are conducted in the guild hall three nights a week, and are open to all men interested in preparing themselves for camp. He is also a member of the local medical examining board, and has rendered much time and service in connection with the examination of drafted men.

Bishop Sherwood of the Diocese of Springfield has received notice from the president of his alma mater, Trinity College, that the trustees have voted him the degree of Doctor of Divinity, to be conferred on him at commencement, in June. The Bishop leaves soon for the East, where, on May 30, Memorial Day, he will preach the baccalaureate sermon before the graduating class of St. Paul's School, of which he is also a graduate.

The Rev. Chester Coal Hill, who has succeeded the Rev. E. S. White as Priest-in-Charge of St. Lawrence's, was received from the Methodist ministry in 1911 by Bishop McCormick of the Diocese of Western Michigan. He was made deacon on December 22, 1913, and ordained to the priesthood on St. Peter's Day, June 29, 1913. Mr. Hill began his ministry at St. Andrew's, Big Rapids, Michigan, and served there for four years and ten months.

The late Mrs. Potter Palmer, whose burial took place from the family residence in Chicago on May 11, was a communicant of St. James' Church, that city, and well known throughout the world as a leader of society and in civic and charitable affairs, and highly esteemed for her charming personality. The Rev. Dr. James S. Stone, Rector of St. James' Church, officiated at the funeral, and in the course of the prayers referred as follows to Mrs. Palmer: "For the many mercies vouchsafed for the happiness she imparted to her family and to her friends, for the part she so helpfully took in the affairs of the common life—for all these, O God, may Thy infinite blessings rest upon her."

Prof. Horace R. Chase, in charge of Spanish at Gordon Institute, Barnesville, Ga., has accepted an appointment as camp secretary, Department of Army and Navy Work. His particular duties will be with the soldiers, under the auspices of the Brotherhood of St. Andrew. He has been assigned to Camp Wheeler. Prof. Chase has had considerable experience in these lines, having been connected with the Y. M. C. A. in Mexico. It is understood he will leave for his new post within a few days. Prof. Chase formerly lived in Macon, Ga., and was for a number of years the chaplain of St. Andrew's Christ Church. During the past two years he has been lay reading at All Saints', Barnesville. The Church services have been splendidly attended, and never a Sunday but the attendance from Gordon Institute has been largely in evidence.

Send Reading Matter to the Soldier Boys

The following quotations are from mail received at the office of the Church Periodical Club, New York City, during the past week:

"I hope that you will be able to render me much-needed aid in the way of reading matter. The men, especially those in the hospital, are starved for reading matter."

"There is so much to be done, and very little to do with here, that at times one becomes dircouraged."

"The soldiers in the hospitals are almost entirely without reading matter, and will be exceedingly grateful for any magazines of interest to them."

"The magazines are appreciated and enjoyed. They have done full service in the wards. The eternal cry is, 'Have you any magazines?'"

"We always need and appreciate any literature we can get. That is one thing which we have not very much of."

"A spare copy of Judge or Life would prepare the way for a little comedy on these rainy days, and would surely be acceptable."

"Any good literature that you may send us will be eagerly sought for by the fellows."

These words are a definite challenge to every man and woman in the Church, and there is exactly one way in which they can meet it—the way of personal service. **Do not** give your magazines to any general agency. **Do not** send them unaddressed with a one cent stamp. These methods may serve for those who have no other, but they are not good enough for you, who have an organization that can put you in direct touch with the definite needs of your fellow Churchmen, who are serving their country. Do not hoard your magazines until they are a year or even three months old. Transportation is slow, and they will be none too fresh at best when they reach their destination. Ask your C. P. C. officer, or, failing her, the Church Periodical Club, 2 West 47th Street, New York City, for an address, telling what periodicals you will forward, and remember that our men in camp and at the front have as wide a range of intellectual interests as those at home. They will care for any magazine that you will care for.

Forward magazines as soon as read, wrapped, addressed and with full postage, the same at the front as in this country—four ounces for a cent. Write a friendly note to the one to whom you are sending. You may receive an acknowledgment and you may not. This is unimportant, compared with the fact that as the mails come in the man to whom you are sending has tangible proof that the Church at home is taking thought for him and backing his work.

If your magazines are already going to relatives or friends, or if they are pledged to the regular C. P. C. recipients—and we do not want those given up—try to afford one more subscription. We cannot all enlist for direct service, but every one of us can send a magazine.

Bethlehem Notes

The Schuylkill County Clericus met at Calvary Rectory, Tamaqua, on Monday, May 6. All the clergy of the Church in Schuylkill County were present, together with the Rev. Warren Randolph Yeakel of Mount Carmel and the Rev James B. May of Lansford. The Rev. Guy H. Madara of St. Clair, formerly a missionary in Alaska, gave a detailed description of the work among the Alaskan Indians. The clergy were the guests of the Rev. Wallace Martin at dinner after the meeting.

Both parishes in the see city of Bethlehem will soon be filled, if the Rev. J. Arthur Glasier, Rector of Trinity Church, West Pittston, accepts the call just extended to him by Trinity Church, Bethlehem. As noted recently, the Pro-Cathedral has called the Rev. J. I. B. Larned of Kingston, N. Y.

The spring meeting of the Archdeaconry of Scranton was held at St. Peter's Church, Tunkhannock, the Rev. William L. Witmer, Rector, on Monday and Tuesday, May 6 and 7. At the opening service on Monday evening there were addresses by the Ven. D. Webster Coxe, Archdeacon of Scranton, the Rev. Amos Goddard of Nanchang, China, and the Rev. Frank W. Sterrett of Wilkes-Barre, the last named speaking on "The War and Christian Unity".

The Holy Communion was celebrated on Tuesday, at 8 a. m. At the business session, at 9:30 a. m., the Rev. S. Ezra Neikirk of Pittston presented an exegesis, the Rev. W. B. Beach of Scranton reviewed the book, "A French Soldier to His Mother", and the Rev. E. G. N. Holmes of Montrose discussed "The Problem of the Rural Church". Luncheon was served at the rectory.

The annual reunion of the Alumni of the General Theological Seminary in the Diocese of Bethlehem will be held at 4 p. m. on Monday, May 27, at Pottsville, when the clergy will be the guests of the Rev. Howard W. Diller.

WOMAN'S AUXILIARY MEETS

The annual meeting of the Woman's Auxiliary, Bethlehem branch, occurred in St. Stephen's Church, Wilkes-Barre, Pa., Tuesday and Wednesday, May 14 and 15. The attendance was large, and the program, which was published in the last Bethlehem edition of THE WITNESS, was carried out with scarcely any change.

Bishops Talbot and Hulse gave inspiring addresses at the mass meeting Monday evening. Superintendent W. H. Jeffreys, M. D, of the City Mission (Episcopal), Philadelphia, gave three very helpful addresses, on Lay Thoughts about the Church during the War, Women and the Church after the War, and The Fairy Land of Reality. The last talk was given to the Junior Meeting.

The reports of the leaders were very encouraging, the work has gone ahead in the diocese in zeal and money, notwithstanding the many claims upon the women for war work.

This was the first meeting of the Junior Board, which has been at work one year.

The Auxiliary assumes five financial obligations in its budget: 1, The Apportionment; 2, Current Expenses; 3, Freight and Candy Fund; 4, Valley Crucis Scholarship; 5, The United Offering. In addition is the missionary box work, 800 Christmas gifts to the boys and girls of four mission schools, and $25 for Bishop Hulse's work in Cuba. Thousands of dollars have been collected for the boxes and the United offering.

Another Episcopal Boat

Mr. F. M. Kirby, who is a vestryman of St. Stephen's Church, Wilkes-Barre, Pa., has bought the yacht "Susana," and presented it to the government. It has been re-christened "S. P. (Scout Patrol) No. 510."

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EDITORIAL

THE CHURCH IN THE FURNACE.

This is the title of a book published by McMillan and Co., London, and is a collection of papers from English Chaplains at the front, upon the effect that the war is having upon religion. There are seventeen papers in all and they deal with a variety of subjects, including the religious life in the trenches and the problem which the Church of England will have to face when Tommy comes home again.

Some of the ideas are so Illuminating that we have determined to weave them into an editorial by making extracts from the information thus imparted. It is in fact a clinic upon the subject of religion at the front by men well qualified to observe and well equipped to analyze what they have observed.

The first paper is on "Faith in the Light of War," and the wriier says unhesitatingly that the "alleged religious revival—in the sense in which it is intended—is something nobody has seen. For it cannot be too clearly recognized that war is a spiritual narcotic. At the front men simply dare not think too much. We know too well how closely to us madness lies. It doesn't do to take it seriously." The writer lays stress upon the very poor spiritual preparation which men have in religious training—"not one in ten, I should think, has a clear idea of what our religion is or implies or offers. Clearly something has gone very far wrong—so far as I am able to estimate we are faced very often with this situation, a Christian life combined with a pagan creed."

In short it is clear from the author's experience that the average soldier boy has had very poor training in the various religious cantonments in which he grew up.

This is the testimony of a writer on "Worship and Services,"—"I shall doubtless be reminded of the popularity of the free and easy sacred sing-songs which are so common in the army today, but I am inclined to believe an inquiry among the men would show that there is no great difference in their minds between singing secular songs on week-days, and joining in hymns on Sunday. It is the tune, not the words, which counts, and in any case it is doubtful whether there is much permanent religious value in the singing of a succession of rather emotional hymns, followed by a short talk, and a few words of prayer; the tendency seems rather to deaden in the men a taste for genuine worship."

In short, the training of young people by substituting emotional expression for definite religious teaching unfits them for the higher idealism.

One wonders what a multitude trained to sing "Brighten the Corner Where You Are" would do when ushered into heavenly places and forced to sing "Holy, Holy, Holy, Lord God Almighty."

The training has no relation to the realty.

Not only is bad training condemned at home, but the stilted phrazeology of the English Prayer Book comes in for severe criticism on the ground of its inaptness for the occasion.

Its lack of brevity, intelligibility, adaptability for unusual occasions, is seriously criticized, but severest of all is the criticism that it lacks in human interest.

My own love for the Prayer Book language and devotions makes it hard to admit this, but the bold statement that "our present Prayer Book does not enter into the problems and difficulties of actual existence," is one that may be true. Are the problems of actual existence today as they were in the days of Queen Elizabeth? "Our prayers," says the writer, "arise from our carefully selected and literary thoughts, not out of the picture of God."

"We start it is true with God the Father, God the Son, God the Holy Ghost, Holy Blessed and Glorious Trinity, but how cold, unkindly and alas! perfunctory, that, compared to the devotional wealth contained in one chapter of any Gospel. The Infancy, the Life of temptation and love, the Passion, the way of the Cross peer out of every line of Roman devotion. Are we wrong or are they?" One might answer that they at least hold the common folk whom our Lord loved and we do not.

They train their children and we do not. "Hardly a soldier," says the writer, "carries a Prayer Book, because there is so little in it he can use."

It is a hard blow to our theories, but is it a fact?

The writer also points out how we have neglected the appeal to the eye in our worship as a people. He says that Englishmen now love the crucifix and the wayside calvaries have persuaded more prayers than all the chaplains put together." Certainly when all is said that can be said there is a lack of human passion in our traditional Morning Prayer.

There is a striking passage in one of these essays:

"How did the Church of the early days conquer the Roman Empire, and from being an insignificant sect among many win steadily forward till it openly mastered the old gods and drove them from their thrones? 'If I may adapt or invent these words,' says Mr. T. R. Glover, 'the Christian out-lived the pagon, out-died him, and out-thought him. He put Christ first, and everything else afterwards or in comparison with Him nowhere at all. He was a better man because he served a better Lord. So must all. So can we. But if so, we Churchmen must take our religion as seriously as England has taken this war." Certainly this describes what our modern Christianity lacks.

If the Church is to stand the test when the men come home, it must cease dealing with trivialities and demand self sacrifice as the price of its privileges. To make religion easy for people will make no one strong. We must demand that belonging to the Church shall mean submitting to its discipline.

"There is one form of Christianity," says one of the writers, mere pious sentimentality."
"for which the world should have no use again—the religion of

And again in another essay:

"The contrast of the high sounding phrazes of our militant hymns and ecclesiastical discussions and the flabby irresolution of our plans and actions for the Kingdom of God, when compared with the unself-conscious heroism of our fighting men who talk so little about their ideals and so gloriously fulfill them, as if to translate ideals into actions were not only natural but inevitable." One may well ask how can men return to the trivialities of academic preaching after living in the atmosphere of heroic action?

In short, the problem before us after reading these essays looms tremendously large. "We have not yet resisted unto blood striving against sin," but those who fight the Huns surely have.

We are safely at home, too lazy to go to church, too smug to confess our short-comings, too complacent to realize that we are slackers to our baptismal vows and pacifists in the Church militant.

In the name of God, get up and do something for Christ as a soldier of the cross; at least be faithful at reveille; at least be self sacrificing enough to let the pagans around you realize that you are a Christian; at least be a member of the Church militant and help fight the Devil at home while the boys fight the Huns over there; at least demonstrate that you are worth dying for, or else stop the twaddle of your pious hypocrisy and your silly excuses that no one believes and like Judas, go out where it is dark and when you have exhausted the enaninities of a trival existence, like him go out and hang yourself. Would God some power could clear this Church of its slackers and pacifists if we lose half our statistics.

Those boys are dying for us, as Christ died for us, and we must ask ourselves solemnly and truthfully, are we worth either sacrifice?

Just as the Jews who neglected their Sabbaths, spent seventy years of Sabbaths in Babylonish captivity; so we who have withheld our tithes from God, have spent seventy times those tithes in fighting the Devil in Prussia. But the Jews were slow to see the point and so are we.

If we can't fight for those ideals which Christ taught, let us keep the home fires of faith and worship burning on our altars, or else our damnation is just.

What Should Be Done With Traitors to Lord?

The Rev. Dr. George Craig Stewart, of Evanston, Ill., says:

"If the U. S. A. fails in this war, it will be the tragedy of the ages, the failure of a boy whose possibilities are all before him.

Our soldiers in France are learning the difference between service and usefulness, between the imponderable and the ponderable, between the creative and the possessive impulse.

Do we face towards God or Mammon? Are our windows open towards Jerusalem?

What would happen if Episcopalians should determine to go out as did the volunteer salesmen of Liberty Bonds and bring men into the Kingdom? There would be a new heaven and a new earth.

There is a vision beyond that of a world democracy, the vision of a world redeemed through personal service.

Don't write to France, and adopt a child there, and think that you have done your bit for youth.

Christian workers in France have to do for mature officers what ought to have been done for the boy of from 12 to 15.

They shoot traitors to their country; what should be done to those who are traitors to their Lord?"

There are many people who claim to be Christians who do not work at it much through the week.

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LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

VIII

Democracy Made Safe in Christ's Commonwealth

1. By God's Will, seen in the Law of our Creation, certain social bonds underlie and sustain our lives as individuals.

We begin with the definite assertion that the creed of individualism is not true to facts. There are no such things on earth as isolated or unrelated souls. There never have been. There never can be, unless God create a thoroughly inhuman monster. Men and women are not made that way. As the great Greek philosopher put it many centuries ago, a little brusquely perhaps, with a touch of impatience at the individualists of his day: "Man is by nature a social animal." And when he says "by nature" he means, not that when men grow up they naturally seek a family connection, and a city or state to live in; but that men by every definition are social. Men is part of a whole. He comes from a whole. He gets his life from those who have gone before. He passes it on to those who shall come after. Men are made that way. They do not choose to be social. They are social from birth, They have, every one of them, a social birth.

After all it is the mystery and miracle of human birth which proves our case. The way in which men are born shows that we have the facts on our side, despite the entrenched position of the individualists. Their creed may be impressive, but it is not true. Shoe-buttons and nails are no doubt turned out by machines, one by one, in naked separateness. Each is a little piece cut off from the mass of raw material. But not so are men made. They are born of parents, who are themselves born of other parents. And parents must agree together that there shall be children or there will be no children. Back of his body, his mind, his soul, are the bodies, the minds, the souls from which, or at least through which, he has his own.

That is true not only of human beings, but of all living things. Life comes only from antecedent life: from what already has life and therefore can give life. But in man's case this dependence, this reality of derivation, is wonderfully emphasized. Each soul, each life, is woven into the very texture of the common life. For nine long months before his birth, each new person to be added to the race is, so to say, steeped and saturated with the corporate life of the whole race, spiritual as well as physical.

One word here about heredity. Its laws and tendencies are very commonly misunderstood. There is nothing mechanical about heredity. A child does not necessarily take after his father or his mother or both of them together. In many cases heredity does act in a very startling and immediate way. Very often we see a child who in face and figure, even in character and temperament, is, as we say, "the very image" of his parent. But in many cases this is not so. There is a wide divergence. But this divergence, this "casting back" as it is called, does not disprove the fact or doctrine of heredity. It merely shows that its reach is very long and wide; that some tendencies inherited from the remote past are still vital enough to burst out into full life under favorable circumstances. That is the point. Our individuality is made up out of our inheritance: made up out of materials provided; made into that particular and peculiar shape which our personal wills, acting on the circumstances of our lives, have chosen and produced.

Consider an organist sitting before his instrument, with the stops pushed in and the keys soundless. He chooses his combinations. He pulls out certain stops. He releases certain sounds. He weaves them into his chosen harmonies. He displays quite freely his own peculiar genius. But the wind, the pipes, the keys, are all supplied. Just so with man, the "social animal." The human nature, in which all share, comes to each one furnished and endowed. Within it are unnumbered possibilities, more stops than ever were in any organ. Capacities of body, mind and will; heights of virtue; depths of sin; potential gifts of music, art and literature. Which shall be used, which wasted? What shall give the key note? What shall move the individual on to his destiny, to his own "peculiar difference"? That, of course, depends upon the organist sitting on the bench: the will sitting on its throne.

But all the materials are given, all are derived. The individual creates nothing for himself. He combines, he develops. He brings in nothing new. He draws out from the supply all he has and is . Take the greatest geniuses of our race: a Beethoven, a Raphael, a Shakespeare. Heroic, immense, towering individuals these, you say. No doubt they are, but they, too were born; they, too, derived everything that made them geniuses, including the very spirit of their genius. They, too, no less than the run of quite ordinary mortals, were social animals. You see where this leads; how it puts a social background behind each individual; how it of necessity implies that society underlies and sustains each individual life. In a true sense it takes the entire human race to make one person. The true meaning of our personality is not fully known until we have traced our relationship to every other human being. There is no more brutally inhuman question than Cain's disdainful protest: "Am I my brother's keeper?" There is no virtue more repellent and inadequate than the virtue which is sufficient to itself. There is no doctrine of salvation more unworthy of God and of men, than the teaching of a salvation by which an individual can make his own peace with God, and save his own soul, without regard to others.

It is God's Will, then, that social bonds shall underlie and sustain each individual life.

(To be continued)

They Displayed a Spirit Worthy of Emulation

The Very Rev. Dr. Almon Abbott, Dean of Trinity Cathedral, Cleveland, Ohio, preached a very helpful sermon recently on the text, Nehemiah iv:15, "We returned all of us to the wall, every one of us unto his work". After reviewing the discouraging circumstances under which the builders had labored to complete their stupendous task, the Dean said, "There is a spirit displayed here—the mastery of unsettlement—the orderly retreat from excitement to quiet drudgery—that we all need. There is sorrow: There is a strange upheavel about sorrow that makes it very difficult for the sorrowing one to return whole heartedly to the performance of common duties. Over in beautiful France the guns have made terrific havoc. Forests are levelled; towns and villages are laid waste; fruitful fields are upturned with the implements of war; and the landscape is devastated with hollow pits and searing gashes. The peasant comes creeping back to scenes which he has known and loved since childhood, and his heart is sorrowful, very sorrowful, sorrowful even unto death. It is hard for him, passing hard, to return to his wall, to the work to which through long years he has been accustomed! This is always the consequence of the shattering artillery of suffering. It changes things, and alters every aspect, and draws great rents across familiar places. The smitten heart finds it difficult, almost impossible, to come to the daily drudgery again. In such seasons we must remember Nehemiah's workmen. We are not here to brood upon our sorrows. We are here to feel that God is in them all. We are to turn again out of the darkness to the burden-bearing of the ordinary day—as the builders of Jerusalem to their toil.

When the daughter of Jairus was raised to life again Jesus ordered that something should be given her to eat. I thing that the Master did that as much for the mother's sake as for the daughter's sake. In the wild unsettlement of such an hour it was desirable that she should have something to do in the kitchen! It is through the performance of common tasks that we are stedied again. It is through the routine that we come to behold the stars once more. We master our sorrows by our duties.

I have so often noticed that the person bereaved neglects the House of God and the sacraments of the Church for a prolonged period after the shuttered windows and the crape upon the door. It has almost come to be regarded as a conventional thing, apparently, that the last place to go to when one needs the consolations of religion most is the accustomed pew and the familiar altar! This is wrong—even though there is something to be said about the musical portion of the services stirring the floodgates of one's grief—for the wall of God and the work of God is the place for us, preeminently the place, when the heart is empty and the grave is full. The need for everyone of us, amid the shock and change and tragedy of things, is that quiet heroism which returns to the appointed duty of the day.

There is war: The example of Nehemiah and his workmen should mean much to us today. For long and fruitful years we lived in peace. We lived in the vortex of security. The seasons succeeded one another in orderly habit; the birds went south and the birds came north again; and life was even and unruffled in its tenor. But now—since the fateful month of August, 1914, when the news of the war was flashed around the world, and since this time a year ago when our Nation became actively involved in world hostilities, what a different universe we are dwelling in! We are intensely stirred, and tossed out of the usual, and we know not what an hour may bring forth. Everything is at high pitch; Everyone is strained to the uttermost; and we are unsettled to a degree unprecedented in our experience.

I am not thinking at the present moment of the young men who have answerd their Country's Call, and who are serving the cause of humanity in the cantonments of this spreading land, or in the fighting fronts of the Old World.. They have work to do; their designated work; and through the performance of their noble duty they will be better men until their dying hour. I am thinking of the men and women at home; of you and me; who cannot, or who at any rate, have not, taken up arms like that; of the preponderating population who must perforce remain behind. For us there is none of the peril of the battlefield, and for us there is none of the glory of the battlefield. There will be none to crowd the street and cheer us madly when the day is over [redacted]

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

In giving an explanation for delay of mail sent our soldiers in France, the New York postmaster says:

"There have been several reasons for the slow delivery of mail to the soldiers of the H. E. F. In the first place, there is the enormous amount of it. In addition to twenty-two and a half tons of letters a week, the postoffice is sending over an average of 12,000 sacks of papers and other printed matter. That is a tremendous amount of mail to handle. But as a matter of fact there are no delays now at this end. At one time there was some accumulation of mail, owing to lack of transportation facilities, but that trouble does not exist any longer. Another cause for delay was the suddenness with which the government decided to send the expeditionary force to France. A great many things had to be done quickly. Considerable delay is due to incorrect or insufficient addressing. We send mail to the army units. Everything should be addressed to the soldier by name, regiment and company, and the words 'American Expeditionary Force' should be added. All this is absolutely necessary, for if a letter is not sufficiently addressed it comes way back here for us to make inquiries. Another cause for delay is that the troops in France are not stationary. They are ordered to various places. The postoffice does not undertake to deliver mail to individuals in the army in France, and the postal authorities here never know the specific whereabouts of the unit there. A letter addressed to a soldier there is delivered to the captain of his company. With that the responsibility of the postoffice is at an end. The letter's further fate does not come under the jurisdiction of the postmaster general, but of the secretary of war. In other words, the delivery of a letter to the specific individual to whom it is addressed is the task not of the postoffice, but of the army."

The railway mail service, which handles the mail to the soldiers in France, has taken over three floors of a vacant store building on Sixth Avenue, New York. Until the parcel post to soldiers in France was abolished, 343 clerks were employed. This is called the Chelsea terminal. Here the mail is sorted and arranged by units and sent to the port of embarkation and put aboard ships, addressed not to the headquarters of the units, but to numbered postal agencies in France. The mail bags are now carried on the army transports. In France, the United States Army Postal Service agencies take charge of the army mail. The postoffice authorities here do not know where the various agencies are. They only know that certain mail is sent to certain agencies by number, that the force of U. S. postal clerks in France is very large. They are all under the general direction of the second assistant postmaster general, in Washington, and their chief in Europe is the U. S. postal agent, whose headquarters is in Paris. The local offices in France deliver the mail to the army units.

The soldiers' "letters home" all go through the Pennsylvania terminal, the big P. O. building at Thirty-first Street and Eighth Avenue. From there they are distributed in the shortest time possible throughout the country. During the week of April 12, in addition to 1,346,300 letters and cards 5,292 pieces of printed matter were received from our soldiers in France. The largest mail that has ever left New York—or any other port—was the Christmas mail to the soldiers "over there". There were 21,000 sacks of it. It filled a whole pier, and took the room in a whole ship to carry it over. When it was stacked, the pile of bags was 800 feet long, 40 feet wide and 10 feet high.

Mail to warships of the American navy, which is addressed in care of the New York postmaster, has a special distribution office in a building of its own at West and Morton Streets. The New York postoffice's service flag bears 654 stars. The training of new employes to take the places of these was no small part of the work.

Poems Worth Preserving

Selected by Pastor Suburbanus

FOR ME TO LIVE IS CHRIST

From "St. Paul"

(Frederic W. H. Myers)

CHRIST! I am Christ's! and let the name suffice you;
Ay, for me, too, He greatly hath sufficed:
Lo, with no winning words I would entice you.
Paul has no honor and no friend but Christ.

Yes, without cheer of sister or of daughter;
Yes, without stay of father or of son,
Lone on the land and homeless on the water
Pass I in patience till the work is done.

Yet not in solitude, if Christ anear me
Waketh Him workers for the near
Waketh Him workers for the great employ;
Oh, not in solitude, if souls that hear me
Catch from my joyance the surprise of joy.

Hearts I have won of sister or of brother,
Quick on the earth, or hidden in the sod;
Lo, every heart awaiteth, me, another
Friend in the blameless family of God.

Let no man think that sudden, in a minute,
All is accomplished and the work is done;—

Though with thine earliest dawn thou should'st begin it,
Scarce were it ended in thy setting sun.

Whoso hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

Yea, through life, death, through sorrow and through sinning,
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

Faith does not fail us in the time of crisis. If we do this, then—we shall have fought our way to fidelity of service, and we shall be worthy of the gallant gentlemen who are fighting our battles at the front.

To take up one's rifle may be a hard thing; but, to take up one's cross and to take it up every morning patiently, and in the teeth of excitement and unsettlement, may be a harder thing. This much is expected of us—and to quietly return to the wall, every man to his work, is to meet the expectation!"

The Archdeaconry of Reading

The spring session of the Archdeaconry of Reading, Pa., Diocese of Bethlehem, was held at St. Peter's Church, Hazleton, the Rev. A. E. Clattenburg, Rector, on Monday and Tuesday, April 29 and 30. On Monday evening, after short addresses of greeting by the Rector, the Archdeacon and the Bishop, a sermon on the subject, "Together", was preached by the Rev. G. H. Toop, Rector of the Church of the Holy Apostles, Philadelphia. At 7:30 a. m. Tuesday, assisted by the Rector and the Archdeacon, Bishop Talbot celebrated the Holy Communion. At 9:15 a. m. the Ven. H. E. A. Durell, Archdeacon of Reading, read his formal report. The Very Rev. George C. Bartlett, Dean of the Philadelphia Divinity School, delivered an address on "A Ministry for Present Day Needs". The Rev. F. A. MacMillen of Reading read a paper on "The Best Preparation for a Business Man Who Desires to Enter Our Ministry". The Rev. G. H. Toop conducted the quiet hour at noon, discussing "The King and the Kingdom". The Rev. Stewart U. Mitman closed the morning session with a paper on "The Further Preparation of the Men of Business Training After Ordination to the Diaconate". The papers brought forth a very spirited discussion of the problems treated.

Luncheon was served by the ladies of the parish, and in the afternoon the clergy were taken to the Hazleton Country Club in automobiles.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

RELIGIOUS CONDITIONS IN THE MIDDLE WEST

A Paper Read at the Church Congress Held in Cincinnati, Ohio, in October, 1917.

II.

This brings me to the more difficult portion of my subject. I have tried to trace the physical conditions. What of the mental conditions in religion in the Middle West? Why this restlessness of the human spirit reaching out into countless channels, hardening into organizations, tending toward expression in sects and groups? Why the twenty millions apparently untouched by religious appeal? I say apparently, because I know that you must recognize that all religious feelings or forces are not contained in churches, nor does church membership always signify religious feeling and force.

How many of these millions have a vital consciousness of God, which prompts them to some higher thought and conduct? Is not that the real question?

If many have it, what are the evidences of it? The ecclesiastical expression of it may not be satisfactory to the statistician, but is the vital expression of it satisfactory? Are mercy, justice, righteousness, charity, sympathy, creeping to a higher level in our land? I am convinced that they are. Christianity has been a leaven and its unknighted champions who have absorbed its spirit have been given a vision of its goal and purpose. Time fails to try to convince you that this is the case. I wish only to cite one instance. I am convinced that those who guide the industrial interests of our land are slowly but surely becoming conscious of their responsibility for the human problem involved in industry. I see other evidences that the things for which religious forces have striven are being championed by the unmeasured forces that have their origin in the hearts of countless who are not numbered in the churches.

You must not accuse me of this disloyalty to a principle to which I have given my life's efforts, the value of organized Christianity, when I affirm that the unchurched are not without some justification for their aloofness when they contemplate the churches. Of course, there are countless thousands sunk into inertia, immovable and anchored in a meagre existence, until they become incapable of action, irresponsive to every appeal, whether of city, nation or church. But others are church-shy. The Church is not always delicate. The unchurched need more sympathetic understanding and less rebuking or condescension. I could never endure a certain type of religious canvass that has so often taken place in towns. A canvasser, with a bearing of being so respectable that he wouldn't even whistle on Sunday, brings a householder to his door with his pipe in his hand, thus confirming the canvasser's suspicions that between them there is a great gulf fixed and begins to question the householder in a matter of fact and statistical way. The householder, feeling that the Day of Judgment is enough without inquisition, with embarrassed and sometimes indignant restraint, detaches from his mental content a few passable statements that conform to the rulings on the canvasser's board. Such a method implies some objectionable superiority on the part of the inquirer and a right to intrude by reason of that superiority. It is such a poor approach to the unchurched.

I have a suspicion that in the Middle West such of the unchurched as are not claimed by worldiness are untouched by organized religion because religious forces as a whole have not that delicacy of touch, that painstaking persuasiveness of approach, by which the unchurched may be attracted. Taken in all, the methods of religious endeavor are too rigid or too exacting. The Middle West is strenuous and vigorous to be sure. But the spiritual or religious element in man is somewhat reserved, or timid, or diffident. Church-shy people are numerous because they sometimes lack faith in the sufficiency of their quantum of religion to justify their adherence to an elaborate doctrine, a strict discipline and a too pronounced profession.

Not only have the ecclesiastical tests been too inflexibly applied, but certain mannerisms have been cultivated, such as a tendency to use the words brother and sister; certain presumptions have been created, as for example the expectation that the converted and religious will surely condemn certain amusements; an aloofness of air has been emphasized, as if the converted tolerated some inferior things which he could not approve. All of which has repelled the normal man. Too much has been expected and the unchurched have a suspicion that life would lose a certain vital "tang" and would assume more or less irksome pretenses if one carried religion too far.

Then again the Middle West has been the happy hunting ground of the revivalist, who, too often, after normal feelings return, has left his hearers filled with a mental residuum which partakes largely of the nature of the trail which they hit.

The temper of the Middle West is pragmatic, practical and human. We have no leisure for speculations or for theories. We have no strictly leisure class such as the rich of the East, the traditionally unhurried of the South, or the comfortably replete of the slopes of the Pacific. We have few who say, "Heaven has a splendid reputation, but when I finish my fight I am off to California." The gold coast of Cambridge and the gold coast of the Pacific are equally remote from our ambitions.

Consequently religion in the Middle West is of a distinct type. It is not an intellectual exercise in the Unitarian sense, nor is it a mirage in the Christian Science sense. It is more practical and savors of the soil. Sometimes, as in Methodism, it is plain, rigid and austere, but it deals with practical things such as dancing. With the Roman Catholics it is a sure way to get somewhere, as sure as the trolley line, and you must not talk to the motorman.

The Middle West wants religion in the living man, not in theological systems. Recently I saw in the Smithsonian Institute in Washington a case filled with jars and tubes and other glass receptacles each containing some gas or liquid or powder. The sum total of these chemical constituents was the equivalent of the physical structure and organs of the average man. It was impressive. Here was a man reduced to lowest terms. Here were oxygen and hydrogen, and all the rest, the basic constituents of a man, all arranged, systematized and labeled. But no passing girl, however susceptible and sensitive to the presence of a man, cast any bewitching glance at that case. No elderly woman shed any tear over the lamentable condition of this dismembered being. No, for he was merely a chemical system.

(To be continued)

A New World

"Yet once more I shake not the earth only, but also heaven. And this word, yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain." The universe seems to have been shaken to its foundations. Dr. Orchard, in his, **The Outlook for Religion*** has made an attempt, for the most part fearless and profound, to distingush between the things which man has made to thwart God's purpose for His world and the fact of God Who is Love Incarnate in the Person of His Son that He might redeem the world to live, unshaken, free, eternal.

Nothing yet has been really shaken. Men who had thought the world could live without God have been stirred to try to construct a God for themselves, but neither they, nor those who have not yet taken God into account, nor we who stand in high places in the Church, have been shaken to our knees before the vision of the Cross, the only way for man to completeness and peace and freedom. We have not seen yet "that on the Cross was revealed not some part of God, but the fulness of His power and wisdom." We have vague hopes that, after the war, things will be somehow different; that force can be used to create and keep peace, though the hearts of men and nations are not filled with any active principle of peace. Peace is not mere passivity, but the manifestation of the active power of mutual Love. Some of us hope that capital and labor will be a little kinder to each other. Capital and labor do not think so. Each is preparing itself for a mighty struggle to subdue the other, as soon as the claims of the patriotism which is, in essence, only an effort to restore conditions as they were before the war, can be disregarded. The privileged are still hoping to retain the law that "the less necessary you are to society the better you are rewarded." The nations and business are planning a fiercer, more thorough commercial competition than ever. Germany plans to master the world, and the allies to preserve its freedom. If it is to be a war to the bitter end, who that knows the nature of men and of nations can doubt that the defeated side will store up all its strength till it is able to enter on another world struggle to reverse the result?

Dr. Orchard says: "Every one will recognize that the easy optimism which characterized a good deal of late nineteenth-century thought was dangerous and has betrayed us." Does every one, do many, recognize that? Has the Church been shaken out of the easy optimism which is only euphemistic for self satisfaction and indifference to the things of God? If the Church has no deeper, more permanent message than the prosecution of the war, wherein is it necessary? The State does that. It is true that "if anything like a great religious revival was to sweep the country," (Dr. Orchard's vision hardly extends beyond the traditional English limitations), "it might most seriously interfere with the national prosecution of the war"? And if it is true, which is right, religion or war? Is it true that "spiritual forces do not really count"? That "It might be admitted that there is a great stirring of concern in all the Churches, plenty of self-criticism and endless conferences; but actual adventure, and the power to get any sort of united action on anything that really affects the needs of the people are noticeably wanting?" Is it true that "there is no popular demand for (Christian) unity; no sign of one of those great movements of will and power which sweep officialdom and prejudice aside and are able to effect great changes at great speed?" That "If this instinct had showed itself strongly, and conferences of Christian leaders had been demanded by the rank and file, we should probably have been led to find a Christian ending for the war, and thus have discovered a way to unity that nothing would have closed?"

Whether one agrees with Dr. Orchard or not, his book is very well worth studying as a clear analysis of the problems which the war is forcing on thoughtful people.

*Orchard, Rev. W. E., D. D.: **The Outlook for Religion**. Funk and Wagnalls Company, New York and London.

ROBERT H. GARDNER.

Clergyman Walks Fourteen Miles to Hold a Service

The Rev. P. B. Peabody of Blue Rapids, Kansas, who also has charge of the parish at Marysville, walked a distance of fourteen miles to the latter place on Sunday afternoon, April 28th, to give to his little flock of faithful members an evening service. The roads were almost impassable by automobile and as there are no trains running on Sundays, he made the trip on foot. "Such devotion as this and by as capable a man as Mr. Peabody," writes Dr. F. W. Clark, secretary of the parish at Marysville, "should bring more people out to his most excellent services."

Principles of Religion at Stake

The Rt. Rev. Dr. Frank A. McElwain, Bishop of Minnesota, in a recent address, said:

"The principles of our Holy Religion are at stake in this war.

The Brotherhood of St. Andrew stands for the simplest facts of discipleship. It emphasizes that which every disciple is bound to do, to go out as did St. Andrew, who first found his own brother and brought him to Jesus.

They who push the cause of Christ in the diocese make a distinct contribution to the cause of freedom.

Unless there lies the consciousness of spiritual strength back of our national determination to win the war, we shall have the persistence to see it through.

It is unthinkable that we should not win the war, but if the unthinkable should happen, there can be no other reason than that God found the instrument unworthy and cast it aside."

A REMARKABLE MOVEMENT IN THE RIGHT DIRECTION

The Woman's Auxiliary Adopt an Advent Campaign Along the Lines of Developing Spiritual Power in the Women of America

The Woman's Auxiliary to the Board of Missions has undertaken what we believe may be a very large contribution to the life of the Church and through the Church to the nation. We are to make an "Advent call" by means of a "campaign", but different in many ways from those with which we are so familiar. Those campaigns have asked for things, this is to ask for spiritual power, to ask, in St. Paul's expression, "not your, but you."

Christians believe that spiritual power is the greatest force in the world. They follow a Master who said of His miracles "Greater things than these shall ye do." The time has come when this power must be used to help win the war, and to prepare for and largely create the new era which must come when the war is over. Therefore, the Church which has appointed its War Commission and whose members are doing so much in many ways for the war, must find and release (more fully than has been done) the spiritual power latent in her members. But beyond her own borders she can and should lead in developing the spiritual resources of America. Much has been said about the awakening of the consceince of the American people, much about the morale of the nation, much about generosity for the world's appalling sufferings, and the women of America have taken a full share in all this. No one doubts that they have also exerted much spiritual power. Their prayers, their courage, their services are proof of that, but the time has come when there should be a way of gaining and using the united spiritual power of the country's womanhood.

It is the effort to awaken and use this tremendous power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

During the first week of Advent (December 1-8, 1918), women will go from house to house to the women of the Church, reminding them of this greatest gift, spiritual power, and asking them to pledge themselves to do one or more of the following things:

For Today—Pray
- For victory
- For our men
- For our allies
- For our enemies
- For the women at home.

Prayers in preparation,
- For righteous peace
- For just and true democracy at home
- For Christian internationalism
- For Church unity
- That the Will of God may be done in all the world.

First.—Daily prayer.

Second.—Prayer for these same objects at the Holy Communion on certain days.

Third.—To make every effort to become more familiar with the Bible message by means of systematic reading and Bible study when this is possible.

Fourth.—Preparation to take part in an effort to reach the women of America.

At the end of the visits (unless it seems unwise) the messengers will suggest praying for those objects.

Each diocese has been asked to appoint a leader for this work and to see that this leader goes to one of the summer conferences for training. In the fall she will undertake the messengers in her diocese. It will also be wise if she has a committee to help her in this work. Every parish will be asked to furnish its quota of messengers. After their training they should be commissioned at a celebration of the Holy Communion for we are desirous of making these visits not as individuals but as representatives of the Church. During the week whenever possible, we hope for daily celebrations and an open church, where all day long at least one woman shall be praying for the messengers. Between now and Advent, leaflets and suggestions will be sent from the Church Missions House.

Both because the undertaking is so large and because we covet the joy of working with others, it is earnestly hoped that it will not be done by the Auxiliary alone, but by Churchwomen whether they belong to the Woman's Auxiliary or not. If we may have that co-operation and the leadership of the clergy and the willingness of the Auxiliary to do a hard thing, we may carry out in a very beautiful and literal way St. Paul's thought and be among those who are truly "rejoicing in hope, patient in tribulation, continuing instant in prayer."

Loving a Child

Loving a child is key
To heaven's mystery.
Loving a child, and giving
It knowledge, this is living.
Loving a child brings pain,
And is life's greatest gain.

Loving a child is knowing
The fierce joy of a sowing
That shall cause mighty reaping.
Loving a child is weeping,
And fearing, too, and praying;
Of this there is no gainsaying.

Loving a child is being
A part of God, and seeing
The world beneath one's hand
Enlarge, expand,
Be different, and grow
To one's thought. Even so,

Loving a child is key
To every mystery;
Loving a child is laughter,
And heartache after—
Heartache—and grief and pain;
But always joy again.

—Mary Caroline Davies.

OUR CHILDREN'S CORNER

FAIRIES OF TULIPLAND

Some people say they do not believe in fairies. That is all very sad, because they miss much, and fairies never come to people who do not believe in them. Fairies do many beautiful things in the world, and I will tell you of one thing they have done in my garden this spring. No one but the fairies could have done it. Last fall I planted a great many tulip bulbs, as we call them. They seemed brown and dry and all looked alike. Now, although you could not see them, I knew there was a fairy in every bulb, and now I have proved it, as many people who have been in the garden will testify.

Last fall the fairies were fast asleep, but when the warm sun came and crept down into the earth the fairy in the tulips said, "Push up!" The white leaves which were in the center of the tulip heard her and began to push up through the soft ground and peeped out at the top. Then they gradually turned green as they came into the light of the sun. "Push up!" said the fairy again, and now a white thin stalk started on its way. Soon, between the green leaves, this stalk pushed out and it, too, turned green. "Now," said the fairy, "is my chance." And soon at the top of the stalk there appeared what most people would say was just a bud. If you had been there with me you would have seen these buds grow larger and larger. I waited day after day and watched how the fairies would be dressed. And very carefully, for I felt sure that this must be the fair home, and wondered. Then I looked out of my window one morning and, lo! the fairies were all there, thousands of them. Such beautiful fairies ,and such wonderful dresses; yellow, and purple, lavender and white; some with dresses striped red and white, others had on glorious red, deep and shining. So now I am glad that when I planted them so many months ago I believed the fairies were there, for had I not so believed the pleasure of this wonderful sight would not have been given me.

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THE CONVENTION SEASON

Albany, Alabama, Arkansas, Indianapolis, Newark and Ohio Gatherings

Albany

The fiftieth Annual Convention of the Diocese of Albany assembled in the guild house of the Cathedral of All Saints, Albany, on the evening of Tuesday, May 7th—the first time a spring convention has been held in the diocese. There were two celebrations of the Holy Eucharist on the morning of Wednesday, at 7:30 and 10 o'clock.

As soon as the convention was organized, the Bishop delivered his annual address on Church Unity.

The first action of the convention was the adoption of the following resolution, reported by the Committee on the State of the Church:

Resolved, That the convention of the Diocese of Albany, here duly convened, place itself on record as giving its unqualified support and approval to the national government and the President of the United States in requisitioning such power and talents as God has so richly given to this nation and people, to secure by force of arms a final victory over those evil and sinister forces which threaten democracy and Christianity alike. And furthermore, that this convention, through its representatives and delegates, pledge "in the faith once and for all delivered to the saints", the continued loyalty and support of those whom it represents, to the further prosecution of this war until such time as a lasting and Christian peace may be assured, and that it does this in the conscious realization of the personal sacrifices of life and love which such an ideal involves.

The annual elections resulted as follows:

The Standing Committee—The Rev. James Caird, Troy, president; the Rev. Charles M. Nickerson, D. D., Lansingburgh, secretary; Rev. James Caird, Rev. Charles Nickerson, D. D., Rev. Henry R. Freeman, D. D., Rev. Edward T. Carroll, D. D., Hobart W. Thompson, Elias P. Mann, Robert C. Pruyn, Samuel B. Coffin.

The Board of Missions—Rt. Rev. Richard Henry Nelson, D. D., president; Rev. John N. Marvin, Albany, secretary; DeLancey M. Ellis, Albany, treasurer; Rev. Charles C. Harriman, Rev. Charles M. Nickerson, D. D., Rev. George C. Dickinson, Rev. D. Charles White, Rev. B. W. R. Tayler, D. D., Robert Selden, M. D., Frank E. Norton, Lee D. Van Woert, Levi Hasbrouck, Henry S. Darby.

Deputies to the Provincial Synod—The Rev. Roelif H. Brooks, the Rev. Oliver S. Newell, the Rev. B. W. R. Tayler, D. D., the Rev. William J. Hamilton, Mr. Albert T. E. Cluett, Mr. Levi Hasbrouck, Mr. Russell M. Johnston, Mr. William G. Rice.

The convention's time was largely taken up with many financial reports not of general interest.

Resolutions were adopted commending St. Faith's School, Saratoga Springs, "for recognition by the Province of New York and New Jersey as an approved Church secondary school for girls", also approving the plan adopted by the synod of the Province for providing scholarships at St. Stephen's College, Annandale-on-the-Hudson, for sons of the clergy, and for others, not sons of clergy, seeking entrance on the ministry of the Church; appointing a committee to consult with other dioceses in the State in regard to amendments to the state law, which should provide for more freedom in the matter of meetings of vestries; amending the canons so that the Bishop may appoint clergy or lay members for the Provincial Synod, in the event that elected deputies find it impossible to attend.

The committee appointed at the convention of November, 1916, to consider the question of the erection of a Diocese of Ogdensburg, reported that such action would not be advisable at present, and was continued for further consideration of the subject.

The convention was not quite so large as usual, partly because of the new date of meeting and partly because the nearness of Ascension Day prevented the attendance of some clergy.

Alabama

The Council of the Diocese of Alabama was held in Huntsville, May 8-10.

A conference of the clergy preceded the regular sessions of the Council, with a fair attendance, and an atmosphere of serious thoughtfulness pervaded all discussions. Bishop Beckwith called the attention of the clergy to the changed conditions in the diocese brought about by the war, and asked for more consecrated effort on the part of both clergy and laity.

The council met in the Church of the Nativity, the opening service being the Holy Eucharist, with the Bishop officiating as celebrant. The Rev. Gardner C. Tucker, Rector of St. John's Church, Mobile, preached the sermon from Phillipians iii:13-14. It was a strong argument on the Church's position as the American National Church, and an appeal for unity and patriotism.

The officers and committees of the past year were in the main re-elected.

The Bishop's address, on the afternoon of the first day, was a masterful plea for unity of action and a vision of the Church's mission. He asked that the council arrange for the election of a Coadjutor and for support of the Diocesan News as the organ of the diocese. These requests were met by the appointment of committees, who reported favorably on them.

The high water mark of the council was reached on the evening of the second day, when the lay delegates, who had formed a "Layman's Association for the Increase of Mission Work in the Diocese", guaranteed an increase of 50 per cent in the mission pledges for the coming year. Following this action, the Mission Board met and increased the salaries of the missionaries now in the field 15 per cent, and took into consideration the placing of new missionaries.

A great deal of forward work was entered into. The Red Cross drive for $100,000,000 was endorsed, and the clergy were asked to take an active part in this campaign.

Arkansas

The forty-sixth Annual Council of the Diocese of Arkansas was held in the beautiful new church at Batesville, May 8-10. Owing to the pressure of war work and the abridged train service, the attendance was not as is usually the case.

In his address, the Bishop gave an interesting account of the Church's activities at Camp Pike. The Church is certainly giving a creditable account of herself there. Of the Arkansas clergy at work there, the Rev. Dr. Verne Stover, chaplain of the Y. M. C. A. Base Hospital, is most capable and beloved, and is allowed every priestly privilege he desires. The Rev. Charles F. Collins, volunteer chaplain, supported by the Church War Fund, is much resorted to by soldiers of every creed and of no creed. The Ven. Daniel E. Johnson, Y. M. C. A. worker among the Colored soldiers, is said to be the finest worker among the Negroes.

Over half of the Red Cross nurses are Church women, and most of them are members of St. Barnabas' Guild for Nurses.

The need of two or three "huts" for the effective and uninterrupted work of the Church was stressed.

No change was made in the personnel of the Standing Committee, except to elect the Rev. C. C. Burke to fill the vacancy caused by the resignation of the Rev. M. W. Lockhart, who has become an army chaplain. The Rev. H. A. Stowell is still president of that committee, and Mr. Richard B. Bancroft of Hot Springs was re-elected secretary.

The members of the Diocesan Mission Board are the Revs. R. J. Templeton, Lyman Wheaton and Robert W. Emerson; Messrs. Z. B. Curtis, J. S. Speed and Walter G. Hall.

Delegates to the Provincial Synod are: The Revs. H. A. Stowell, R. J. Templeton, C. C. Burke, R. W. Emerson and John Saunders; Messrs. M. M. Hankins, J. W. Ferrill, Thomas Gregg, R. E. Wait and Carl Shibley.

Mr. E. P. Matches was elected chancellor. All other Diocesan officers are the same as last year.

Thursday morning the Council was addressed by the Rev. Dr. Charles Pardee of the American Church Building Fund. Thursday night a missionary meeting was held, at which three strong addresses were made. The Suffragan Bishop gave an account of his work during the year. The Rev. E. P. Mabley gave his report as warden of the Helen Dunlap School for Mountain Girls at Winslow. This school, which has no endowment, and is dependent upon voluntary gifts, is experiencing the most prosperous year in its history. The Rev. Charles F. Collins gave an inspiring account of his work at Camp Pike.

Socially, the stay of the delegates was made enjoyable by a reception Wednesday night at the home of Mr. and Mrs. J. W. Ferrill. Thursday morning the delegates were given a breakfast at the home of Dr. W. B. Lawrence, and Thursday night all the delegates were guests at a fish fry given on the banks of the beautiful White River.

THE WOMAN'S AUXILIARY

The Diocesan Council of the Woman's Auxiliary was held synchronously with the Diocesan Council. The reports of the various branches represented were the best ever made, and the United Offering Fund received larger contributions than during any previous year. Mrs. J. B. Pillow was elected president and Mrs. H. A. Stowell of Pine Bluff, secretary. Miss Alberta Weaver of Batesville was chosen as junior directress, and Mrs. C. A. Linaker of Pine Bluff was made directress of the Little Helpers.

Mrs. Walter G. Hall, who is a sister of Bishop Root, gave an interesting address on China. A very forceful paper, entitled, "Shall We Neglect Church Work for the Red Cross?" of which Bishop Winchester's wife is the author, was read to the Auxiliary by the Rev. R. W. Emerson.

Mrs. C. A. Linaker gave two remarkable illustrations of how to teach the Christian Nurture Course to children of the kindergarten.

Indianapolis

THE WOMAN'S AUXILIARY

The Annual Meeting of the Woman's Auxiliary was held at All Saint's Cathedral, Indianapolis, Tuesday, May 14. The Diocese was unusually fortunate in having the presence of Rt. Rev. C. E. Woodcock, D. D., as preacher, both for the Auxiliary and the Council. Bishop Francis was unable to return from France, where he is Chaplain of Base Hospital No. 32, an Indianapolis organization, and his absence was an occasion of great regret. Bishop Woodcock took as his text the familiar ones, "Seek ye the Kingdom of God and His righteousness," and "Go ye into all the world and preach the Gospel." From such a rare combination he preached a Missionary sermon of wonderful breadth and power. The Auxiliary was largely attended and convened at the close of the celebration of the Holy Communion with the President, Mrs. E. G. Peck, in the chair and Mrs. S. E. Perkins acting as Corresponding Secretary. Reports were presented from the various organizations in the Diocese. Rev. J. D. Stanley, as President of the Standing Committee, voiced the customary welcome. Bishop Woodcock made a most happy impromptu speech and was followed by the annual report of the President. The election of officers for the ensuing year resulted in the choice of President, Mrs. Frank Lewis; first vice-president, Mrs. O. L. Watkins; second-vice President, Mrs. James F. T. Sargent; Treasurer, Miss Sarah Niblack; Recording Secretary, Mrs. S. E. Perkins; Corresponding Secretary, Mrs. Lew Wallace. The Executive Board is composed of Mrs. C. B. Phelps, Mrs. C. D. Trowbidge, Mrs. F. Burton, Mrs. Samuel Davis, Mrs. T. A. Stuart, Mrs. L. S. Briggs and Miss Lila Jewett.

THE ANNUAL COUNCIL.

The Eighty-first Annual Council began with evening prayers at the Cathedral. Twenty-one clergymen were in the Chancel. The service was read by Rev. W. C. Otte and Rev. D. E. S. Perry, D. D., and the lessons by Rev. Henry Harris and Rev. M. M. Day. Bishop Woodcock preached a most illuminating sermon for the times from the text, "Thou shalt love thy neighbor as thyself." With remarkable insight he discussed the phases of the European war and applied its lessons to modern conditions. The Council organized by electing Rev. James D. Stanley of Christ Church as President, Mr. W. W. Hammond as Secretary and Rev. Horace W. Wood as Assistant Secretary. The main business of the Council, Wednesday May 15th, was the final ratification of the New Constitution and Canons, adopted at the session of 1917. Rev. Dr. Lewis Brown presented the report. The main changes provide for the meeting of the Council hereafter in January and the substitution of the word "Congregation" for "Mission," wherever it occurs in the law of the Diocese. Interesting reports followed from the various committees. The election resulted as follows: Standing Committee, Rev. Messrs. Stanley, Brown and Burrows; Messrs. Howland, Sullivan and Hatt; Board of Missions, Rev. Messrs. Stanley, Sulger, White, Mallett, Plummer and Comfort; Messrs. Peck, J. F. Sargent, Morar, Pratt and Rose; Deputies to the Provincial Synod, Rev. Messrs. Wood, Barrows, Plummer and Sulger; Messrs. Sullivan, Rupe, Talbott and Nutchel; Treasurer, Mr. H. W. Buttolph; Registrar, Rev. H. W. Wood; Librarian, Rev. E. Bradley; Trustees, Messrs, Jones , Bigelow, Buttolph, Sullivan and Pratt. Bishop Franeis sent his annual address from France and it impressed the Council so deeply because of its rare comprehensiveness touching the present crisis as home and abroad that it was ordered printed for immediate distribution. The Secretary was directed to send a cablegram of affection and sympathy to the Bishop and Messrs. Howland and Sullivan were appointed to voice the sentiment of the Council to be spread upon the minutes. After putting upon record an appreciation of the work of the Standing Committee and especially that of the President, Rev. James D. Stanley, the Council adjourned.

The annual dinner was held in Knickerbocker Home Wednesday evening. Rev. Lewis Brown, Ph. D., acted as Toastmaster and Dean White made the invocation. Toasts were responded to by Mrs. E. G. Peck, President of the Board of Directors, Mrs. Teegarden, Matron and Rev. G. G. Burbanck. The attendance was repdesentative and enthusiastic. The institution has had a most successful year and is now turning away applicants for room and board. The outlook was never brighter than today. An inspection of the building followed the dinner.

Ohio

The One Hundred and First Annual Convention of the Diocese of Ohio met in Trinity Cathedral, Cleveland, on May 14-15.

Bishop Leonard in his Annual Address said, "The war was entered into and is maintained along the lines of the highest and noblest ideals. The domination of cruelty and frightfulness is to be resisted at all costs. This Church utters no uncertain sound. She stands as a patriotic sustainer of our flag. I deprecate and resent any suggestion that the Christian Church is failing in her endeavors. I am impressed and inspired by the fine patriotic utterances and deeds of clergy and laity."

The Convention adopted the following resolution:

"Whereas the Senate and Representatives of the United States in Congress assembled have passed a resolution favoring an amendment to the Constitution of the Unitd States, prohibiting the manufacture and sale of intoxicating liquors as beverages,

"And, Whereas large quantities of grain are consumed in the manufacture of intoxicating beverages, which are needed to feed our soldiers and allies, therefore be it

"Resolved; That we the clergy and lay delegates of the Diocese of Ohio in Convention assembled do hereby declare that in our opinion this amendment should be adopted and should receive the support of the Church.

"Further be it

Resolved, That we advocate the revocation of the charter of the German-American Alliance as unanimously recommended by the Judiciary Committee of Congress and now before the Senate of the United States."

The Reverend Gerard F. Patterson, East 105th and Marlowe avenue, Cleveland, was elected secretary of the Convention in the place of the Reverend George P. Atwater, who resigned after fifteen years of continuous service.

The following men were elected as delegates to the Provincial Synod of the Fifth Province which will meet at Gambier, Ohio:

Rev. Robert S. Chalmers,
Rev. L. P. McDonald, D. D.
Rev. E. G. Mapes,
Rev. J. R. Stalker,
Judge U. L. Marvin,
Robert L. West,
Dr. W. C. Cross,
Theodore E. Smith.

The Convention adopted the form of parochial report blank set forth by the General Convention and also changed the fiscal year to correspond with the calendar year. January, 1st to December 31st.

The Committee of the Church Pension Fund reported that less than three-tenths of one per cent of the premiums on the clergy of the diocese were in arrears. This is a most gratifying result, considering that this is the first year of the operation of the Pension Fund system.

Newark

The Newark Diocesan Convention met May 14-15 at Trinity Cathedral, Newark. In his address, Bishop Lines read a long list of names of young men of the Diocese who had lost their lives in the army; as also a list of the Officers of the Diocese and the Parishes who had died within the year. The support of the Government in every possible way was presented as a religious duty; the spiritual side of the conflict and the events of the year were also presented; an earnest appeal was made for the increase of salaries of the clergy, the necessity of accepting changes in the methods of Church Teaching and work under the new conditions, and a new attitude towards other churches was presented and the need of a greater use of laymen was emphasized. The chief events in the Diocese during the year, the establishment of the James Varber Trust, yielding $15,000.00 annually for the Diocese, and the taking of Trinty Church, Newark, as the Cathedral Church, were referred to. Out of regard of the needs of the Government, large building operations had been suspended, while many projects had been set forward. The former officers and delegates to the Provincial Synod were almost without exception re-elected.

A new canon on Religious Education, giving the Board a larger field and better position was adopted. The Board is made up of the two Bishops, the four Archdeacons, eight persons appointed by the Bishop, eight persons elected by the Convention and the Board given authority to add five more. The Annual Budget of the Diocese was adopted with additions for Education and Diocesan Missions at $38,500.00 or about nine percent of the current expenses of the parishes.

A new canon was passed requiring the consent of the Convention or Finance Committee for the collection of money in the Diocese with the expectation that all property acquired by the Commissions or Institutions in the Diocese will be guarded from mortgage of alienation in the same way as parish churches.

Bishop Stearly's address presented the work of the Diocesan War Service Commission, especially in Camps Dix and Merritt, where many of the clergy have been serving terms of three months each with leave of absence from their parishes. The Diocesan Commission has raised about $50,000.00 for such work. His address also gave a summary of the Diocesan Missionary and Church Extension activities.

They Pledge Allegiance to the Flag and Cross

Mr. S. A. Clefton, superintendent of St. Mary's Church School, St. Paul, Minn., has introduced a new and effective piece of ceremonial into the school. At the close of the lesson, the school stands, the national flag is carried to the front of the altar, and everybody salutes and repeats:

I pledge allegiance to my flag, to the Republic for which it stands,

One Nation indivisible, with liberty and justice for all.

Then the first verse of "My Country, 'tis of Thee" is sung.

This done, the crucifer places the processional cross to the front of the altar, and the school repeats together:

I pledge allegiance to the Cross, and to the Saviour for Whom it stands, Who lived and died that this might be a better world for me and all mankind.

The first verse of Hymn 359 follows:

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

A Friend of the Lepers

In an extended account of the Cabras Leper Colony, the Porto Rico Progress says the lepers "speak loyally of friends, above all of one friend, the Episcopal Minister of San Juan, Rev. Harvey P. Walters. Mention his name at Cabras and you will hear a sort of litany that runs thus:—Que bueno es! Bendito sea! Kue buen hombre! And whether you know Spanish or not that will tell you that it is heartfelt love and gratitude. Mr. Walters is the one regular visitor the island knows outside of the Sanitation Department. He goes there twice a month and he does not go empty handed to preach. There is a society already formed among the lepers, an organization with a long dignified name—the Benevolent Recreational and Lucrative Society of Cabras. Officers are elected and meetings held. Just what the lucrative ends are it would be hard to say, but if it allows pleasant play to the imagination of hopeless sufferers it can justify any name in the world."

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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WORK OF THE BROTHERHOOD

A Brotherhood week-end was observed in the Diocese of Central New York recently, under the direction of Mr. Frank H. Pyke of Syracuse, member of the Brotherhood Council for Central New York. Mr. G. H. Randall, the Executive Secretary of the Brotherhood, came for a series of helpful meetings.

A reception and general meeting was held in the Lockwood Memorial Hall of St. Paul's, in Syracuse. Mr. Randall was one of the speakers at the dinner of Trinity Men's Club on Monday. On Tuesday night, in the parish house of Grace Church, Cortland, a dinner was given, followed by one of the best and largest group meetings of the week, some forty men being present from Cortland, Syracuse, Ithaca and other cities. Bishop Fiske came from Syracuse for the occasion, and addresses were also made by Mr Randall and Mr. Pyke.

On Sunday a Brotherhood corporate communion was celebrated at Trinity Church, Syracuse, and Mr. Randall made addresses on the Brotherhood's war work, in Grace Church, Syracuse, in the morning, and All Saints' at night, with Mr. Pyke forming a chapter at the latter church.

On Sunday afternoon addresses on the war work were made by Mr. Randall in the chapel of Auburn prison, and at St. Peter's Church, Auburn.

LONG ISLAND

Some time ago the national organization sent field secretaries here, and new groups were organized and set to work. Many rectors will gladly testify to the efficient work done by these groups, especially in building up the attendance at the afternoon or evening service. One group increased the attendance at an afternoon service, within four weeks, from 65 to 429. Another group, during Advent, held an evening service campaign, and, without a rector, managed to fill the church. There are two divisions of war work that we have endeavored to assist, namely, a parish corporate communion and Correspondence Club. We urge that on the third Sunday of each month, at the early celebration, special intercessions be offered for the enlisted men. To this service all the families of the soldiers and sailors are to be especially invited. In the camps, special efforts are made to have the enlisted men come out on this Sunday.

There are two secretaries at work at two camps: Joseph Calhoun at Camp Wadsworth and George R. Moss at Camp Upton. In the case of Camp Wadsworth, there are so many chaplains, and therefore so many individual camp services, that it has been impossible for the Brotherhood secretary to begin to take part and assist in them. Consequently he has devoted the greater part of his time around the activities of the parish in Spartansburg, which has a large congregation of soldiers each Sunday. He has made himself known to these men, has encouraged their church-going, through them has brought others to the services, and has built them up wonderfully.

Camp Upton, on the other hand, because of rapid changes, has given little show of statistical results. The big work of Mr. Morse has been to show a guiding influence and to lay the foundations for Christian work among the men. How highly Mr. Morse's work is held appears in the repeated offers of the Y. M. C. A. to put him in their transport service.

At the meeting of the Albany Diocesan Assembly, Brotherhood of St. Andrew, held recently in St. George's Parish House, Schenectady, N. Y., Geo. H. Randall, Secretary of the National Brotherhood, was the chief speaker. Delegates were present from a number of cities, including Albany and Troy. President Harvey Rextrow presided. Mr. Randall described the war work being done by the Brotherhood under the oversight of the Church War Commission, and Sydney T. Jones told of the work Brotherhood men are doing in the missionary plan for the every member canvass. The Rev. Dr. Taylor, Rector of St. George's welcomed the assembly. The meeting was one of the largest and best held in recent years.

St. Stephen's College

The 58th commencement of St. Stephen's College will be held June 2nd to 5th. The usual commencement festivities will be curtailed, owing to war conditions, but there will be quiet reunions and gatherings of alumni and former students and friends. On Sunday, June 2, the sermon at the morning service will be preached by the Rev. Lawrence T. Cole, D. D., Rector of Trinity School, New York, a former warden of the college. The baccalaureate service and sermon will be at 5 p. m. on that day. The preacher will be the Rev. Dickinson S. Miller, Ph. D., Professor of Christian Apologetics at the General Theological Seminary.

On Tuesday, at 6:30 p. m., there will be a memorial service for the late Rev. George Sailey Hopson, D. D., Professor of Latin in the college for over fifty years.

On Wednesday, June 5th, the commencement exercises will be held at 11 a. m., in the chapel. The alumni celebration of the Holy Communion will be held at 7:30 a. m. on that day. Luncheon will be served to visitors at 1 p. m.

A Community Testimonial

[redacted]

A country home for convalescents ill be opened this month on a 20- re farm near St. Louis, under the spices of the Diocese of Missouri. first only women will be accommo- ed, but later it is planned to care men and children also. In the nt that the home should be needed convalescent soldiers, it will be en up for that purpose.

The Bible from Different Viewpoints

The Rev. Edward Henry Eckel, Rector of St. Andrew's Church, Dallas, Texas, gave the observance of Whitsuntide in that parish an unusual character by two occasions in honor of the Bible. On Whitsunday itself, after Evensong in the church, a large number of people repaired to the auditorium of the parish house, where Mr. Eckel delivered a lecture on "The Superiority of the Bible to Other Sacred Books", and incidentally the pre-eminence of Christ to the founders of the ethnic religions of the East, after which he exhibited about fifty volumes of Bibles and Bible apparatus from his private library, some of which he explained before giving the people an opportunity to swarm around the exhibition tables and examine the bocks for themselves. A Latin Vulgate of 1489, with hand illuminated capitals in color, was the object of chief interest.

On the following Wednesday evening the exhibition was repeated, after a series of addresses as follows: "The Bible and Judaism", by Rabbi George Fox, liberal Jew, and Rabbi Charles Blumenthal, orthodox Jew; "The Bible and the Roman Catholic Church", by the Rev. Robert M. Nolan, Rector of St. Patrick's Church; "The Bible and Protestantism", by Dr. W. W. Barnes, Professor of Church History in the Fort Worth Baptist Theological Seminary, speaking in place of Dr. L. R. Scarborough, president of the seminary, whose duties at the seminary obliged him to forego the delivery of an address prepared for the occasion; "The Bible and the Anglican Church", by the Rev. E. H. Eckel. Rabbi Fox also contributed some four or five books for exhibition, and Rabbi Blumenthal exhibited and explained the use of phylacteries and a ram's horn. There was a large mixed audience and a most amicable and edifying discussion of the Bible from the several viewpoints represented by the speakers.

Mr. Eckel has arranged for a week's exhibition of some of the chief books of the display in a prominent store window.

Death of Pastor Wagner

Pastor Charles W. Wagner, author of the widely-known book, "The Simple Life", died last week at his home in Paris, France. He was 67 years old. Pastor Wagner was leader of the French Liberal Protestant movement in France—the "new theology" in a French setting, discarding all the historical dogmas, but claiming to retain the essence of Christianity. Pastor Wagner described himself as "a piously heretical spirit". He was born in the department of the Meurthill, annexed by Germany in 1871. After graduating at the Sorbonne and studying at Strassburg and Goettingen, he became assistant to a Lutheran pastor in the Vosges region. In 1885 he opened a Sunday school in Paris, giving lectures evenings. Out of this grew his chapel in the Boulevard Beaumarchais, where for years he preached to large audiences. He visited the United States in 1904, and lectured in the principal cities of this country.

The President Presents a Flag

A large, magnificent silk flag, the gift of President Wilson, has been presented to Boy Scout Troop, No. 76, of Christ Church, St. Paul, Minn., for having sold $1,805,000 worth of the Third Liberty Bonds, the largest amount disposed of by any troop in the country. The Rev. Walter S. Howard, the Rector of the parish, is the scout master. He is greatly beloved by the members of his troop, and is carrying on a remarkable work among the boys connected with the parish and in the down town district in which the church is located.

THE CONVENTION SEASON

New Jersey

The 147th Convention in the 134th year of the Church in the Diocese of Church, Asbury Park, on Tuesday and Wednesday, May 14th and 15th. New Jersey occurred in Trinity It was a notable Convention in large atendance and quick dispatch of business. Bishop Matthews officiated at services and presided at business sessions throughout.

One successful feature was a joint session of the Convention, the Woman's Auxiliary, and the Girl's Friendly Society. Another was a Missionary Pageant enacted by people of Trinity Parish, Princeton. Elections resulted in only mionr changes, and appointments continued chiefly the existing committees and trustees.

The Bishop's Annual Address dealt comprehensively with local interests of the diocese.

All trust funds of which there are many in the diocese were reported in good condition.

In the matter of the recent effort at New Brunswick for religious unity, the Convention did not commit itself officially further than a resolution of approval of the Bishop's attitude in the matter.

An effort was made but was defeated to change the time of Convention from May to January.

The Committee on Constitution and Canons co-operating with others to be appointed with them, is charged with the duty of a general reversion of the Constitution and Canons.

A budget of expenses was adopted for the year, and appropriations were made for the various General Boards and Commissions. It was decided to make the Missionary Apportionment for the Diocese $12,000, instead of $10,500 as last year.

The report of the Committee on the Church Pension Fund was an exhaustive one, revealing some present arrearage, but with promise of the diocese regularly meeting that obligation.

Asheville

The Twenty-fourth annual Convention of the Missionary District of Asheville was held in Trinity Church, Asheville, N. C., on May 15 and 16.

The Rev. Lee Frontis Anthony was ordained to the Priesthood at the opening service of the Convention on Wednesday by the Rt. Rev. Junius Moore Horner, Bishop of the District. The candidate was presented by the Rev. Cyril E. Bentley of Lincolnton. The sermon was preached by the Rev. W. T. Crocker, Rector of the Church of the Epiphany, New York, now in war service. The Bishop was assisted in the celebration of the Holy Communion by the Deans of the two Conventions.

The necessary action, preliminary to the organization of the district into a diocese was taken. The Convention felt that the time had now come for the district to become an independent unit in the Church. As the matter now stands the several parishes and missions will be given an opportunity to show their desire in the project by raising the required amount.

The Auxiliary of the district was addressed by Bishop Knight on Religious Education at the opening service. The Rev. Walter J. Smith presented the cause of Thompson Orphanage, and the Rev. Dr. George W. Lay the cause of St. Mary's School. Addresses along Missionary lines were made by the Rev. F. M. Osborne, Rev. Arthur W. Farnum and the Rev. E. N. Joyner.

The Mission at Blowing Rock was admitted by the Convention as an organized Mission

Stress was laid upon the necessity for promptness in the Parochial Clergy in sending in their statistical reports by placing a penalty on those who do not send them in on time.

The Rev. Alfred H. Stubbs was elected Secretary and Treasurer of the District.

The Rev. Walter S. Cain was elected Registrar to fill out the unexpired term of the late Rev. Dr. R. R. Swope.

The Rev. H. Norwood Bowne was elected Dean of the Convocation of Waynesville.

The Rev. Edmund N. Joyner was elected Dean of the Convocation of Morganton.

Delegates to the Provincial Synod: Clerical: J. B. Sill, A. W. Farnum, S. B. Stroup, J. N. Atkins, H. A. Dobbin and W. S. Cain. Lay: F P. Bacon, M. Schenck, W. M. Redwood, H. D. Miles, H. C. Martin and C. E. Waddell.

Long Island

The forty-ninth Convention opened on Tuesday, the 21st inst., with the celebration of the Holy Communion with the Bishop as celebrant assisted by Canon Paul Swett. At the opening of the business session the Rev. Robert Rogers was re-elected secretary, and the Rev. John E. Gerstenberg his assistant. Mr. George Hewlett was re-elected to be treasurer. Mr. William W. Baldwin reported on the pitiable showing the diocese made in its offering to missions which was emphasized by its splendid response to all war appeals. The diocesan secretary of the Brotherhood of St. Andrew followed with a very interesting account of the Brotherhood work at Camps Wadworth and Upton, extracts from which may be found in another part of the WITNESS. The remainder of the first morning was consumed in routine business, and nominations, to be acted upon the second day.

The afternoon session opened with Bishop Burgess' address, the main items of which were: notice of the fiftieth anniversary of the setting apart of the diocese from New York with recommendation that it be commemorated by a great offering from all the churches for the Church Charity Foundation; the urging that every parish have a branch of the Woman's Auxiliary; and advice to communicants regarding their letter of transfer. He closed with strong and prophetic words on the changes that must follow the great war, and appealed especially for the Red Cross.

On the second day vacancies in the delegates to the Provincial Synod were filled by the election of the Ven. William Holden and Mr. W. R. Marsh. The Board of Religious Education consists of Rev. Messrs. Garth and Genns, and Messrs. Fuller and Marsh. Dr. J. G. Bacchus and Mr. Augustus Van Wyck were elected to succeed themselves on the standing committee.

The order of the day was first the question of petitioning the Legislature to ratify the National Prohibition amendment. After animated discussion the motion was tabled.

The question of extending the suffrage to women was acted upon favorably. Dr. Bacchus presented a resolution of support to the government in this war. After hearing from the three archdeaconries, the Convention was stirred by the woes of Armenia as related by Paul Shimmon.

This Convention was unusually well attended, and handled a large amount of business.

Trinity Church, Morgantown, West Va., has received from Mr. and Mrs. George C. Baker $500 in Liberty Bonds as a memorial to their daughter, Grace J. Baker, who died March 26, 1918. The income from the fund is to be used for furnishing flowers for the sick of the parish and to beautify the church.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Annunciation B. V. M.

THE COLLECT

We beseech Thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

(Note—It was not possible to print the comments on this feast day previous to its celebration, so they have been held over until the cycle ending with the descent of the Holy Spirit was ended. We hope the message, even now, will not be inopportune.)

Three sacred mysteries are brought before us in this prayer—the mystery of taking flesh, the mystery of suffering and death, the mystery of an unending existence. And in all of them we feel in the background the power and touch of the Holy Ghost, who is to pour His grace into the secret places of our hearts, so that, like the blessed Mother Mary, we may have our share in the joyful and sorrowful mysteries of man's redemption. As the blessed Virgin's flesh became the vesture of the Son of God, so our flesh is, by the operation of the Holy Spirit, to be made into a temple for the Holy Ghost, so that by His purifying presence. Christ's body may make clean our bodies, and His blood our souls. How few of us, comparatively speaking, consciously strive to keep our bodies, our flesh, subservient to the overshadowing, hovering, brooding, life-giving power of the Holy Ghost! Then how many of us think of taking our share in the mystery of the Cross and Passion? St. Paul prayed, you remember, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death". Somehow, we, too, must pray this prayer. And only can we pray it when we have been endued with power from on high. "The shadow of the cross must fall on those whom the Crucified draws near to Himself in life or work," writes Bishop Hall; and St. Paul, writing to St. Timothy, said: "If we suffer, we shall also reign with Him; if we die with Him, we shall also live with Him." Notice the "with". It is only by the power of the Holy Ghost that we can assimilate the mysteries of the Cross and Passion. Every time we worry, every time we rebel, every time we murmur and repine, we lose the grace which helps us, by the medicine of the Cross, to lift up our hearts.

And then there's the mystery of the unending existence to consider, "the glory of the resurrection". It is only joy in the Holy Ghost that can steady us by the open graves of those we love. It is only the spirit of wisdom and understanding that enables a man to say, "I know that my Redeemer liveth".

Let us enter into the strength of the pleading that is wrapped up in the words, "We beseech Thee, O Lord". Let us run after that grace and implore for its impartation as no insistent beggar ever yet begged for alms. To have this grace is to have the ability to remake our soiled and sullen and despondent hearts into clean, happy and enthusiastic temples of the Holy Ghost. And when we have thus entered into the mysteries of that which made St. Mary blessed among women, we shall be moved to see that the angelic message shall be sounded from coast to coast, from shore to shore, from every spot on earth where a man can find a place to dwell.

FOR THE EPISTLE

Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.—Isa. vii:10.

"Ask a sign of the Lord." What sign shall He give you? The all-conquering sign of an empty cross! **"In hoc signo vinces."** At the foundation, as at the summit, of a life there must be placed this sign of triumph. The Christian's burial place should be marked with a cross—eternal answer to the yawning mouth of a hungry grave. The Christian's life should be marked with a cross—spelling each day the victory which the spirit is to win over the flesh. Anywhere, everywhere, in life should that sign be seen and made and recognized.

"I will not ask, neither will I tempt the Lord," said Ahaz. This is the answer some of us make when God, through the Church, asks us for a sign to set up in the world, where the true God, as revealed in Jesus Christ, is not yet known. It has been the excuse whereby the Occident refuses to give to the Orient that which had its whole beginning and personal fruition in the Orient, namely, the Incarnation, the Death and Passion, the mighty Resurrection, the glorious Ascension of Jesus the Christ. God forgive us for our vain excuses. Dear Mother Church! How like unto the blessed Virgin is she as in her suffering she sees the brethren of her Son refusing to believe on Him and follow Him. How many of us exalt the Cross, but deny its right to rule! How many weary God and man by refusing to make His name known upon earth, His saving health unto all nations?

"Immanuel", God with us. Do not forget that **"with".** Only as men realize what it means to have God **with** them can they be said to have wakened to any real life. And to have God with them does not spell luxury and selfish indulgence, and thoughtlessness of others. Nay, the reverse! "Butter and honey shall he eat, that he may know to refuse the evil and choose the good." Where Immanuel is, there is exhibited the life of the Cross, which is the life of self-restraint. As long as God's cause languishes, men must be careful about eating their butter in "a lordly dish", because in that way lies destruction. And when men again acknowledge that their honey must come out of stony rocks and by their own breaking, then is there hope that God will again be **with men.** All of which, translated into the talk of the street, is, "If you really wish to be a Christian, you must subordinate the desires of the flesh to the control of the spirit." And as Christ came into the world after the usual period of natural waiting, so we must expect Christ to be born in us and revealed in us after a normal, sane and self-restrained method. Watch for His annunciation, then cherish the life that is given to you, and in due season yours will be the joy which no one take from you.

THE GOSPEL

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel. How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.—St. Luke i:26.

Mother Mary! Mother Church! Both need not fear, for they have found favor with God. Would that the sons of Mother Church were more willing to be other Christs to those souls not yet born into the Christian life. Will the time ever come when those of us who are members of Christ by virtue of baptism, will be willing to let **any one** die without that sacrament?

Mother Mary was blessed among women because of her Son. If Mother Church is not blessed by the world, it is because of her sons, too, for she was meant to be blameless, holy, undefiled, without spot or wrinkle, or any such thing. People faulting the Church today are liable to put the blame on the shoulders of the clergy. Do not let them fall into the mistake of thinking that the clergy are the Church. If Mother Church is impotent today, it is because the laity are as much at fault as the clergy, and perhaps more so, and whenever the Church fails, it is because men have not given the Holy Ghost a real chance to make them holy. It is because the spiritual children of Mother Church have forgotten to live by the family motto: **"With** God nothing shall be impossible". See how important is that word "with". And the God **with** whom nothing is impossible is the God who said to Zerubbabel, by the prophet: "Not by **might,** nor by **power,** but by **My Spirit,** saith the Lord of Hosts." Mother Church's sons are spiritual sons, born of water and the Spirit, strengthened by the Spirit in the inner man, dedicated to spiritual lives.

Think of the nations and the places where religion is still and largely a material and sensuous thing. As long as such nations and places exist there will be darkness, and foulness, and bestiality, and cruelty, and impotence. As long as the sons of Mother Church are content to leave things to the God of things as they are, will we have a comparatively impotent Church, instead of a shining, gleaming, victorious mother of the souls of men.

"Fear not, Mary!" Fear not, Mother Church! The final triumph is inevitable, for the Son of God and Mary has promised never to leave thee nor forsake thee. May the mother of our Lord speak to all the careless sons of our mother, the Church, and bid us remember what is our part and duty in making the Incarnation, the Cross and Passion, and the glorious Resurrection vital, living, throbbing realities in the daily life of man. And out of our present failures to do this may God the Holy Ghost bring us, by repentance and confession, to an acknowledgment of the necessity of daily living our lives hidden **with** Christ in God, for His glory, our salvation and the edification of our fellow man.

One of Our Greatest Prides

"As an illustration of what is taking place under the surface of army life, the act of Gen. Pershing in becoming a member of the Episcopal Church, of which his late wife was a communicant, may be mentioned," says the Detroit News. "It is the commonplace of experienced observers of the new army that there is more religion to the square inch in the army training camps than in any civilian community, no matter how efficiently churched it may be. And this is not unnatural. The boys are up against the supreme reality all the time, and they know it. Their reaction to the serious fact does not express itself in the effervescence of religious emotion; rather it expresses itself in the quiet recognition of the invisible order as the purpose and explanation of the present visible order, and in a recognition of manly conduct as the most fitting behavior of those whose destiny looms so big and so near.

"It is one of the greatest prides on which America may plume itself that in the making of its citizens into soldiers it does not have to substitute a barbarian code for our commonly accepted morality. It is written in the war books of some of our enemies that, upon being received into the army, the citizen's code of morality, which is fitted for times of peace, must be smashed. Civil notions of morality must be got rid of at any cost, and the method taken is the complete destruction of the recruit's spiritual fabric. In America, we find that to make good soldiers out of our citizens we must heighten and strengthen that code of decency and honor which is most highly esteemed amongst us—to render them nobler, not baser men. And to this end the government has encouraged and assisted Jews, Catholics and Protestants to bring the claims of the moral life to the attention of the men in training.

"It is not a light thing that the general commanding the American armies takes time in the face of a serious business to make public acknowledgment of the faith that is in him, and to ally himself with the forces which make for righteousness in the world."

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. aft. Trinity	Neh. 10:28; 11:2 Ezek. 16:44-end	Romans 12	Prov. 3:1-26	Luke 18:9-34
M.	Exodus 29:1-28	Acts 7:59; 8:25	4	Matthew 7
Tu	29:29-end	8:26-end	5:1-18	8:1-17
W	30:1-10	9:1-31	6:1-19	8:18-end
Th	30:11-21	9:32-end	6:20; 7:3	9:1-17
F	30:22-end	10:1-23	8	9:18-26
S	31:1-17	10:24-end	9:1-12	9:27-end
2 S. aft. Trinity	Neh. 12:26; 30:43; 13:2 Ecclus 16:24; 17:14	I Peter 2	Isa. 8:5-20	Luke 12:1-31

That Trinity season is not intended to be a sort of a go-as-you-please for Lectionary purposes, or even devoted to "duty", after a course on doctrine", is quite apparent, with the Eucharist for our guide, if we take note of the fact that whereas Whitsunday is a commemoration of the gift of the Holy Spirit, that is followed, on Trinity Sunday, by the necessity of being born anew by the Spirit, and that in turn by the definition of the regenerate life as one of love, on the first Sunday after Trinity (Epistle). Hence it is that the present Prayer Book Lectionary plan of undertaking to give, from Trinity Sunday on, an outline of the Old Testament, rests on no sound basis. Although particular lessons here and there may turn out to be topically suitable, the whole **raison d'etre** of the use of the Old Testament, viz: the record of a religious experience which is fulfilled in the New, as a rosebud enclosed in its calyx, and which flowers in the full blown rose, is practically lost through the failure to connect the great redemptive facts of the first covenant with the anti-types of the new. Nor should we overlook the fact that even geography, as well as history, has a spiritual meaning in the Old Testament. Egypt, the wilderness, the Promised Land, Babylon—these are types of spiritual experience. It is for that reason that the New Lectionary devotes Trinity season of year 2 (so far as the Old Testament is concerned) to the experiences of God's redeemed people after their return from exile—a people who have sinned, been punished, and then forgiven and restored.

The continuation of our Old Testament historical course brings us on this Sunday to a practical obedience (after the re-covenanting of last Sunday) to the laws of God which had been given through Moses, especially a separating of the people who "had knowledge and understanding from outsiders: no intermarriage with non-Israelites; strict observance of the Sabbath and land and debt laws; provision for the worship of Almighty God, and so on. The student of Old Testament history, nay, of religion, should "stick a pin" here. This was the beginning of Phirisaism, that is, of "separatism"; of that Old Testament Puritanism which preserved all that was good in Judaism and also crucified the Lord. Topically, no selection could be more appropriate in connection with the Collect for the day, viz: "evangelical" obedience.

The Old Testament alternative is one of the many prophecies fulfilled after the return, and the New Testament lesson is St. Paul's appeal for evangelical obedience, the obedience of love, which responds to God's grace, exhibited in redemption. As the word, "therefore" (Rom. i:1) harks back to the redemption expounded in preceding chapters, so did the past experiences of Israel returned urge obedience on the redeemed. Moreover, the separation from the world and the fellowship with each other that characterized the people in Nehemiah's time, are urged by the Apostle as under the head of not being conformed unto this world, and not thinking of ourselves more highly than we ought to, but as being members one of another.

The evening lessons, selected with reference to the same leading thought, give us the blessings of obedience from the standpoint of Old Testament wisdom, and its necessity (second lesson) for eternal life; but that obedience which consists in following Christ. (Perhaps the selection should end with 30.)

THE SANCTUARY OF PRAYER

PRAYER

A Sonnet, by Hartley Coleridge

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

"Prayer was to Christ the means, not only of helping individuals, but of dealing with intricate social problems. When He had been healing and teaching in the cities of Galilee, and was moved with compassion for the distressed multitudes, He saw with deeper insight than His disciples that the real difficulty was not with the multitudes: 'The harvest indeed is plenteous, but the laborers are few.' For this reason He turned to the fundamental lack, commanding: 'Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.' This diagnosis is correct for the world today; this remedy applies to all social disorders. Christ goes to the heart of present problems when He calls His disciples to pray for laborers who share His spirit and who will employ His methods.

"Shall Christ-like leadership, on which everything else depends come to Church and State, at home and abroad? 'The laborers are few, pray ye therefore.' Shall the leaders of the coming day be delivered from false ideals, from unworthy ambitions, from habits which blind and enslave? 'This kind can come out by nothing, save by prayer.'"

—From Associated Press.

Poems Worth Preserving

Selected by Pastor Suburbanus

THE DIVINE IMAGE

By William Blake

To Mercy, Pity, Peace and Love
All pray in their distress;
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace and Love
Is God, our Father dear;
And Mercy, Pity, Peace and Love
Is man, His child and care.

For Mercy has a human heart,
Pity, a human face,
And Love, the human form divine,
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk or Jew;
Where Mercy, Love and Pity dwell,
There God is dwelling, too.
(Berlin papers please copy.)

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EDITOR'S QUESTION BOX

(Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colo.)

What do you mean by the Holy Catholic Church?

I mean three things:

(a) That Jesus Christ founded a visible society, which He called His Church, which He purchased with His own Blood, which He loved as His Bride, which He will one day present to the Father, a glorious Church, without spot or wrinkle, or any such thing, of which He promised that the gates of hell should not prevail against, and of which He said that whosoever refused to hear it was like a heathen man or a publican.

(b) That this Church was entrusted to a historic, Apostolic ministry, endowed with the gift of the Holy Ghost, entrusted with the Sacraments, which He ordained for our salvation, and to which He gave the command that it should be a faithful witness of the great facts of His holy life.

(c) That this Church, thus founded, has been continuously maintained, according to His promise, and that its principle of unity is the Sacrament of the Altar, in which we all partake of one body, and that we owe the same kind of loyalty to the Church that we do to the nation, each in its several sphere. So that just as I believe that the unity of the nation, in accordance with the constitution, is vital to its life and purpose, so do I believe that the Holy Catholic Church is that body of men who have been faithful to the constitution, ministry, Sacraments and life of that Church.

And I believe that this Church has been faithful in its fidelity to these essential elements in the constitution and life of the Church, and I challenge any one to show in what it has been unfaithful.

Do you believe that men who do not belong to the historic Church will be saved?

The question of the salvation of any or all of us is in God's hands, and His only. No man can take it out. But I believe that all baptized men have inherited the promises of Jesus Christ, and are members of the Church which He founded. I do not regard the discipline of the Church as dealing with the question of man's individual salvation, but rather the discipline of the Church exists to preserve the faith, untouched by the hand of any man, and the Sacraments unchanged by man's self-will.

God deals with the individual as He chooses, but we discharge our function as witnesses only by adhering to the facts entrusted to us, and not by subscribing to opinions about those facts. I do not impugn the character of an Englishman when I say that he is not a citizen of the United States. He may be a far better man than I, but still it is my duty to be a witness to the facts that lie at the foundation of this republic, whether he likes it or not.

To me, the historic Church is essential to the preservation of the historic faith. Individuals unquestionably may be saved outside of the historic Church, but the fabrics which they have constructed will be burned by the fire that will destroy the transient and refine the permanent.

I cannot conceive of the right of any man to substitute his own opinions for the facts that Christ entrusted to us, nor can I allow his right to destroy the unity of that Church because others refuse to accept those opinions.

There are certain things which Christ put into the Church that no man can take away without destroying that which Christ did.

Has the vestry or choir master the right to control the music of the services?

They have not. The canons of the Church distinctly say that this is a matter under the control of the Rector, and the canons say so because the music of the service is a part of the worship of the Church. It frequently happens that the choir is the source of harmony within the Church and of discord without. This is due to the fact that certain persons are apt to detach the music from the unity of the service, and try to run the choir as though it were a law unto itself.

Its function is not to sing for the delight of the people, but for the glory of God, and the "sacrifice of praise and thanksgiving" must be a part of the priest's work, which he may relegate to other men, but which he should not permit to be used for the advertisement of the human voice, or as a substitute for popular singing. At the same time a priest will do well not to be too arbitrary in dealing with musicians. Many of them are temperamental, and can be reasoned with better than they can be ordered about.

If we are to sing to the glory of God, there must be harmony, not only in our voices, but also in our hearts.

The whole question of music can easily be a storm center in a parish, from which destructive cyclones may originate. It is a wise priest who can handle the music without producing discord. It is a godly musician who can yield to an unmusical rector because it is his duty so to do. The two should have a distinct understanding at the start as to what is to be done by each.

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

THE SPIRIT OF THANKSGIVING

Near the heart of our religion lies the spirit of thanksgiving. In the recognition of the goodness of God, in the vision and knowledge of the light which the redemptive life of Jesus sheds upon every hard, dark experience, man has girded himself to serve others, and out of a heart filled with gratitude to God for His blessings, has tried to transmit the joy which fills his nature.

Not until we grasp the spirit of thanksgiving, make it dominate in our life, make it a new song on our lips, can we enter into the spirit and power of our religion.

BLESS THE LORD, O MY SOUL, AND FORGET NOT ALL HIS BENEFITS, WHO SAVETH THY LIFE FROM DESTRUCTION AND CROWNETH THEE WITH MERCY AND LOVING KINDNESS.

DAILY BIBLE READINGS

A. M.	P. M.
Psalm 92.	St. John 15.
Psalm 126.	Isaiah 12.
Psalm 34	Isaiah 35.
Psalm 110.	Isaiah 52:1-11.
Psalm 145.	I Thess. 5:16-28.
Psalm 103.	Ephesians 3:7-end.
St. Luke 1:46-56.	Col. 3:1-17.

May my whole life, O God, be one thanksgiving unto Thee, for all which Thou hast given, for all Thou hast forgiven; for Thy hidden blessings, and for those which in my negligence I have passed over; for every gift of nature or of grace; for my power of loving; for all which Thou hast yet in store for me; for everything, whether joy or sorrow, whereby Thou art drawing me to Thyself. Amen.

Week-Day Relgious Instruction at Christ Church, Gary, Ind.

Much is being said, and some little done, in regard to Religious Education in connection with public education. Some of these methods have been tried for the past three years at Christ Church, Gary, under the auspices of the General Board of Religious Education.

The opportunity for week-day work was primarily brought about by the Gary school system, which has reached the paradoxical position of being widely known, and yet unknown. A program of work, study and play is followed, evolving a skillful method of rotation, which keeps half of the pupils in the class rooms, while the other half are engaged upon the playground, in the shops or the auditorium. It is from the play periods that children are taken for religious instruction.

No credit is given in the schools for the work done at the Church schools, nor does any connection exist between the different Churches and schools. The school simply excuses the child from the play period, at the request of the parent. The rest falls entirely upon the Church school teacher, whose problem it is to first of all interest and obtain the co-operation of the parents, without which little can be accomplished, for no matter how attractive the course of study be made, the play-loving child invariably prefers the playground or the gymnasium. The fact that religious instruction vies with play is not so disheartening as it may seem, for it offers an opportunity to train the child in the cultivation of the will.

William Wirt, the man who conceived and is developing the "Gary Plan", has said of Christ Church School: "We believe that the Church School in Christ Church Parish is increasing in value each year, and that it is a most important form of co-operation with the public schools."

The children in the grades are given two forty minute periods each week (circumstances have made it impossible to include the kindergarten and high school classes in the week day work), besides their Sunday session. On Sunday, part of the time is given over to a service in the church. The ante-communion service is used, with a talk by the Rector.

The Christian Nurture Series is followed in all classes, and the Sunday and week day instruction is closely correlated, the same lesson being used at both sessions. The class teacher on Sunday gives the story, and on the first week day session this is elaborated upon and worked out in note books, with pictures, stories, outline and other activities suitable to the age and grade.

The second week day class is given over to Christian service, along the lines of mission or Red Cross work, social service and Church school support. Although the Red Cross work has been especially emphasized, the Lenten offering for missions trebled that of previous years. Certain mission fields have been studied, and boxes sent to them.

Never before has there been such an opportunity to train a coming generation in true patriotism and Christian service. Appropriate stories are told while the children knit or sew for the Red Cross, and the session is closed with the declarations of allegiance to the Church and country and patriotic songs and prayers for our soldiers and sailors.

Along the lines of social service, the members of the school have remembered people less fortunate than themselves, and have aided in the support of the Church school. Since Lent, they have been busily engaged in raising money for Liberty Bonds, which will help in paying the debt on the church.

All this activity is closely related to the teachings in the Church school, and it is the instructor's aim that the children should ever be mindful of the facts that they are members of a Divine human society, for which it is their privilege to work.

The question invariably arises, What is week day instruction doing for the Church? Although the work is still in the experimental stage, three results may be noted: First, it has brought the religious into the everyday life of the child; secondly, it has promoted Church loyalty, and, thirdly, it has made the Church what was once known as "the village center".

VERA L. NOYES.

Wyoming Church Celebrates Anniversary

Fiftieth anniversaries of Church life are not common events in the Western districts, and the Rector and people of St. Mark's Church, Cheyenne, Wyoming, felt a deep thankfulness in the celebration of the semi-centennial of St. Mark's Parish, commemorating the erection of the first church, 1868, the first services in the present church, 1888, and the cancellation of the indebtedness on the parish house, 1918.

The chief event of this occasion was the Fellowship Supper given in St. Mark's Parish House, May 16, 1918, at which over 200 communicants and well wishers of St. Mark's gathered to extend congratulations over fifty years of achievement. Following the supper, a rare literary feast was enjoyed, in which tribute was paid to the memory of the Rev. Joseph W. Cook, who came to Cheyenne in 1868, and through whose vigorous and untiring efforts the first edifice was erected; to the Rev. George C. Rafter, who for twenty-two years was Rector of St. Mark's Church, who furnished the inspiration for the erection of the present beautiful structure, and who, as Rector Emeritus, was the honored guest of the evening; and to the present Rector, the Rev. S. A. Huston, under whose Rectorship the indebtedness on the parish house has been cancelled.

Short and most entertaining addresses were given by Mr. Frank S. Burrage, member of the vestry of St. Matthew's Cathedral, Laramie; Dr. Rafter, Bishop Thomas, under whose guidance the parish house was built; Bishop Johnson of Colorado, a guest of the evening; former Governor J. M. Carey; Dean Thornberry of St. Matthew's Cathedral, Laramie, and Mr. Luke Voorhees and Mr. J. H. Walton of St. Mark's vestry.

On Friday afternoon, May 17 the women of the parish were entertained at a "Golden Anniversary Tea", given by St. Mark's Guild, successor to St. Mark's Mite Society of former days.

In the evening Bishop Thomas confirmed a class presented by the Rector, and preached the sermon.

Services on the morning of Whitsunday were in commemoration of the twenty-fifth anniversary of the consecration of the present St. Mark's Church, under the Rectorship of Dr. Rafter, who upon this latter occasion was the Epistoler. Mr. Huston's sermon was on the text, "Ye are the temple of the Living God". The Collect, Epistle and Gospel for the consecration of a church were used with this anniversary service.

Encourage Work of a Louisiana Rector

A notable revival in every department of parish work has occurred at Grace Church, Lake Providence, in the Diocese of Louisiana, under the Rectorship of the Rev. Nicholas Rightor, who took charge of the parish last February. He was formerly assistant at Christ Church, Savannah, Ga. The attendance upon the services and the open offerings are larger than ever, and the generous Easter offering enabled the treasurer to meet all diocesan and general apportionments. An every member canvass resulted in doubling the income for parochial expenses, and the pledges for missions and benevolences trebled. The increased income brings the parish under a canon of the diocese within the list of self-supporting parishes, which includes all parishes that provide a rectory and pay a stipend of at least $1,200 a year. The vestry has released the Rector for one Sunday in each month for missionary work, with the provision that under such an arrangement he is to receive an increase in his stipend of $400 per year. On Sunday, May 5, Bishop Sessums confirmed the largest class ever presented to him for the laying on of hands in the parish—fifteen adults, two boys and two girls, twelve of whom are prominent men in the community and vicinity. At the suggestion of Mr. Rightor, several handsome memorials have been given to the parish, including a credence table, by W. S. Maguire, in memory of his late wife, Margaret Barker Schneider; the seven-branch Altar lights, by Messrs T. B. and F. B. Davis and Mesdames F. H. Schneider and F. X. Ransdell, in memory of their late parents, Edward H. and Julia Blackburn Davis; a lectern Bible, by Frederick J. Breithaupt, in memory of his late sisters, Fanny, Julia and Louisa Frederica Breithaupt. The parish will shortly receive a memorial pulpit and Altar.

Church of Atonement, Augusta, Ga.

At a recent confirmation eight soldiers were confirmed, and the Sunday following a soldier was baptized and gave in his name for confirmation. Many of the soldiers have been given the little cross of St. Francis, so frequently mentioned in the book, "Over the Top". I have a few of these crosses on hand, as I am the organizing secretary in this country of the Third Order.

A "social hour", 6:30 to 8:30 p. m., is held every Sunday for the soldiers. At 8:30 all attending go from the parish house to the church for Evensong. After Evensong, all the boys flock over to the rectory for music, etc., until it is time for them to return to camp.

Ascension Day, at Atonement, a corporate communion, in which the congregations of St. Paul, Good Shepherd and Christ Churches joined, was well attended. The Bishop preached, the Rector celebrated, and the Rev. William Johnson read the Gospel. The Revs. Whitney and Prentiss, being late, sat in the congregation. The Bishop, as usual, preached a very helpful sermon.

Rev. C. B. Harris is now civilian chaplain, and is doing a splendid work at Camp Hancock.

EVERY-DAY RELIGION

By Rev. James E. Freeman, D. D.

AT THE SIGN OF THE RED CROSS

"Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

The sign of the Red Cross is the highest symbol of human service. It interprets to the world today the profound meaning of that cross once uplifted on Calvary's hill, whereon the Saviour of the world was crucified.

Within the past year, all over this country, groups of women, and latterly groups of men, numbering many thousands, have assembled for the purpose of doing service for those upon whose faces they will never look, and yet whose needs are as real to them as though they belonged to their own household. It is verily true, "a touch of pity makes the whole world kin". We used to think that our responsibility was bounded by the neighborhood in which we lived, but today there are no boundaries, and the human heart is responsive to the cry of suffering and need in every land and clime. What this enlargement of our vision must spell out, and what the reflex of it must be in our national and individual life no one would venture to say; but of one thing we are certain, namely, that never again will America be insular or its people immune from responsibilities and obligations, however remote they may be, or however foreign they may seem.

Must we not believe that the Red Cross is the world's latest interpretation of the Cross of Calvary? Jesus said, over those who crucified Him, "Father, forgive them, they know not what they do". The Red Cross knows no hate. It is the symbol of love and of sacrifice. To no object have we contributed with so much deep satisfaction or such splendid generosity. Where is there a field of enterprise that is so lofty in its ideals and purposes that it refuses compensation and looks for no rewards? Somehow or other we have come to appraise ourselves at a higher standard of value these days. Our gold has taken on a new lustre, and our service a new form of consecration. Once America had as her symbol, so the foreigner thought, the sign of the dollar mark; today she has as her symbol the sign of the Red Cross.

Who among us can estimate what this service must mean to the thousands of men wounded in the world's great struggle, and who among us will venture to estimate what this loving service will mean in the days that are to come to countless thousands of our people in the homeland? Here, at the sign of the Red Cross, woman fulfills her highest function and discloses her noblest and most Christ-like qualities. Our women have literally become the mothers of men, and men, be it said, whose names they will never know and whose faces they will never see.

The sign of the Red Cross in its very color typifies the warm, red blood of the human heart touched with pity and overflowing with loving kindness. Shall we not believe that to each one of these devoted workers there must come that word of high praise that fell from the lips of Him who "came not to be ministered unto, but to minister", "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

Again, at the sign of the Red Cross, we find disclosed the larger fellowship of our community, where there is no room nor place for rivalry or competition; where there is no division between class and class, where the confusions and embarrassments of denominational differences are silenced and forgotten. In the silence of the workroom, where deft and consecrated hands are making bandages to be applied to gaping wounds, there is but one word that constitutes the talisman of fellowship, and that word is —Love.

Shall we not hope and pray that out of these workrooms, where love is regnant, there is to come in the new world, that presently is to be born, a unity and a comradeship the like of which no man has ever dreamed? Yes, verily, the sign of the Red Cross is the new seal and symbol of our higher consecration, our truer fellowship, and our greater devotion to the common things of our common lives. — Courtesy of the Minneapolis Tribune.

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NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

The first baptism, marriage and funeral to be held in the building of Christ Church, Roanoke, Va., were those of soldiers and their families.

Fourteen children were baptized in Grace Church, Bay City, Mich., on Whitsunday, and it is expected that as many more will be baptized in the near future.

A troop of Boy Scouts has been organized at St. Stephen's Church, Providence, R. I.. The Rev. Charles J Harriman, Junior Curate, is scout master.

The children of St. Michael's Mission School, Paonia, Col., have adopted a French orphan and are now enrolled as benefactors of the fatherless children of France. There are only 25 communicants in the mission and the Sunday school is small.

A Service Flag with fifty stars was placed in St. Paul's Church, New Orleans, La., with appropriate services, on Sunday, May 12. The stars represent forty-eight young men in the fighting forces of the country and two young women Red Cross nurses, members of the parish.

Members of St. James' Church, Cleveland, Ohio, discovered the other day that men supposed to be pro-Germans, had stripped the war shrine, which was dedicated a few weeks ago, of the American and allied flags. Nothing else but the flags was disturbed.

The Diocese of East Carolina leads the entire Province of Sewanee (12 dioceses and two missionary districts) in the number of postulants and candidates for Holy Orders, and in the per capita gifts for domestic and foreign missions.

The women of the Bishop's Guild of St. Paul's Church, Los Angeles, Calif., gave a somewhat unique exhibition recently in the parish hall, consisting of little garments they had made from old cast-off clothes and scraps of material that had been donated to them. The clothing will be given to needy children.

The chimes of St. Paul's Pro-Cathedral, Des Moines, Iowa, are tolled every day at the noon hour to remind every one to offer a prayer for the boys "over there", and for the cause of our allies. This is in co-operation with the nation-wide plan for universal prayer, inaugurated recently at Bryn Mawr, Penn.

Mr. Samuel H. Abbott has been a vestryman of St. Mary's Church, Kinston, N. C., since November 5, 1875—43 years. He has been senior warden since April 12, 1888—30 years, and superintendent of the Sunday school since January 1, 1891—27 years. He was recently presented a gold cross as a token of affection and esteem by the members of the congregation.

Even the Igorots of the Philippines are taking part in the Liberty Loans. Far up in the mountains of Luzon in the neighborhood of the school where Deaconess Anne Hargreaves represents the American Church Mission, they dug up ancient Spanish pieces and other relics from the ground and brought them out of other hiding places peculiar to these mountain people, in order that they might do their bit for liberty.

Dr. John R. Mott, General Secretary of the National War Council of the Y. M. C. A., has been visiting England, France and Italy, by way of studying the work in these various countries of the organization he represents. In London, Dr. Mott was informed by Sir Arthur Yapp, General Secretary of the British Y. M. C. A., that during the present offensive the British Y. M. C. A. lost considerably at the front, and that the value of huts, equipment and stores destroyed or captured by the Germans was $500,000.

"America and the War" is the subject of six patriotic addresses being conducted at St. Luke's Church, Evanston, Ill., the Rev. George Craig Stewart, Rector. The series is as follows: "Christ vs. Antichrist", Rev. John Henry Hopkins, D. D.; "American Manhood", Rev. Bernard I. Bell; "Our American Women", Prof. Leicester C. Lewis; "The College and the Colors", Rev. Paul Nicou; "The Troops in Khaki", Rev. George Atwater; "The Church in the War", Bishop Weller.

"Look the country over," says Bishop Sumner of Oregon, "and you will note that the parish or mission which is not giving its quota or more to missions is a decaying and well nigh dead institution, selfish and moribund, and in addition disobedient to the commandments of God, and therefore receiving no blessings for itself. Only when this and other dioceses do their duty in speeding the Word of God and consecrating itself and themselves to service and gifts for missions, may we expect or deserve any signal benediction upon our own parochial efforts."

Two very large and impressive services have recently been held in St. James' Church, Sault Ste. Marie, Rev. Stephen H. Alling, Rector. The first was a memorial service in honor of Victor Holten, who was killed in action, April 10. This is the second member of the parish to lay down his life in the service of his country. The other service had for its purpose the aiding of the Chippewa County War Relief Fund, by which all war objects will be taken care of, every person in the county being expected to contribute one, two or three per cent of his income. Major H. Hamilton of the Canadian forces, Mr. John P. McCallum and the Rector spoke.

Daily papers have recounted fully, says the official organ of the Diocese of Kentucky, the very complimentary invitation that has been extended Bishop Woodcock to take up for a period of six months work for the Y. M. C. A. in France. He was one of six persons who were selected from the clergy in the United States for this important work. He has finally announced his decision that he will not accept this appointment, for the reason he feels there is too large and important work for him to do in his own diocese, and, notwithstanding the call for service in France, he feels that there are more urgent demands for him to remain at home.

At the recent Sociological Congress held at Birmingham, Alabama, Bishop Bratton of Mississippi was elected president for the ensuing year. His address on the race question, given during the Conference, left a profound impression upon the audience. The late Booker T. Washington is reported to have expressed the opinion that Bishop Bratton has the clearest vision of any man in the South with regard to their race, and his race looked to him for leadership.

At a meeting of the Northeastern Deanery of the Diocese of Chicago held at Chicago on May 15, resolutions were adopted endorsing the censorship work of Major Funkhouser in the city police department, and protesting against any weakening of the censor's powers through action by the city council. A high tribute was paid the major by the clergy for the work he had already done, and a committee of three was appointed to represent the Deanery at any council meetings where the subject might come up. The committee includes the Rev. John D. McLauchlan, the Rev. Theodore B. Foster and the Rev. Jas. B. Haslam.

The Rector of St. Luke's, Evanston, Ill., Rev. George Craig Stewart, has been granted six months' leave of absence by his vestry and by the Bishop of the diocese to serve as a Red Cross chaplain in France. He expects to leave about the middle of June, and during his absence the parish will be in charge of the Rev. Frederick C. Grant, assistant. In the recent Red Cross drive Dr. Stewart served as captain in the Third Ward in Evanston.

Personal Mention

The Rev. Frederick G. Harkness, formerly Curate of St. Paul's Church, Akron, Ohio, accepted the call to St. Luke's, Cleveland. Address, 7310 Franklin Avenue, Cleveland, Ohio.

The Rev. Walter G. Harter has accepted a call to organize a new work in Lundale, W. Va., a new mining town. After June 1st, his address will be Lundale, Logan County, W. Va

The Rev. Harry A. Link of Watertown, Wis., has assumed his new duties as Rector of St. Peter's Church, McKinney, Texas.

The Rev. Edmund T. Jillson, Rector of Christ Church, Xenia, Ohio, has resigned to accept a call to the Rectorship of St. Paul's Church, Newport, Ky.

The Rev. Myron B. Marshall, Rector of St. Andrew's Church, Norfolk, Va., gave the Memorial Day address in his city at the invitation of Pickett-Buchanan Camp, Confederate Veterans.

The Rev. Charles N. Tyndall, Rector of Christ Church, Williamsport, Pa., will engage in war work, under the auspices of the Y. M. C. A., beginning next week, and expects to divide his time between Camp Hancock and Camp Gordon.

During the absence of the Rev. Dr. Bowie, Rector of St. Paul's Church, Richmond, Va., at Camp Lee and in France, as chaplain of the McGuire Hospital Unit, he will send sermons to be read to his congregation.

Mr. George Herbert Randall, Executive Secretary of the B. S. A., with headquarters at Philadelphia, recently visited Syracuse, N. Y., and other points, giving addresses on the war work of the Brotherhood. While in Syracuse he was tendered a reception at Lockwood Memorial Hall by St. Paul's Church.

The Rev. Donald Wonders, M. A., has accepted a curacy upon the staff of Trinity Cathedral, Newark, N. J., and will enter upon his new duties on the 1st of June.

The Rev. R. P. Kneitler, Rector of St. Luke's Church, Scranton, Pa., is chairman of the Charities Endorsement Committee of his city, and has spent considerable time in recent months working out plans for the coordination and support of local charities during the war. It has formed a Council of Social Agencies, in which the various charities are represented, and is well along in its work on a financing plan. This work was made necessary because of the fear that the many national patriotic and charitable calls might tend to lessen the income of the deserving local charities. The committee has also investigated all charities seeking support, and has endorsed only those that are deserving of support.

Newark Notes

The interest in the war service work of the diocese is strongly maintained. The Rev. Warren L. Rogers of Jersey City is taking the place at St. George's Chapel, Camp Dix, of the Rev. Edgar L. Cook, who returns to his important work at Hamburg and Vernon. The Rev. John C. Donnell of Newark, at Y. M. C. A. Building No. 4, Camp Dix, takes the place of the Rev. Charles W. Popham of Belleville, who returns to the care of his parish.

The construction of the parish house for Camp Merritt is being pushed to completion, and the Rev. Edwin S. Carson of Ridgewood takes the place in camp of the Rev. Barrett P. Tyler of Morristown, who returns to his work with the beautiful new Church of the Redeemer, approaching completion. The ordinary term of leave of absence on service of the clergy is three months.

It is a pleasure to record that some of the restrictions in the administration of the Holy Communion in the camps have been lessened, so that there is a record of many services of the Holy Communion for large or small groups, and many baptisms. The minds of soldiers, especially those who are to go to France, turn to the Sacraments above all other religious observances. Many of the clergy are expecting appointments as chaplains or in service of the Y. M. C. A. or Red Cross Society, or in our military camps.

The Rev. Hugh D. Wilson of St. George's, Passaic, has accepted a call to missionary work in Western Colorado, to the great loss of the diocese and the great gain of the Missionary District. Te Rev. Frederick B. Bartlett of West Hoboken also goes soon to work in South Dakota—also a man who will be greatly missed in the Diocese of Newark.

AN INSPIRING MILITARY SERVICE

Trinity Church, Marshall, Mich., was the scene of an inspiring military service, which was arranged by Mr. C. J. S. Williamson, Brotherhood of St. Andrew secretary in Camp Custer. Mr. Williamson and the Rev. Albert M. Ewert, Rector of Trinity Church, Marshall, worked out the details whereby, in spite of difficult military conditions, arrangements were made by which a soldier choir was organized and trained, and members of the Marshall congregation came to Camp Custer in their automobiles and took the military choir for an 18-mile drive to the imposing old parish church, where the service was held.

It was an impressive and never-to-be-forgotten sight to the people of the Marshall congregation when the choir marched into the nave of the church. The crucifer, the flag-bearer and the fifty singers were all in khaki, and the two clergymen at the rear of the procession alone were vested, the Rev. Albert M. Ewert, the local Rector, and the Rev. William Heilman, Episcopal War Commission camp pastor, formerly Rector of St. Luke's Church, Ypsilanti, Mich.

The processional hymn was "Onward, Christian Soldiers", and the congregation, which packed the church far beyond its seating capacity, were so deeply affected that the singing seemed to be entirely that of the strong, clear voices of the soldiers. The Rev. Mr. Heilman took the service of Morning Prayer, and the lessons were read by Sergt. Arthur L. Shera, Ambulance Co. 339 of the 310th Sanitary Train. Sergt. Shera is a lay reader of Grace Church, Grand Rapids, and director of Military Chapter No. 1 of the Brotherhood of St. Andrew.

Mr. Ewert preached a very impressive sermon on "The Ideal of Mankind", which wove together the theme of Trinity Sunday and the service that men now are rendering on behalf of humanity in the armies of the allies. Mr. Ewert said: "The Church has not failed to raise up in America a long line of patriots, who carried their ideals into action, and who have showed the results of a living faith in the ideal of mankind." As evidence of this assertion, Mr. Ewert recited the names of many sons of the Church who rendered notable service to the United States at great crisis.

A delightful chicken dinner was served to the military choir by the women of the parish at the conclusion of the service. After dinner, the men delighted the Marshall people by singing a number of Camp Custer songs.

It was felt by many of the Marshall people that the soldiers would enjoy a walk around the town, but when it was discovered that the Rev. Mr. Ewert was willing to give an impromptu organ recital in the church, the men gathered in the nave, and the afternoon wore away in the presence of the associations called up by the tones of the organ and the dignity and quiet restfulness of the church edifice. There seemed to be no desire on the part of the men to leave the church, and old associations were brought up in the minds of thoughtful young men sitting quietly listening to familiar music among surroundings which reminded them of sacred things in other places.

In order to arrange the service, it was necessary for Mr. Williamson to make more than 100 calls and arrange for choir rehearsals in different places, both in and out of the camp, but the verdict of the soldiers is that such service pays, and it has made many of the soldiers come back to a realization of what their Church is to them, and to some non-Churchmen in the choir it brought a new regard and friendship for the Church.

Organist, T. D. Klinger, Grand Rapids.

Crucifer, Corp. C. A. Holt, Madison.

Flag-bearer, Sergt. Geo. T. Durham, Marquette.

Soloist, Corp. Raymond L. Weaver, Detroit.

Violinist, Private Chester Everhardt, Detroit.

Chorus Choir:

Private Myron J. Asire, Marquette.

Private Carl A. Backlund, Grand Rapids.

Private Catesby B. Cannon, Chicago.

Private Augustine Charlton, Detroit.

Private A. J. Cullins, Paris, Ont.

Wag. H. A. Cicotte, Detroit.

Private Alden R. Davis, Grand Rapids.

Private Homer DeNeut, Grand Rapids.

Sergt. George Durham, Detroit.

Wag. Wallace A. Gill, Grand Rapids.

Private Allan J. Gray, Houghton.

Sergt. Tony Hanson, Battle Creek.

Private Harold Hansen, Manitowoc, Wis.

Private Clinton G. Hall, Detroit.

Private J. K. Holmes, Danville, Ill.

Private B. F. Hutchinson, Deseronto, Ont.

Private Clayton Hutchinson, Deseronto, Ont.

Private Russell K. Irwin, Detroit.

Private Michael Kryah, Wheeling, W. Va.

Private Arthur F. Lumley, Detroit.

Private T. McClintock, Toronto.

Private S. McClintock, Toronto.

Private P. O. McKinney, Chicago.

Corp. H. S. Malim, Detroit.

Sergt. Robert Messinger, Hartford, Conn.

Private F. B. Miller, Lexington, Mich.

Private Raymond E. Moore, Niagara Falls, N. Y.

Private Harvey Mumbey, Pontiac.

Sergt. Arthur Nancarrow, Houghton.

Private Charles P. Nelson, Grand Rapids.

Private J. Frank Newman, Detroit.

Private David C. Porterfield, Detroit.

Private Orey Pond, Grand Rapids.

Private Dudley Pritchard, Allegan.

Private Wm. T. Puddington, Battle Creek.

Private Charles Purviance, Galesburg, Ill.

Private Clyde M. Roberts, Manistique.

Private Fred Ross, Berlin, Wis.

Private Andrew Rostron, Waukegan.

Private Fred Royle, Detroit.

Private Conrad P. Schulz, Detroit.

Sergt. Arthur L. Shera, Grand Rapids.

Sergt. Ralph Sloanaker, Detroit.

C. Newkirk, Detroit.

Wag. Michael S. Smolenski, Grand Rapids.

Sergt. A. Speer, Essex Falls, N. J.

Private James Ten Broek, Grand Rapids.

Private Homer Tuley, Detroit.

Private A. E. Veal, Muskegon.

Corp. Raymond L. Weaver, Detroit.

Sergt. N. Zapfe, Detroit.

Private Harold S. Zimmerman, Muskegon.

Private Francis Daniels, Marquette.

Private Fillmore Stolpe, Marquette.

Sergt. Frank Mills, Port Huron.

Sergt. Fred Ness, Battle Creek.

Private W. Murrell, Detroit.

Private C. A. Simpson, Grand Rapids.

Private A. T. Murphy, Detroit.

Private Gordon S. Leroy, Detroit

Private George Varwis, Grand Rapids.

Private Harry F. Borst, Gaines, Mich.

Private Harry B. Carico, Galex, Va.

Private Leon Petsch, Grand Rapids.

Sergt. Earl Mulligan, Detroit.

Ushers:

Sergt. Harold Cock, Los Angeles, Calif.

Corp. Chester D. Tinker, Minneapolis.

Private R. H. Mohrhardt, Marshall.

Marquette Notes

The Woman's Auxiliary in St. Paul's Parish, Marquette, has held two very successful sessions in April. The first one held at the rectory, was addressed by the Rev. A. J. Wilder and the Rev. R. P. Ernst on the needs of our own diocese—Mr. Ernst's address was replete with first hand information and resulted in the Auxiliary pledging themselves to raise $200. The second meeting took the form of a tea which Bishop Harris addressed and at the conclusion of his speech the former pledge of $200 was redeemed by the women placing in the Bishop's hands a check for $300 instead of for two. The offering at this meeting for the same object was $35.00.

On Sunday, May 12th, a class of twenty-four were confirmed by the Bishop at St. Paul's, Marquette and on the evening of the same day a splendid musical service was given by the choir.

Bishop Harris has just returned from a visitation at Escanaba, where he found things in splendid spiritual condition. The Rector, the Rev. W. J. Datson, presented a class of twenty-nine for confirmation.

The commencement sermon at the State Normal School, Marquette, is to be preached by the Bishop, also that of the High School, Negaunee. The Marquette High School sermon will be preached by the Rev. A. J. Wilder, Rector of St. Paul's.

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The Witness

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EDITORIAL

[redacted]

It may be you have a talent for business, for teaching, for singing, for calling, for whatever it is.

I hope you do something for your living in the Church.

Then how do you do it? That ought to be the one thing that you do best, for it is your service of loyalty and gratitude to Almighty God; and the fidelity with which you render that service will be the index of how much fidelity and loyalty you have, the real question you will have to face at the last day.

What do you think the Lord who died for your thinks of a vestry, only half of which can be depended upon to even attend a meeting?

What think you the Lord thinks of the service rendered by intermittent Sunday school teaching?

Is it, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things?" Scarcely, for such service would merit your discharge from any first class business house, or any well conducted home.

Nor is it any better to say: Because I can do nothing without sacrifice to myself, therefore, I will offer to do nothing at all. Do you fancy that your position in the Church is a purely ornamental one? Or are you of that order of ecclestistical tramps who think that the Lord owes them eternal life because they come of a good family?

We are facing the summer time once more. It is a time to let down and to forget. We go off to the summer resort and forget that we have a God.

We so love God with all our heart and soul and mind that we joyfully say, "Goodbye God, I am going away from you on a well-earned vacation."

There are certain definite matters of holy obligation and one is that one day in seven is the Lord's Day. His yoke is easy and His burden is light, but still it is a yoke. You are to recognize that it is His day and not yours, before you have any right to appropriate it entirely to yourself.

It is just as easy, I will grant, for a Christian to steal the day as it is for a crook to pick your pocket, but it is no less stealing because it can be done easily.

You see Christ does not care to have that kind of Christian morality which puts you into the hands of a moral policeman. He wants you to be honest because you love honesty, to be pure because you love purity, to worship God because you love God. Therefore you are your own policeman.

What's the use?

Just this! That the Christian religion is a man's job, requiring a man's energy and demanding the same kind of trustworthiness that you require in your clerk.

In short, the use is that if you are going to be a Christian at all, you want to be the kind of a one that does not have to be watched; that when you say you will do a thing, some one doesn't have to wonder whether you are telling the truth or not.

You want to be a Christian who doesn't shirk his share in the first place, either in work or money, and when he gives anything to the Lord, he doesn't retain a mental reservation that he will give that service providing he can't think of some excuse for not doing it.

Just as many parishes have been wrecked by poor vestrymen as have been wrecked by uninteresting parsons. Christ gave his opinion of those who made excuses for not using their talent; for not coming to the feast, for having no oil in their lamps, and He treated them all the same way as you treat a worthless employee. He shut the door and wouldn't let them in.

A Christian is one bound by an oath made to Almighty God to do his service as a good soldier does his duty. A deserter from the army expects to be shot; a deserter from the Church expects to be buried with full military honors.

It is about time that those enlisted soldiers of Christ who do nothing and give nothing be treated as slackers are treated. Why cumber they the Church? Of what possible use are they in a Church militant?

What's the use of your doing your duty as a Christian at all times, whether anyone is watching you or not? Why the answer is simple. In order that you may be a soldier that needeth not to be ashamed of himself.

What's the use?

Exactly the same use that every boy in the U. S. army has for doing the best he can, even unto death, in the face of the ungodly Hun. Better die and be a man, than live and be a grafter.

Let the boys in the army teach us in the Church militant how to be a good soldier.

"You have not yet resisted unto blood striving against sin." They have and are, God bless them! Shall we do less in our fight against sin, the world and the devil, than do they, our own boys, in their struggle against all these in the fields of France?

The Church School

St. Luke's Church, Kalamazoo, Mich.

Beyond our present hopes was the Children's Easter Offering this year. In spite of the demands in money which the war makes even upon the little people, the sum of $225 was sent to the Board of Foreign Missions in New York.

By birthday pennies, that is, one for each year of their lives, the children met their pledge of fifteen dollars for the Cribside.

The meetings of the teachers have been discontinued after a year of most encouraging co-operation on the part of all. The last meeting was a supper with places set for thirty-seven. Guests of the evening were some of our friends whose interest in the School has been very welcome. Among them were Mr. and Mrs. Green, who lately came to St. Luke's from Detroit. After the supper an informal discussion of our problems proved most interesting. Never has the School closed under more encouraging conditions. We have teachers for twenty classes with an average attendance of 150 or 160 children. Our last session is June 16, the Sunday before the public schools close. We feel sure no vacation can now break into the well established work which has been made possible for the last two years by the faithful work of our teachers and we look forward to the fall with no misgivings.

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LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

IX
Democracy Made Safe in Christ's Commonwealth

2. Of these social bonds, the State is one, its ideal being Democracy, rightly understood.

So man is born a member of society and lives in membership. He is intimately related to the whole human family. But he has some relations more intimate than others. First, of course comes his family. His family gives him his entrance on the stage. His parents are his point of contact. His family is a real part of himself. He cannot be himself without it. But his family in its turn is part of a still larger circle, a member of a larger group, which is made up of other families like his. This inclusive group, which stands between the family and the whole human race, we call the State.

Now the State is clearly a natural and quite inevitable group. It is a necessary condition of a man's life. A man is born into it as he is into his family. It is a family of families. It has a direct and immediate bearing upon each individual. Its history becomes his heritage as soon as he is born. Its heroes, its prophets, its leaders and law-givers, its statesmen and its benefactors are as **native** to him as are "its rocks and rills", its climate, its conditions and resources. Its laws give him security of life and limb and property. Its commerce brings him food and drink and the necessities of life. His love for it and joy in it are not acquired but spontaneous. Patriotism is like the love of children for their mother. It has its roots in the very depths of our self-hood. That is why the call of country fires every man worthy of his manhood, every man who has not lost his soul. That is why there is no lower depth of infamy than treachery, no blacker word in our vocabulary than "traitor".

Now if you contemplate this Divine ordinance of the State, so essential and natural to man, and therefore so clearly part of the plan of man's creation, you will see that its true idea must be what we call "democracy". Otherwise it will not and cannot fulfill its proper function. We must, however, be careful not to identify democracy with any particular form of government. It by no means follows that a democratic form of government ensures a democratic State, or vice versa. Governments do not make States. The State is itself the living and creative thing and its government is its creation. No doubt the state may submit to a hostile and unfriendly power, because it has not will or force enough to overthrow it. It may put up with unworthy and inefficient men in public office; it may be corrupt and contented. But the government of a State can never be, in strict truth, more than the creature of the State, the expression and servant of its will. Democracy, then, means a great deal more than a mere form of government. Democracy, literally translated, is the "people's rule". This means exactly what it says, namely, that no class shall rule, but the whole citizenship. No special group of citizens, whether capitalists or laborers, whether learned or ignorant, whether **bourgeoisie** or **proletariat,** shall have control for their own interests. But **the good of all shall be the rule of each.** The very heart of true democracy is thus the principle of universal service. Each citizen is set to serve the State, which is the whole body of the citizens; and to serve it in its wholeness as of supreme social worth. Life in the State is for all and not for some; that is the rule and inspiration of democracy.

I must pause just long enough to remind you how our current ideas of democracy have been poisoned and distorted by the narrow individualism, especially of the Eighteenth Century. It was then that the individualistic creed carried men into the field of politics and led to many revolutions and found expression in many famous documents and constitutions. But most of these were really anti-social. The State was treated, not as the parent, but as the product of its citizens. As individuals, as units, men were thought of and represented as saying each to the other, "Go to! Let us have a State, which shall protect us and secure us our rights'.'

In this way **citizenship** was made a sort of **contract** between individuals for their mutual advantage. This has led to lamentable results in many States which are politically organized under democratic governments, including our own. For this breeds a spirit which is essentially at war with true democracy. This leaves no place for loyalty or chivalry; this has no suggestion of a great social bond, worthy, for its own sake, of the uttermost devotion its citizens can render. So there has come to be rife, especially in our **democracies,** the spirit of self-seeking; of looking to the State, not as an object of service and devotion, but as a source of private gain and profit. Frankly, I think that famous phrase which tells us that each citizen has a right to demand of his State life, liberty and the pursuit of happiness, is utterly unworthy of a truly democratic faith. It is naked individualism. It is a demand that society shall at all costs serve me. It means my rule over the people. I am in the center of the stage. My country is my minister. Now that is the very basic error against which I am contending. That is precisely the wrong order, the wrong relation. The true democrat is the man who willingly, gladly lets the people rule him; whose life is given up to serve the whole; whose most dearly prized right of citizenship is to mean freedom and liberty to serve, to work for the highest interests, the true welfare, of our country, in order that the Divinely given social order may be secured according to God's. The State, then, is a Divinely ordered social bond, natural and necessary to men, and its only possible ideal is found in a true democracy of social life.

(To be continued)

O God the Son, Redeemer of the world, truly Thy name is above every name! In spite of error, misunderstanding, hatred, scorn and blasphemy, in the deadliest hour, when the skies blacken and the earth reels, and it seems that men have once more crucified in this dread eclipse the Son of God afresh, still Thy majesty and Thy power are felt, and through the midnight comes the prayer of a penitent, "Lord, remember me", or perhaps the confession of an executioner, "Truly this was the Son of God": still when they dream that Thou art forever silenced, buried, guarded and sealed down, the stone is rolled away from the door of the sepulchre; and the keepers grow weak as dead men; and angelic forms are there; and still through the gray mists of the morning Thou comest, changed to something august, half-unknown, immortal; but the tones of Thy love are heard again, and at Thy voice we know whom we have believed, and our faith in Thee becomes the victory which overcomes the world.—Chadwick.

Though we had all that God hath made,
The joy of earth, the bliss of heaven,
Yet were we still unsatisfied,
Unless the Giver, too, be given.
His gifts are beautiful and dear;
Without Himself, how poor they seem—
The earth a desert, bare and drear,
And heaven the phantom of a dream.

Lexington Notes

NOONDAY INTERCESSIONS

Following the recent service of intercession for the allied cause, held at the Cathedral, Lexington, a novel method has been inaugurated to interest all citizens of Lexington in the success of the cause of the allies. Every day at noon the Cathedral chimes ring out for five minutes, during which time the citizens of Lexington, whoever they are and wherever they be, are requested to pause and offer a prayer for the success of the allied cause.

FRENCH ORPHAN ADOPTED

Calvary Church, Ashland, Ky., the Rev. G. H. Harrison, Rector, has adopted a French orphan living at Rennes, France. The orphan is named Juilette Boisrammi.

LATONIA

The mission at Latonia, recently made vacant by the resignation of the Rev. Peter Langendorff, has been placed by Bishop Burton under the charge of the Rev. J. Howard Gibbons, secretary of the diocese and Rector of Trinity, Covington.

PUPILS OF ST. JOHN'S, CORBIN, AT HOSPITAL

Two little girls, pupils of St. John's Collegiate Institute and Industrial School, Corbin, Ky., our mountain missionary school, have been taken to Lexington recently to be operated on at the Good Samaritan Hospital. The operations were serious ones, one for mastoiditis, performed by Dr. McClure, the other for appendicitis, performed by Dr. Barrow.

ACTIVE CHAPLAIN

The Rev. A. H. Marshall, Rector of [illegible], Fort Thomas, contin-

POLL ELECTION OF VESTRY

The annual election of vestrymen of Trinity Church, Covington, Ky., was held May 6, with polls open from 5 to 8 p. m., for the casting of votes by members of the congregation. Between 6 and 8 p. m. dinner was served by the Ladies' Aid Society at the nominal price of 50 cents. Previous to the election, a list of the members, communicants, was printed in pamphlet form. At the congregational meeting, held at night, a unique plan for paying off the Church indebtedness was put into operation. The plan proposed the selling of 250 "blocks of Church indebtedness", a number of which blocks were sold that night at $10 a block.

INTERESTING PROGRAM

The program, now issued, for the twenty-third Annual Council of the Diocese of Lexington, besides providing for the usual routine of business, gives place for three special services in Calvary Church, Ashland, at which addresses will be made upon the following interesting subjects: "Demands Made Upon the Church by the War, and How the Church Is Meeting Them", by the Rev. Dr. R. Wilkinson, Rector of the Good Shepherd, Lexington; "Effect of the War Upon the Church—The Church of the Future", by the Ven. F. B. Wentworth, Archdeacon of the Diocese of Lexington, Tuesday night, May 28th. "The Call of the Times for the Extension of the Kingdom", by the Rev. J. J. Gravatt, Jr., Rector of the Church of the Ascension, Frankfort; "The Call of the Times for the Religious Education of Youth", by the Rev. G. H. Harris, Dean of Margaret College, Versailles, Wednesday night, the 29th. "Church Unity; Unity of the Spirit", by the Rev. T. L. Settle of St. Mary's Church, Middleboro; "Corporate Unity", by Mr. Allan D. Cole of Maysville, Thursday night, the 30th. All speakers are limited to 20 minutes.

THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

The need for Christian literature in the vernacular in the mission fields of the Orient is recognized by the Church. To meet this need in the district of Kyoto, at the request of Bishop Tucker, the Board of Missions has assigned the Rev. Dr. Irving H. Carrell, who has exceptional ability in this line, to the work of translation.

In the Diocese of New York there have been held recently eleven Training Institutes for parish officers of the Woman's Auxiliary, one at least in each district, so that no parish was unrepresented on account of distance, while one was planned at an hour which would be convenient for officers of evening branches. The same program was followed in all, including classes for presidents, secretaries and treasurers of branches, together with a class on the duties common to all officers. Suggestions for these institutes are being prepared. For particulars write to the Secretary, the Woman's Auxiliary, 281 Fourth Ave., New York City.

(It would be of great benefit to the Woman's Auxiliary if more of these institutes could be held in other dio[illegible] and we [illegible]

[illegible] article on the Church, contributed by request to a local paper, asks the question: Do you know that the Episcopal Church gave the world the Bible in English, the Y. M. C. A., with all its wonderful power for good; that it was first to build a college, first to found a public library, first to work for the Negro, first to organize a temperance society which was in any way inclusive, started the White Cross movement for purity, formed the first association to help workingmen, founded the first orphans' home, the first organized charity, established the first public school, and was first to plan Church unity?

[illegible] trend of consequences will be the same—towards a sense of oneness, the goal of the dying Master's prayer. It is obvious that there has already come a marked drawing together of our various communions through the great common cause, which has unified their devotion and life.

The editor-in-chief of Le Matins, the famous paper of Paris, told in the Cathedral of St. Paul, Boston, the other day, of an Episcopal clergyman, a Catholic priest and a Jewish rabbi who, as chaplains, lived together in a dug-out. After the battle they divided the work of giving the last rites to dying soldiers, without stopping to determine the religious affiliations of the fallen man.

There were so many dying, and the time for giving them spiritual aid and comfort was so furiously short! The French editor vouched for the story of a rabbi who held the crucifix to the lips of an expiring Catholic. To stay the passing soul on the supreme goal of all religions becomes the quick, mastering passion of any man with a heart in him. Men who have lived through such experiences can hardly fail to bear the resulting sense of essential oneness with them while [illegible]

[illegible] and the Rev. P. [illegible] earnestly seconded her plan. This is a fine way for a parish to help the government and also increase its own endownment.

War Altar Presented to Brooklyn Church

A resident of Paris, France, has presented a war Altar to St. Paul's Church, Brooklyn, N. Y., in memory of all the fallen heroes of the allied nations who have lost their lives on French soil, and to afford a sacred shrine where families of American soldiers may come to pray for those who are engaged in war service.

The eighth anniversary of the Rectorship of the Rev. Andrew Chalmers Wilson was celebrated on Ascension Day. The parishioners brought roses and placed them at the foot of the Altar in memory of the dead soldiers in France. Addresses were made by the Vicar of Old Trinity Church, Manhattan, the Rev. Dr. McComas, and by Capt. Cornelius of the British army, military instructor at Princeton University.

A Parish Buys Liberty Bonds

During the Third Liberty Loan campaign, an every member canvass of Christ Church parish, Towanda, Penn., was made to get subscriptions for the purchase of a Bond. The campaign was most successful, the amount collected being about $350,000. Practically every member of the

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

RELIGIOUS CONDITIONS IN THE MIDDLE WEST

A Paper Read at the Church Congress Held in Cincinnati, Ohio, in October, 1917.

III

May I mention several other characteristics of our Midwestern condition? I believe that I am within the bounds of truth when I say that in the Middle West such masses of the people as are not Roman Catholic are distinctly anti-Roman Catholic. This feeling varies according to the education, environment and nature of those who share it, but it is real. The Roman Church casts no spell beyond its own borders, and will never convert the unchurched unless they have shared in early life the traditions of that Church. In fact, this antipathy seems to be most keen among those who have no religious affiliation worth the name.

Beyond the Roman Catholic communion there is no recognition of authority in religious matters. And as matters stand, there is absolutely no hope of establishing the principle of authority. All the king's horses and all the king's men are ineffective. Authority has vanished as a vital factor in the religion of the Protestants. With authority vanishes uniformity and with uniformity vanishes religious momentum.

Religion among the Protestants of the Middle West has become the avocation of amateurs. Amateurs, committed to individualistic prerogatives, preach the Gospel, teach Sunday school, and proclaim liberty of opinion from every platform. This is the Middle West as I see it.

It is not without some feeling of temerity that I venture to forecast the future of religion in the Middle West. My own best judgment is that there will be no improvement until the primary problem of nationality is on the way toward solution. The Middle West, racially and socially, is a chaotic mixture of diverse elements. When these blend, there will be at the same time an automatic judgment upon the experimental conditions through which we are passing. In education, industrial relations, social conditions, forms of government and religion, there will be a gradual elimination of the relatively ineffectual forms and methods. There will be a constant approach to the enduring and effective forms and methods. In the realm of religion there will be a discrimination between the accidents and the substance. I have enough confidence in the people of our Middle West to believe that underneath their present chaos of method there is a real consciousness of the fundamental religious values and sanctions, and a capacity to discern the truth. They are committed now by training and tradition to some form of loyalty, or of denial, which concerns itself more with the forms rather than with the substance of religion. As time passes, there will emerge from the deeper reaches of the heart an insistence on th primary elements of religion. The efforts of any organization to capture this force as a stimulus to some passing manner of the exercise of religion will be futile. The rising tide of religion will dig its own channels, will recreate its own methods, will form that which will satisfy its own need for expression. Present-day modes will either be modified or pass away. For example, Sunday is now practically gone. If its passing means the passing of godliness, then it is a calamity. If its passing is but a phase in the transition from the recognition of the sacredness of a time to the sacredness of all time, we need not be so much concerned.

We make efforts to stay the disintegrating tendencies. We attempt to arrest the process. Social service and sacramentalism, revivals and educational efforts, are erected as bulwarks against the flood. They are upbuilded by honest and God-fearing men. And it is right that those convinced of their efficacy should try them. For it may be that one of them will prove to be the agent which will precipitate or crystalize the religious substance now held in solution. Each adherent of any of these agents naturally upholds the efficacy of his particular agent. But each is no more than experimental in its nature. We cannot now be sure that any agency has been effective enough to commend itself as the ultimate way.

In the face of millions of unchurched, yet not necessarily irreligious, in the face of social problems, shifting populations and rapidly changing conditions, what is to be the program of our own Church? For though I may arouse a suspicion of failing to take advantage of the privileges of this body, and of trespassing within the limits of orthodoxy, yet I say that in my heart I believe that the Episcopal Church may become the torch-bearer to lead the hosts of the Middle West into the path of a satisfying and enduring religion.

In view of what I have just said, you might properly ask what is to be her relation to this inchoate mass of human diversity. Why the Episcopal Church? Because the Episcopal Church is comprehensive of every principle which I have mentioned. She is both social and sacramental, revivifying and educative. Her faith is sane, reasonable and of right proportions. Her practices are stimulating and satisfying and strengthening. Her methods are calm and healing. She has an atmosphere of joy and peace. The Church is the hope of the Middle West because she is inherently possessed of elements whose abundance would alone be equal to the task.

But the method. Here again I am amazed at my own rashness in daring to propose that the methods now in vogue ought to be subject to some critical scrutiny. Are we quite convinced that a survey of the Church in the Middle West, parish by parish, mission by mission, would encourage us to believe that we are conquering the vast territory? I fear not. We are doing noble, heroic, self-sacrificing work in countless places, but it is being undermined by the conditions mentioned earlier in this paper, over which we have no control. This immediate work cannot be allowed to relax, of course, but I venture to return for a moment to the analysis of the situation as I have just suggested it, and try to relate our possible efforts to that.

The great unchurched masses, assisted by the discontented within religious affiliations, will in time, with the unifying of our varied social elements, express their religious elements in a new manner. The duty of our Church is to help to free these restrained forces in their struggle for expression, and at the same time to saturate the consciousness of the unchurched mind with the spiritual content of **whole** faith of which that mind has some slight portion.

I am afraid that our Church will never do this by a mere effort to extend geographically, and to occupy feebly an increasing number of towns and villages. These may be contact points, but they have failed in the Middle West to be sufficient to reach the unchurched. They need the reinforcement of a mightier central dynamo.

One of our disadvantages is the multiplication of weak mission stations, which exhaust the resources of the diocese and the strength of the Bishops, and only in rare instances blossom into strong centers of work. This Church must touch humanity at the points of richest contact. If the energy and money now enlisted in carrying out intermittent efforts in small and already overchurched communities, where we at best succeed in glossing a veneer over a few lives whose interior is already saturated with denominational influence of some sort, if that energy and money were put into our great education centers, in places where the current of life runs full and strong, where we can fight battles, and not engage in skirmishes, I believe that we should find the Church growing in power.

(To be continued.)

They Collected the Rector's Salary

The Church News, Diocese of Mississippi, says: "We heard a good one lately, which is too good to keep to ourselves. In a parish in this diocese the vestry greeted the new incumbent with the news that the old incumbent collected his own salary, to which the new incumbent replied that he would collect just enough money to buy a ticket to get out of town on, and then the vestry said that that was not necessary, that they would collect the salary.

Interesting Work of a Rector On Exemption Board

The Diocese of Chicago presents some very interesting facts in connection with the work of the Rev. A. W. H. Anderson, Rector of All Saints' Church, Ravenswood, chairman of the Exemption Board for the Northern District of Chicago. Speaking of the physical examination of 1,000 men who first came before the Board, Dr. Anderson says the moral tone of these men was remarkably good. The percentage of social evil diseases was very low. There were very few cases of tuberculosis, due no doubt to the healthy conditions of the neighborhood, and to Ravenswood being the home of an upper middle class, and having no congested sections, and few foreign-born residents. The chief rejections made by the Board were for hernias or defects in hearts and eyes. The chief exemptions were of men having wives and children. Dr. Anderson says he was impressed by the splendid physical condition of the married men of 21 to 31 years of age. He did not recall a single case among the first thousand of rejection for alcoholism. Almost none of this number were abnormal physically, only two were imbeciles, and in the whole quota of 1,156 men there was only one bedridden case. No deaths were recorded from June 5 to January 1. The work of the members of the Board was done, of course, at a great sacrifice in time. Dr. Anderson states that during July and August he spent from 12 to 15 hours daily doing clerical work, on one day signing his name 3,000 times.

Speaking of certain characteristics of candidates of different nationalities, Dr. Anderson said that the German-American citizen by adoption or naturalization, in spite of his reputation for thriftiness, has been discovered since June 5, 1916, to be the most improvident and physically the most helpless of our people, and were it not for the fact that the sons of these citizens between the ages of 21 and 31 support them, they would become public charges. Another remarkable fact ascertained by the Board from these German-Americans was that although the sons of selective service age give almost, if not all, of their wages to their fathers and mothers, the married sons and daughters of these same parents, no matter how numerous or prosperous they are, are willing to let their parents starve rather than contribute one dollar a week for their support. It was noticed that the American boy of English and Scotch ancestry came first in willingness to serve; that the Irish came next; that the generation second to the soil of men of foreign parentage responded first; that the boy who came from Sweden, for example, as an infant, and whose father was a naturalized citizen, was not generally keen to fight, although he knows no land but this, and the boy born here of Swedish parents is often just as keen as one whose ancestors have been here for generations. This willingness is sometimes true of boys of German parentage, when the boys have not been taught to read and speak German. Dr. Anderson thinks it a great mistake to permit parochial schools, Catholic or Protestant, to perpetuate foreign traditions in this country through the teaching of foreign languages.

Rector for Twenty-Five Years

The twenty-fifth anniversary of the Rev. Percy S. Grant, D. D., as Rector of the Church of the Ascension, New York City, was celebrated on Thursday, May 9. A choir of 70 voices, led by four women trumpeters, sang appropriate music, and the procession included the Rector, his assistants, George Gordon Battle and Major August Belmont, in khaki, with other members of the vestry and officials of the Church.

Bishop Burch confirmed a class of twelve. He acted in the absence of Bishop Greer, who sent his regrets. Addresses were made by Bishop Burch on "The Progress in the Church in the Last Quarter of a Century"; Mr. Battle, a member of the vestry, on "Progress of Religious Thoughts Among Laymen in the Last Quarter of a Century"; Joseph Auerbach, on "For the Neighbors", and the Rector, on "Progress in Ascension Parish in the Last Twenty-five years".

After the service, a reception was held in the parish house, where the congregation and friends gathered around the Rector and congratulated him on his long service.

Soldiers' Service Attracts Crowds

Many were turned away from St. Thomas' Church, Battle Creek, Mich., at an evening service in which soldiers from Camp Custer participated, with C. J. F. Williamson, B. S. A. Secretary, in charge.

Lieut. O. F. Crawford, 329th Machine Gun Battalion, at Camp Custer, former Rector of St. Paul's Episcopal Church in Bellevue, Ohio, conducted the service, while Lieut. G. H. MacNish, 328th Field Artillery, of Camp Custer, preached the sermon, which was a splendid one. His subject was "Fight a Good Fight". Owing to so many of the companies being in quarantine, only 35 of the 95 men asked were able to be in the choir, but regardless of that, the all-men's choir scored a big hit.

During the first half of the service, Private D. Klinger of Grand Rapids, Grace Church, a member of the 329th Ambulance Company, played the organ, while Capt. Algie of the British mission at Camp Custer played the last half. The offertory was sung by Private William Gilboy of the base hospital, former soloist for St. John's Church, Albany, N. Y. Mr. Gilboy has a wonderful tenor vioce, and his solo, "Ninety and Nine", was much enjoyed Frank C. Holderness, formerly of Grace Church, Detroit, now stationed at Camp Custer, in the 329th Field Artillery, was the other soloist. Mr. Holderness sang "My God, My Father, While I Stray", during the first part of the service. He also possesses a voice of rare quality.

The ushers were soldiers, and they also took up the offering. Sergt. Geo. Durham, 310th Ammunition Train, and a former member of St. Paul's Church, Marquette, acted as flag-bearer, while Corporal C. A. Holt, St. Paul's Church, Madison, Wis., stationed with the 340th Infantry at Camp Custer, was crucifer.

U. S. Postoffice System Protested Against

The National Church Periodical Club, at their annual meeting, protested strongly against the law in regard to the United States postoffice zone system, as applied to periodicals, as follows:

"Whereas, During the past thirty years the Church Periodical Club has been instrumental in placing large quantities of periodical literature of all kinds in remote and isolated communities in every part of this country; and

"Whereas, There is documentary proof that this effort has been beneficial in raising the moral tone and the standards of living in these communities, as well as in encouraging self-improvement on the part of individuals; and

"Whereas, The application of the zone system to periodicals, by increasing the price and lessening the number published, will seriously limit the philanthropic and educational work of the Church Periodical Club; and

"Whereas, It is at this time a patriotic duty to give every aid in molding the thought of all communities along the line of intelligent loyalty; therefore be it

"Resolved, That the Church Periodical Club protests most earnestly against the application of the zone system to periodicals, and urges its members to ask the aid of their Senators and Representatives in repealing the present law."

Layman, Aged 92, Dies in Mississippi

The death of Dr. J. A. Lucas on May 8 removes from the activities of the Church of the Nativity, Greenwood, and the Diocese of Mississippi, a devout Churchman, who was greatly beloved by the members of his parish and the whole diocese, which he had served faithfully and well in various responsible positions for a long term of years. He was 92 years of age, and took an active part in Church affairs up until the time of his death. He only missed one Diocesan Council during a period of thirty years, and had been a trustee of the University of the South several terms.

Appoints Substitute to Missionary District of Liberia

The Bishop's House
74 Vandeventer Place,
St. Louis, Mo., May 22, 1918.

The Presiding Bishop has appointed the Rt. Rev. Arthur S. Lloyd, D. D., to be his substitute in charge of the Missionary District of Liberia.

DANIEL S. TUTTLE,
Presiding Bishop.

Doing One's Bit

In Church affairs, "doing one's bit" for the war has been a favorite plea with many for escaping the responsibilities to the Church, that more than any other power is keeping law and order at home, asserts the Diocese of Chicago. "Doing one's bit" too often means taking the Church's share and giving it to war funds, and letting the Church do without. Our offerings for missions have been lessened since the war; the Church of England's increased. Presbyterians have a better showing than we, and have given about $400,000 in excess for their foreign work to meet unusual conditions and high prices. But Presbyterians have suffered in their home missions, and will very likely be $150,000 in debt this year. The Easter reports in the Diocese of Chicago show a general falling off from last year in the amount of the offerings, used by most parishes to pay deficits in current debts. This fact means harder times still for the clergy, whose salaries in general are inadequate, and whose services are needed more than ever during the war to lead their people, and to cheer and comfort them with the Gospel of Jesus Christ. To be honorable and intelligent, our people must cease to say "they are doing their bit", and must try "to do their utmost" to support the Church. If they do their utmost by their Church, they will do it, too, by their country. The two are bound together. And the power to do comes from Jesus Christ. Let Him be our one desire, and all else is made possible.

Rest, Recreation and Refreshment Provided For Women and Girls

St. Mark's Cathedral Parish House, Grand Rapids, Mich., is open daily, except Sunday, from 11:30 to 2 p. m., for the use of women and girls at work in the neighborhood who may care to spend a portion of their "noon hour" away from their stores or offices for luncheon, rest or recreation. Papers and magazines and the use of a piano are offered as a means of pastime. A sewing machine can also be utilized. Coffee is furnished for those who care for it at three cents a cup. No fees are asked. There is no question of religious affiliation and no services. Mrs. Emilie Burnett, who is connected with the work at St. Mark's, is in attendance to extend a welcome and provide the hospitality that St. Mark's is glad to offer. The work is carried on under the auspices of the Cathedral League. Mrs. W. K. Williams, 234 Madison Avenue, Grand Rapids, who is deeply interested in the work, has had printed a very neat "Return after five days" label for use on envelopesc and other mail matter, on gummed perforated rolls of five hundred, which she disposes of at 75 cents a roll, and devotes the proceeds to the League. The labels are printed in blue—other colors ten cents extra. It is altogether a splendid work, which was established at the Cathedral during the Deanship of the Rev. Francis S. White, who is now in war service, and out of his otherwise very busy life finds time to continue his contributions to THE WITNESS.

A Brotherly Act

A pleasant illustration of good fellowship and a fine testimonial to the regard in which the Rev. Sidney E. Sweet of St. Stephen's Church, Jersey City, N. J., is held by the people of that community is contained in the resolutions adopted by the First Congregational Church a few Sundays ago.

"Inasmuch as his ministry has possessed the rare quality of prophetic boldness in all matters of social righteousness and still retained the true quality of kindness and respect for the personality of every man, woman and child to whom he has ministered; therefore be it

"Resolved, That we, the pastor and members of the First Congregational Church, do extend to him our gratitude for his splendid ministry in our midst, and do assure him that our prayers and interest shall follow him as he goes forth to spend and be spent for the people of Columbus. And furthermore, be it

"Resolved, That we assure the members of St. Stephen's Protestant Episcopal Church of our sincere sympathy in their loss of so exceptional a leader as the Rev. Sidney E. Sweet, and that we hope that in the course of time the work accomplished by the united efforts of Rector and people may be resumed under the leadership of a wise and devoted man of God."—Newark Churchman.

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THE CONVENTION SEASON

Spokane

A dominant note of patriotism, with an appeal for self-sacrifice within the Church during these times of stress ran through the Convocation address given by Bishop Herman Page at All Saints, Cathedral, Spokane, Wash., on the morning of May 14th. A Public Missionary Service had been held the evening before and addresses from men in various parts of the field were listened to with rapt attention and gave the key note to all the Convocation inasmuch as they evidenced that the clergy were determined to spare no pains to do all in their power for the extension of the Church's usefulness in all parts of the community. One-sixth of the clergy of the district are now away from their work serving their country as chaplains and Y. M. C. A. secretaries and the men who are staying at home are endeavoring to fill up the vacant places thus caused with the Bishop as usual doing the lion's share.

A committee was appointed by Bishop Herman Page to arrange for a series of preaching missions for the ensuing year. A Diocesan Committee was appointed by the Bishop to attend to what is known as the Bishop's Penny Fund which goes towards the work in the district. It was originated in St. John's Church, Spokane, by Mrs. J. R. Neeley and quite a few dollars have found their way to a good work by means of pennies.

The usual boards and committees were elected and appointed. The Sunday School Conference which was held on Tuesday evening led by the Rev. H. I. Oberholtzer emphasized the desirability of having the Christian Nurture Series taught throughout the district.

The Girl's Friendly Society presented a program for the benefit of their Liberty Bond purchased a few week's ago. They report a successful year and are planning for greater things this year.

The secretary and the registrar of the Convocation is the Rev. H. H. Mitchell to whom all Journals should be sent as well as any communications for the district. The Women's Auxiliary held their annual meetings at St. Matthew's Church, Spokane, and had a very interesting and profitable series of sessions. Mrs. W. H. Farnham was duly elected as president for 1918.

Maine

The Ninety-ninth Annual Convention of the Diocese of Maine was held in St. John's Parish, Bangor, on May 15th and 16th, May 15th being the Convention day and May 16th being the day for the annual meeting of the Diocesan Branch of the Woman's Auxiliary. A pre-Convention event of some importance was the meeting of the Maine Episcopal Missionary Society, which was held in the parish house on the evening of May 14th. The Bishop presided. Splendid reports were received showing the growth of ten churches to be steady and vigorous. The treasurer's report showed something over $22,000.00 in receipts and over $26,000.00 in expenditures. But judging from the spirit of the meeting the deficit wil readily be dealt with. The election of officers for this Society resulted as follows: Rev. Canon Plant, Treasurer; Hon. Chas. B. Claide, Treasurer; Sidney B. Thaxter, Robert H. Gardiner, President Kenneth C. M. Sills and H. B. Van Nash, Trustees.

The opening service of the Convention was a celebration of the Holy Communion in St. John's Church on Wednesday at 7 a. m. The Bishop was celebrant and was assisted by the Rector, the Rev. J. Edward Hand. Morning Prayer was said at 9 a. m. and the Convention opened promptly at 9:30 for business. Interesting reports from the various Standing Committees were received. The Diocesan Committees of last year were selected with very few changes. Among other items of new business was a resolution authorizing the using of all Sunday School Advent offerings for the building of new churches, parish houses, of rectories within the diocese at the discretion of the Bishop and the Board of Missions.

The Bishop's address was excellent. Speaking of the war he said: "The great war continues, it is in the back ground of all our thought and speech. We all feel the present time to be one those critical epochs to which "God hath joined great issues good or bad for mankind." It is right that I should now say to this Convention, very simply, yet from the bottom of my heart, both as a citizen and as your Bishop that the wholehearted loyalty which our nation asks of us in the prosecution of this war, is in very truth loyalty to the cause of Christ. I frankly say to you that up to the time when our government declared the existence of a state of war and summoned to the mighty conflict all the resources of the country I hoped the way might still be open for our great Republic to play the role of mediator. But I have become convinced that this hope was an illusion arising from an imperfect understanding of the fact. I believe that those who would have held our country back longer—I among them—were mistaken. As I tried to follow my conscience then, so I would follow my conscience now. Our national conscience has been enlightened, I believe, by as full an illumination as God has ever vouchsafed to a great trust."

The Convention closed Wednesday evening with a public Missionary Meeting in the Church. The speakers and their subjects were as follows: Rev. Arthur W. Moulton, Lawrence, Mass., "The Church and Social Service." President Sills, of Bowdoin College, "Religious Education." Dr. W. C. Sturgis, New York, Educational Secy. Board of Missions, on "The Church's Missions." The addresses were of a high order. The Woman's Auxiliary Meeting the following day was full of interest. Miss Grace Lindley, General Secretary, made a stirring address.

Iowa

The 66th Annual Convention of the Diocese of Iowa was held at St. James' Church, Oskaloosa, the Rev. A. M. Lewis, Rector. The Convention opened with services on Sunday, May 12, the Rt. Rev. H. S. Longley being the celebrant at 8 a. m., and the Rev. Webster Hakes at 9 a. m.. The Rt. Rev. T. N. Morrison was the celebrant at 10:30. The Rev. W. Pence James read the Epistle and the Rev. Dr. E. H. Rudd read the Gospel. The Convention sermon was delivered by the Rev. Craig Stewart of Evanston, Ill., from the words, "We are more than conquerors through Him that loved us and gave Himself for us". It was an eloquent and masterly discourse, embodying timely moral and patriotic lessons for the nation, the Church and the individual, stimulating to a brighter hope and a better life.

The Daughters of the King met in the afternoon. They were addressed by Bishops Morrison, Longley and Beecher. Mrs. A. J. Busby, Waterloo, was elected president, and Miss Caroline Urban, Des Moines, secretary.

In the evening a patriotic meeting was held. A large congregation listened to excellent and appropriate addresses by the Hon. George F. Henry, the Rev. G. C. Stewart and the Rt. Rev. George A. Beecher.

Monday evening was again the time of national and Church enthusiasm. Bishop Longley presided. The Rev. George Long, chaplain at Camp Dodge, gave an interesting account of the work being done among the youthful recruits, and the Revs. E. N. Owen and W. E. Mann spoke on "Diocesan Missions".

The business session convened at 9 a. m. Monday, with the Bishop of the diocese presiding. The Rev. John S. Cole was re-elected secretary and the Rev. F. H. Pickworth was re-appointed his assistant.

The Bishop and Bishop Coadjutor read their addresses, which the local press described as "able documents, and of vital interest to the needs of the Church". They were interwoven with patriotic references to the present war crisis, and were impregnated with the idea that the existing conditions only emphasized a stronger need for a diligent and active Church, that would meet the issue and solve the life problems of today by a larger work in the cause of Christ in the world. It was resolved to have the addresses of both Bishops printed at once and distributed throughout the parishes and missions of the diocese.

The report of the treasurer of the Board of Diocesan Missions presented a satisfactory showing in meeting apportionments, nearly every parish and mission being on the honor roll. A committee of five laymen was appointed to send a letter to the delinquents, urging full payment of the apportionment to date.

A telegram was received from Mr. C. D. Jones, Independence, regretting that he was prevented from attending the Convention by reason of a serious accident. The Rev. Dr. Rudd was appointed to send a letter of sympathy. Mr. Jones has long been one of the most faithful and reliable laymen of the diocese, and the loss of his valued services at the Convention was distinctly felt.

A report of the splendid work being done at St. Katherine's School was presented by the chaplain, the Rev. T. J. Williams. The Bishop spoke of the success of St. Katherine's graduates in some of the Eastern colleges, such as Bryn Mawr. The memorial to the late Miss Marion Crandall was explained by the chaplain, and the Bishop urged that the memorial be made an accomplished fact. It is proposed to erect a teachers' cottage on the grounds of St. Katherine's, this being an expressed wish of Miss Crandall, as she saw the needs of the school before she left for her post of danger in Europe. Miss Crandall was teacher of French at the school. She was the first woman from Iowa to give her life a martyr for the nation.

Mr. Ira R. Tabor, treasurer of the diocese, felt impelled to decline re-election, and Mr. Charles R. Henderson, Davenport, was elected treasurer. The Convention thanked Mr. Tabor for his efficient and faithful services. The members of the Standing Committee were re-elected. The new rural deans appointed were: The Rev. W. C. Hengen, Ottumwa Des Moines Deanery; the Rev. R. J. Campbell, Cedar Rapids, Cedar Rapids Deanery; the Rev. Felix H. Pickworth, Mt. Pleasant, Muscatine Deanery; the Rev. W. E. Mann, Council Bluffs, Sioux City Deanery. The Rev. Thomas Horton, Waterloo, was appointed delegate to the Provincial Synod in the place of the Rev L. K. Smith.

The first Sunday after Trinity was approved as the day to make special presentation of the "one day's income" plan for missions.

The Rev. Dr. Dysart and the Rev. M. L. Tate were appointed a committee to consider the question of holding parochial missions.

A discussion took place regarding the inability to secure wine for use in the Holy Eucharist. Bishop Longley and the Hon. George F Henry were requested to communicate with other bodies and with the Attorney General, with a view to drafting a bill to be presented to the next State Legislature to remove the present inconvenience.

Bishop Longley was requested to communicate with the Bishops of the dioceses and missionary jurisdictions of the Middle West in regard to the condition and growth of the Church therein.

The Rev. Dr. Dysart and the Rev. W. C. Hengen were authorized to select two laymen, who should co-operate with them as a committee, to consider the re-establishing of the Iowa Churchman, and to devise some workable plan. The committee was given power to act.

A resolution regarding second-class mail matter was adopted, and the same ordered sent to the Iowa State Senators and Representatives.

The secretary of the Convention was authorized to have printed new financial and statistical blank reports, making such additions as he deemed necessary for obtaining more complete returns.

Davenport, Trinity Cathedral, was selected as the place of meeting for the next Convention.

The Woman's Auxiliary had a large representation, and much interest was manifested in the splendid work being done by the Auxiliary in the diocese. Mrs. H. S. Longley, Des Moines, was re-elected president. The other officers are: Secretary, Mrs. George Allingham, Cedar Rapids; treasurer, Mrs. W. H. Cunningham, Cedar Rapide; educational secretary, Miss Caroline M. Dysart, Dubuque; correspondent Church Periodical Club, Miss Florence Johnson, Newton; chairman Junior work, Miss Mabel Henderson, Cedar Rapids. Bishop Morrison and Bishop Longley gave addresses to the members of the Auxiliary.

Harrisburg

On Tuesday, May 14, at 4 p. m., the Annual Convention of the Diocese of Harrisburg met for the opening service at St. Paul's Church, Lock Haven. The Bishop, surrounded by his Archdeacons and preceded by the augmented choir and a long line of clergy, entered the church singing the Battle Hymn of the Republic. In his address the Bishop paid a glowing tribute to the personal bravery and public spirit of the Rev. Lewis Nichols, Rector of the parish, during the recent flood. He dwelt upon the importance of the Sacrament of Baptism and its bearing upon the burning question of Church unity. At the offertory a most striking spectacle was witnessed when the Bishop blessed the standards of our own and our allied countries. Each flag was presented by an eminent citizen of the country to which it belonged. Too much cannot be said of the impressiveness of the music on this occasion.

When the Convention was called to order, 48 clergy and 47 delegates from 20 parishes were found present. Gen. Clement was re-elected secretary and Mr. H. W. Hartman, treasurer. A committee was appointed to draw up a memorial to the next General Convention, asking for a more liberal administration of the Church Pension Fund. Nominations were then made for offices to be filled the next day. Dinner was served at the State Normal School at 4 o'clock.

Wednesday began with a confirmation service at 7:00 a. m., followed by the communion service. At 9:30 the Finance Committee presented its budget and suggestions for reducing the size of the Journal. Dr. G. G. Pond moved the following resolution, which was adopted by a rising vote:

"Resolved, That this Convention extends its warm appreciation and cordial thanks to the Rector, vestry and congregation of St. Paul's Church for the splendid entertainment of the clergy and delegates and the general public. Especial appreciation is due for the soul-stirring service, including the blessing of the flags, the beautiful music and the introduction of distinguished guests representing the allied nations; for the most enjoyable war dinner prepared by the ladies of the Church, and the inspiring program of stirring messages from our efficient toastmaster, our distinguished guests and our beloved Bishop."

Deaconess Newbold told of her work in Japan, representing this diocese.

After discussion of the possibility of making Yeates' School a diocesan institution, a committee of three distinguished members of the legal profession was asked to report to the next Convention how this could best be done.

Resolutions were adopted endorsing prohibition and the discontinuance of the German press and instruction.

A Diocesan War Commission was elected as follows: Rev. Messrs. Tyndell, Appleton, Torkington and Bishop, and Messrs. E. Munson, H. W. Hartman, F. K. Lukenbach and Joseph Eberle.

Marquette

The Convention of the Diocese was preceded by an evening gathering of the lay and clerical delegates at the Houghton Club, the Convention proper assembling at Trinity Church, Houghton, on Wednesday, May 15th.

This informal social meeting was for the discussion by and with Bishop Harris of the missionary problems of the diocese. Subsequently came into the discussion the problem of the Bishop's residence for which the laymen spoke at length. The discussion culminated in the appointment by the chairman, the Rev. Wm. Reed Cross, of five representative laymen to raise immediately $7,000 for the two objects. $4,000 of this is already subscribed.

The Convention opened with a choral celebration of the Holy Communion. The Bishop celebrating and giving his address as part of the service. He pleaded in a masterly manner, not for the Church because it is the Church—but for the Church as the inspiration of those things which democracy must contain if democracy is to be safe for the world. **First** things **first** and we will give and fight none the less but the more because this order shall have been maintained. He urged therefore the great necessity of all our churches being open in these times of peril and their being inspirational in all their services.

The Convention proceeded with business with alacrity—an increase of $2,500 a year was voted for Diocesan Missions. The whole standing committee was re-elected. New policies as to future work were discussed pro. and con. Delegates to the synod to be held in Gambier, O., were elected ie., the Rev. Messrs Alling, Ten Brock, Wilder and Ernst.

The Bishop appointed his various committees. The Convention adjourned at 6 p. m. to meet next year at St. Paul's, Marquette.

Very much was done, but it was the unsurpassed spirit of this Convention with which it did things that was most noted. There was a spiritual snap and tenacity vibrating through chair and house.

Too much cannot be said for the hospitality of the Houghton people and the able way in which the Rector of Trinity, the Rev. Wm. Reed Cross, admirably arranged the details of the Convention.

Washington

"One of the serious signs of the times is the growing disregard for the Lord's day in Washington," said Rt. Rev. Alfred Harding, Bishop of Washington, in his annual address at the twenty-third Convention of the Diocese of Washington, held at the Chapel of the Good Shepherd, the Rev. C. S. Abbott, Vicar, on May 16-17.

Bishop Harding said the opening of the theatres Sunday nights since midwinter, coupled with the all-day-every-day motion picture theatres, and the increase of work on buildings, railroads, etc., are among the evidences of the necessity of a Sunday law for the District of Columbia.

"We do not want a Puritan Sunday," he continued, "but it is evident that for the sake of labor and for the quiet and order that should mark a day whose chief sanction is religious there should be some reasonable restrictions."

He said, as a member of a committee of the Lord's Day Alliance, the matter was presented to President Wilson, who was sympathetic in his attitude, and asked that a bill embodying the wishes of the committee be submitted to him for his consideration. The Bishop said that as far as he knows no action has as yet been taken.

In opening his address, Bishop Harding spoke of prominent Church workers who have died during the year, among whom were Rev. Dr. Geo. H. McGrew, a former missionary in India; Rev. John William Chesley, James B. Nourse, Harry Vaughn, architect of the Cathedral; Mrs. Archibald Douglas Russell, and Rt. Rev. Dr. Alfred Magill Randolph, Bishop of Southern Virginia.

In speaking of the new conditions in Washington, Bishop Harding said: "Our formerly serene and quiet Washington has become a city overrun with a vast influx of people, some on business with the government, but the large number workers for the government. New conditions confront us, which demand new methods and new agencies to meet them."

The Bishop called upon the rectors to organize in every Church an active representative committee, which would stimulate all activities on behalf of United States soldiers and sailors, but in particular advised means of bringing strangers into social fellowship with the people of the Church.

He told of the work of the Church War Commission, which has its central office in New York, of which the Bishop of Massachusetts is chairman. Speaking of the Church's moral work, he said: "It is of fundamental importance that every phase of it should be fully and generously maintained. Our parishes should be kept in vigorous condition. Never did we need more than today the Church's helps to spiritual growth, to noble living, to the maintenance of high ideals. To do our full duty in this regard, in addition to the other imperious claims on our resources, and the increased cost of everything essential to living, will demand rigid self-denial and unstinting sacrifices, but this is the call of God to us today."

The Rev. Dr. Randolph McKim delivered an address on "Effects of the War on Missions in England and in This Country, and What Ought to Be Its Effect". Paul Shimona of the Armenian Church told of Church conditions in his country.

Resolutions condemning Sunday baseball and all other forms of amusement were adopted at the afternoon session. The resolutions, which were presented by Dr. McKim, set forth "that the clergy be requested, in their sermons on May 30, the day of humiliation and prayer appointed by the President, or on some appropriate Sunday, to call attention to the deplorable fact that professional baseball has now been licensed in the District of Columbia, and that theatres, moving picture halls and other forms of amusement are also legalized, and to exhort the people to make humble confession to Almighty God of this violation of the sanctity of the Lord's day".

The resolutions set forth further "that the clergy and the people of the diocese are hereby urged to do all in their power to bring about appropriate legislation to secure the due observance of the Lord's day in the national capital".

Another resolution adopted was that Congress set aside Good Friday as a legal holiday in the District of Columbia. The Convention adopted another resolution petitioning Congress to pass the pending bill providing for the care of the feeble minded in the District.

Deputies elected to the Provincial Synod: The Rev. Messrs. D. W. Curran, W. T. Snyder, G. C. F. Bratenhal and E. S. Dunlap; Messrs. H. L. Rust, S. E. Kramer, H. P. Blair and M. T. Endicott.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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REPLY OF THE HOUSE OF BISHOPS TO THE DR. NEWMAN SMYTH MEMORIAL

"The House of Bishops has given consideration to the Memorial presented to it, signed by the Rev. Dr. Newman Smyth and the Rev. Dr. Williston Walker on behalf of many others representing several Christian communities.

"While heartily appreciating the earnest plea for the subordination of any partisan or sectarian interests to the cause of a united witness to Christ and His rule, and humbly lamenting the comparative powerlessness at this great world crisis of the Christian Church by reason of its divisions, we cannot perceive in the course suggested by the petition any real remedy for existing evils.

"As in the civil sphere, so in the ecclesiastical, a patched-up peace, not resting on sure foundations, however immediately alluring, would be provocative of fresh misunderstandings and separations.

"Our differences lie deeper than questions of ordination , important as these are. Though often unperceived, the real difference between religious communions goes down, in many cases, to the recognition or not of a definite revelation of God's mind and will made by our Lord Jesus Christ, His incarnate Son, and of His Church as the minister of His truth and faith.

"We must remind the memoralists that, in the case of many of the religious communions represented by them, there is no central and authoritative body with which we can treat as to question of intercommunion. By the terms of this organization, each congregation is independent as to its doctrine, discipline and worship.

"To join in ordaining of commissions any army or navy chaplain, appointed by the State of accepted as a volunteer, from whatever Church he may come, would be to deny that any truth, including that of the Triune Being of God or of the Incarnation of the Eternal Son, is of real importance and necessity.

"We would urge by all means refraining from all unnecessery controversy and rivalry in caring for our soldiers and sailors, and the exercise of the greatest possible consideration and co-operation that does not violate convictions and principles, and prayerful preparation for the careful and deliberate consideration of questions concerning Faith and Order which now divide us. For such a world conference our commission, appointed several years ago by the General Convention, is earnestly working.

"The hasty adoption of ill-considered expedients in the face of an emergency we believe would endanger and retard, rather than further, the cause of reunion, and the realization of our Lord's intention and prayer that His disciples may in one Body bear witness to Him and to His word.

"The principles underlying the above reply apply to this particular case. No steps should be taken with regard to reunion in particular localities or between particular bodies which would hinder or endanger the wider object of the reunion of the whole body.

"The action suggested by the New Brunswick churches cannot be regarded as a merely local concern; it would imperil unity within our own communion.

"Apart from matters which clearly belong to the jurisdiction of the Bishop of the Diocese, and with regard to the two questions about which advice is asked, we are specially clear:

"(1) That confirmation as the apostolic completion of baptism cannot be surrendered or treated as an optional alternative to any other form of re-

[redacted]

"We feel convinced that however laudable the intentions of the promoters of this scheme, its execution would have the effect, however far from their design, of adding to rather than diminishing the divisions which we deplore.

The Rev. H. M. Chittenden, Archommends, in addition to the adoption of the above statement, the appointment of a commission of three Bishops; to be named by the chair, with whom the Bishop of New Jersey can consult in any action that may be called for."

The recommendation of the committee was adopted.

Death of an Eminent Educator and Priest

The Rev. James Dobbin, D. D., Rector Emeritus of Shattuck School, Faribault, Minn., died at his home in Los Angeles, Cal., on Saturday, May 18, at an advanced age. Dr. Dobbin was born at Salem, N. Y., and after graduating from Union College, Schenectady, N. Y., accepted a position on the staff of teachers in the Faribault Episcopal Institute of the Bishop Seabury University, which had been opened the previous year. "He remained one year", says the history of the Diocese of Minnesota, "and subsequently returned to the diocese, entered the Church, became a candidate for Holy Orders and, having completed his studies, was ordered deacon in 1867 and priest in 1868 by Bishop Whipple, and appointed warden of Seabury Hall, including the oversight of the divinity students and the care of the boys in the Grammar School. Seabury Hall was burned in 1872, and the separation of the Divinity School from Shattuck followed. In 1907 Dr. Dobbin completed his fortieth year as Rector and head of Shattuck School. Every building now standing on the grounds (1908) has been erected under his personal supervision. To the oversight of this important work he has given his days and nights of constant thought. The summer vacations have been devoted to the erection of buildings or to plans for extending the usefulness of the school. In the early days he discharged the duties of Rector, headmaster, financial manager and instructor. Few educators in our Church schools, perhaps none, have served so many years, or filled successfully such varied positions."

He retired in 1914 and removed to California, where he made his home until the time of his death.

Farm Blessed at St. Alban's School

Of all the impressive services that take place during the school year at St. Alban's School, Knoxville, Ill., the blessing of the farm is one of the most beautiful.

The boys gather in the chapel on Rogation Monday at six o'clock. Forming in procession they march to the gardens at Tryon, chanting the proper psalms. At this first station a lesson is read and prayers said. From here the procession passes on to the orchards back of Bishop Chase Hall where a short service is said. The litany is now started as the boys cross the large campus. This year a stop was made at the flag staff while the Honor Roll of sixty names was read and proper prayers said. The next station where the celebration of the Holy Communion has been said each year is very beautiful, facing as it does the east and the whole farm. Several beautiful trees which are literally covered with blossoms at this time of the year form the temple canopy. After the service is said the Benedictite is chanted as the return to the chapel is made.

The procession this year was composed as follows: The wardens, the thurifer and boat boy, the eight servers, the celebrant and then the boys with members of the school family.

Aside from the great spiritual blessings that come each year to the school from this service, the farm has been blessed until it has become a great asset way beyond all expectations.

Waterman Hall to Close

War Conditions Compel the Temporary Closing of This Well-known Girls' School, Located in Sycamore, Ill.

A local paper says:

Sycamore has met a loss; a real loss. Even though as promised it may be the loss of a small time only, nevertheless it is a big loss to Sycamore. Waterman Hall is to close. Its close makes one of the great disasters of the war.

This war which has been working such destruction to human life, to cities and countries, has sent a message to Sycamore that will be felt in every Sycamore home; every part of our existence. Our social fabric will receive a shock; our stores will feel their losses; to see the beautiful lawns bereft of the young folks who for so many years have made them gay will put a tinge of sadness all about it.

The communication which made this announcement came Monday. It reads like this:

"On November 1, 1917, The Rev. B. F. Fleetwood, D. D., resigned the position of Rector of Waterman Hall, after twenty-nine years of active work. The Trustees having failed in their efforts to secure a successor, passed the following resolution:

"Resolved, That owing to war conditions, the operation of Waterman Hall after June 4, 1918, be suspended until further action in relation to the same is taken by the Board of Trustees."

Twenty-nine years is a long time—a lifetime—and during them all Dr. Fleetwood has presided over the destinies of Waterman Hall. He will remain in Sycamore in his own home.

Aged Minnesota Clergyman Dies

The Rev. Thomas George Crump, Rector of the Church of the Redeemer, Canon Falls, Minn., familiarly known as "Parson Crump" and "the fighting parson", a veteran of the Civil war and the first drill master at Shattuck Military School, Faribault, died Friday night, May 24th, aged 82 years. He graduated from Seabury Divinity School in 1870 and was ordained deacon and priest by Bishop Whipple, and served as rector at Litchfield for ten years when he resigned and worked for a number of years in California, returning to Minnesota about ten years ago, and from that time until his death was in charge of the work at Canon Falls. He was well-known throughout the state of Minnesota and the funeral service, conducted by Bishop McElwain on Monday the 27th ult., was largely attended by the clergy and friends of the deceased.

Ordinations to the Priesthood

In St. Paul's Church, Cleveland, Ohio, Trinity Sunday, May 26, 1918, the Rt. Rev. William Andrew Leonard, D. D., Bishop of the diocese, advanced to the Holy Order of Priesthood the Rev. Messrs. Walter Freeman Whitman, Charles Thomas Hull and Nathaniel R. High Moor. The candidates were presented by the Ven. A. A. Abbott, Archdeacon of the diocese, the preacher being the Rev. Andrew Chapman, Rector of St. James' Church. These, with the Rev. Walter R. Breed, D. D., Rector of St. Paul's, united in the laying on of hands.

THE CONVENTION SEASON

Minnesota

The Annual Council of the Diocese of Minnesota, held at Christ Church, St. Paul, the Rev. Walter S. Howard, Rector, on Wednesday, May 22, was devoted exclusively to business, except the opening service, when the delegates and members of the Diocesan Branch of the Woman's Auxiliary made their corporate communion and listened to Bishop McElwain's address. The Bishop struck a high spiritual note in a brief discussion of the war, and reviewed the activities of the work in the diocese the past year. The work of the Council was completed at an afternoon and evening session. The same officers were re-elected, and few changes were made in the personnel of the principal committees.

The Rev. Dr. Kramer, warden of Seabury Divinity School, called attention to the life and work of Bishop Whipple, and was granted the special privilege of raising on the floor of the Council the balance needed for the fund to place a portrait of the Bishop in the State Historical Society building. More than the needed sum was contributed, and the balance was given to the Red Cross War Fund.

Considerable time was spent in the consideration of a report presented by the Rev. Elmer N. Schmuck on the Church Pension Fund, and owing to possible legal and practical difficulties, it was decided not to merge the Diocesan Clergy and Infirm Clergy Fund with the Church Pension Fund.

A Publicity Commission was appointed, which will undertake to keep the important events occurring in the diocese before the public through the use of the secular press, and to correct misconceptions of the general public regarding the Church. A Diocesan Board of Religious Education was also created.

The Rev. A. H. Wurtele presented a very interesting report as chairman of the Committee on the State of the Church, in which it was shown the large part the clergy and laity of the diocese are making towards the moral and financial support of the government, taking the leadership in activities backing up the war.

The fiscal year was changed to close on December 30 each year, instead of April 30, as heretofore.

One of the most important steps taken by the Council was in the rearrangement of the Deaneries for more effective work along missionary lines outside the Twin Cities, and empowering the Bishop to appoint a general missionary for the Mankato Deanery.

The next Council will be held at Faribault.

The Semi-annual meeting of the Diocesan Branch of the Woman's Auxiliary was held at the same time as the Council. The attendance was the smallest in years, but the reports showed that the organization had made the best record in the way of contributions to missionary work in its history, and that branches in the parishes and missions of the diocese had been working faithfully during the year, notwithstanding the many demands made upon the women in Red Cross work.

The women, by a unanimous vote, passed a resolution to purchase and present an automobile to Bishop McElwain. It is expected that the necessary sum of money will be raised for this purpose at an early date, and that every woman in the diocese will be extended the privilege of making a contribution towards the fund.

Rhode Island

The 128th Annual Convention of the Diocese of Rhode Island convened at St. John's Church, Providence, Tuesday, May 21, at 10 o'clock. Holy Communion was celebrated, Bishop Perry officiating, the clerical members of the Standing Committee, the secretary of the Convention and the Rector of St. John's assisting.

At the business session following the communion office, a vote of greetings and sympathy was sent to the senior clergyman of the diocese, Dr. George L. Lock of St. Michael's, Bristol, detained at his home on account of sickness.

Routine business occupied the time of the Convention until the noon hour, when Bishop Perry delivered his annual address. He reviewed the hearty response of the Churches to the appeals of the War Work Commission and other similar agencies. He urged that the Churches continue to be a partner of the nation's enterprise and supply the needed spiritual power for winning the war. The War Commission had asked the Churches of Rhode Island for $15,000, but $22,000 was raised, and a summer resident had given $20,000 in addition—$42,000 in all. Five of the clergy are absent from their parishes, engaged in war work, and others are serving part time as voluntary chaplains in the cantonments.

In spite of war conditions, four new churches had been completed during the year, and another had finished clearing off a debt of seven years' standing. Three hundred and fifty persons were confirmed during the year.

The Bishop urged that the salaries of underpaid clergy be raised and that the undemocratic system of pew rentals be abolished.

The report of the Committee on Diocesan Missions showed valuable constructive work in needy rural communities by the diocesan deaconesses, and a growing work among the Italians, of which there are 60,000 in Rhode Island.

The report on General Missions showed that the diocese had exceeded its allotment by $1,800.

The Committee on Christian Edution urged hearty support of the General Board of Religious Education. Dr. Lester Bradner spoke as a representative of the Board. He emphasized the value of religious education by calling attention to the fact that those who were bearing the stress of the present crisis were educated in th Church schools.

The registrar was able to announce the purchase of a long desired fireproof safe in which valuable historical documents had already been deposited.

The diocesan president of the G. F. S. reported commendable activity, through various agencies, for war relief, and the formation of a Patriotic League of 700 members.

The Convention was addressed by Mr. Alfred Coats, representing the National Food Administration, urging the grave necessity for food conservation, and the hearty support of the government's program.

Two resolutions were passed for the relief of the underpaid clergy. One had reference to those in charge of mission stations, and authorized an increased apportionment to meet the need. The other dealt with the underpaid clergy of independent parishes. For their relief a committee of five was chosen to investigate their need and to be the custodians of a fund to assist such parishes as might desire assistance for this purpose.

A resolution was passed urging the state to ratify the national prohibitory amendment, and calling upon all Churchmen to work for the election of such legislators as would support the measure.

In conformity with the Bishop's address, a committee of five was chosen to investigate the custom of pew rentals, and if possible, to eliminate the same.

The Bishop closed the Convention with prayers and the benediction.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

St. Barnabas The Apostle

THE COLLECT

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. Amen.

"Singular gifts of the Holy Ghost!" The best is none too good for God. He can sanctify the commonplace. He does sanctify the commonplace and make it bear witness to His power and patience; but His work demands and needs the best brains and the best talents that can anywhere be found and consecrated. Once a Bishop of this Church came from his missionary jurisdiction in the foothills of the Rockies to the General Theological Seminary, and in effect he said: "Young men, who are the leaders of your classes, I challenge you by the claims and needs of a Western field; but I know there is not much use in doing this, because you will not like to leave the better paid and more comfortable parishes of the Church, which is well established in the East. Too many of your priests and Bishops have felt that any clerical flotsam and jetsam would do for the West, and the Church in the West is, for that reason, a weak and puny thing." And at a date preceding this utterance by many years, one Bishop was overheard to say to another Bishop concerning the election of a priest of most cultured and exquisitely refined mind to be a Missionary Bishop to the Indians: "You might as well pick out a razor to chop wood."

Not so did the early Church reason out the matter. It was recognized that all gifts which are given to any one are bestowed on him for the good of all. "Separate me Barnabas and Saul for the work wherewith I have called them." Barnabas had a background of good birth, was possessed of a fortune, had the gift of prophecy, gifts which made him a marked man wherever he went; and these gifts were consecrated to God, and were used by and blessed by Him for the good of the Church.

Fathers and mothers of gifted children should see that those children be taught to listen for the voice which cries in the temple. All the chivalry and idealism of their childish minds should be stirred to the rescuing of the world from the flesh and the devil. The joy and honor and responsibility of being a St. Barnabas should be set before our talented youngsters by parents, god-parents, pastors and teachers. "Nothing too good for God's service" should be in the mind of him who solicits workers for the Lord's vineyard. Singular gifts—not gifts which mark him as peculiar, but gifts which make one stand out above his fellows, which single him out as the "best one in the bunch" to publish glad tidings of redemption and release.

"Grace to use them alway to thine honor and glory." If clergymen of whatever order have but a sense of humility, one can be reasonably sure that their singular gifts have no virtue in them. The man who uses great gifts of mind, body or estate with no humble sense of accountability is not an asset to any community or congregation. The world is filled with the wrecks of lives, made so by the irresponsibility of gifted people, who had no rudder, no guide, no bit nor bridle, no vision of a life filled with efforts for the glary of any other being than themselves.

Missionary work in many cases has suffered from those who forgot to consecrate their talents to the service of the Lord. Missionary work will always suffer when talented men are reserved for the home base, and any old thing can be sent to work in the outfield of missionary endeavor. And might it not be said in passing that the man who does not study the challenge of a godless world, as he fits and prepares himself for his career, is in danger of losing the great chance to put himself among the immortals of the Church militant and expectant.

"Use them alway." That "alway" is a fascinating word. Many of us work hard while the excitement is on—the first flush of enthusiasm holds, but the test-time word is "always". In season and out of season, the faithful, persistent man does more good with his one talent, if he yield it to God's grace, than the careless, easy-going, easily moved, emotional five-talented man.

St. Barnabas is the patron New Testament saint of the nursing profession. The son of consolation was well chosen by these nurses, if for no other reason than this, that he did use his gifts always ao the honor and praise of God. Would there were more who followed in his train.

FOR THE EPISTLE

Tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.—Acts xi:22.

"They sent forth Barnabas." Would that every parish had it on its program to send forth at least one man or woman every year into the mission work of the Church. Why not resolve to educate the brightest man or woman in their senior years, provided they will dedicate their talents and gifts to the mission cause at home or abroad? Why not have recruiting stations in every parish, with officers from every department of parish work to pass on such representatives and properly approach them? They should be good, full of the Holy Ghost and of faith. Such there are in every well-established parish—but their feet have never been directed into the paths of missionary service. Once get them in the service of Mother Church, and you will see "much people added unto the Lord".

When Barnabas found Saul, he brought him to Antioch. And for a whole year those two assembled themselves with the Church and taught much people. Think how the great war is calling talented men and women to donate their talents for the period of the war to the service of their country. When this war is over, there will be men and women of gifts and treasure who should be led to associate themselves in like manner for the good of their less fortunate brethren in the less favored spots of creation, as they have been associating themselves in all sorts of benevolent enterprises for all sorts and conditions of men, no matter what their birth and breeding.

Antioch laughed at the followers of Jesus, and smilingly called them "Christians". That name now is attached to the best and highest ideals and ideas of civilized life. "We bear the name of Christian; His name and sign we bear." Let us remember that to bear the name and the sign of a Christian, and yet be indifferent to the true mission of a Christian, is to stigmatize ourselves as impudent, foolish, blaspheming followers of the good Christians at Antioch.

"Every man according to his ability." We never know our ability until we know the extent of the need which appeals to us. Appropriations and budgets are useless, unless the preceding publicity is well and thoroughly done. Those prophets knew the needs of their fellow sufferers, and their simple tales brought the required relief.

Let not the successors of the Apostles complain, unless they know that the needs of the brethren have not been adequately presented; for from the time of Barnabas until today people have always responded to an intelligently presented claim. People do not have to be **charmed out of their** money. Tell the story, and tell it truthfully, and people will **determine** to send relief. God is the giver of ability—"The ability that God giveth"—but God is not the author of spasm. He is the author of system. Tell people what is needed, and they will **determine;** they will plan, and the plan will produce sufficient results.

May it not be true that we have planned too much the work of Church extension in terms of money and buildings, instead of men? Show the Church your Barnabas and Saul; show the Church your Peter and Mark, and the Church members will then catch your vision, and will see that your Barnabas and Saul do not go forth empty handed. Go over your parish lists. Take account of the seniors from your parish in law, medicine, letters, art, science, etc., who are now in the great war, and put before them the challenge of the war which needs recruits, and ask them to hold themselves ready to respond to the call of that war when this war is done. You will be surprised to see how many will take you seriously and talk to you with enthusiasm. Take the promising, talented seniors in high schools and grammar schools, and tell them you will see them through their last year in collegiate or academic life, if they will hear the call as St. Barnabas heard it, and will answer it as wholeheartedly as he did. And again will you feel the thrill of young enthusiasm, as it solemnly dedicates itself to a holy task.

THE GOSPEL

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.—St. John xv:12.

"That ye love one another." In the genuine Barnabas is shown "the best of the Holy Spirit's gifts, that which is the fruit of His own indwelling Presence: Love, which suffereth long and is kind, which envieth not, which seeketh not its own, is not provoked, taketh not account of evil, which beareth all things, believeth all things, hopeth all things, endureth all things".

"What a friend we have in Jesus" goes the old song. "Ye are my friends", says Jesus, "if ye do whatsoever I command you". If you love God, you will abhor that which is evil. If you abhor the evil, you will want to do away with the evil. You will want to do it your way, or God's way. If you are wise and humble, you will try to do it God's way, and that involves obedience to God's commands, the last of which shows you love in action. **"Go into all the world, teach, preach, baptize."** It is for this purpose that Jesus calls you, chooses you. "You have not chosen me, but I have chosen you and ordained you, that **ye should go and bring forth fruit.** The live Christian parish does not, cannot, sit still. It must move, it must progress. How is this done? By sending out each year its sons and daughters to "publish glad tidings", "fling out the life-line", "rescue the perishing", "seek and save the lost". It is a great work. It beats selling goods, making laws, enforcing laws, buying and getting gain—all of which are worth doing, but not necessarily requiring the best talents, the wisest minds, the largest hearts, the keenest zeal. A love for souls! for immortal souls! This is the life! This is adventure worth while. This is the crusade that cannot know defeat. This is the war whose ultimate victory is the only one that can spell perpetual peace! This is the only permanent work that a mortal man can undertake! The saving of souls! God help us by the life and works of St. Barnabas to stir up our talented boys and girls, our wide-eyed youths and maidens, our well-equipped and endowed men and women, who have no children, so to see the need and the challenge and the glory of the poor and helpless of this world in such a way as to dedicate themselves, their souls and bodies to the redemption of those poor and helpless ones. Thus will we prove our titles and our aspirations to be the friends of Jesus.

But if you are tied down by ill health or poor education, or the support of the aged or the infant, or the marital claim—do not feel entitled to claim exemption from the challenge of the Church. "As you are able", determine to do what your Friend wants, and see how easily love will find a way for you to accomplish that which should be the heart's desire of every man born into the Kingdom of God, namely, "the Christianizing of this world in this generation".

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
2 S. aft. Trinity	Neh. 12:26-30, 43; 13:3 Ecclus. 16:24; 17:14	I Peter 2	Isaiah 8:5-20	Luke 12:1-31
M.	Exodus 35:1-19	Acts 11:1-26	II Esdras 2:33-end	Acts 4:23-end
Tu	Ecclus. 31:3-11	9:23-31	Deut. 33:1-11	12:24; 13:13
W	Exodus 36:1-19	13:1-13	Prov. 11:1-16	Matt. 11:20-end
Th	36:20-end	13:14-42	11:17-end	12:1-21
F	37:1-16	13:43-end	12:1-18	12:22-37
S	37:17-end	14:1-18	12:19; 13:7	12:38-end
3 S. aft. Trinity	Neh. 13:4-end	Romans 2		Luke 14:1-33

The first lesson is the story of the dedication of the completed wall and of the appointment of singers to restore the musical worship as in the days of King David. The point of general and of everlasting import is the offering of sacrifices with great joy, "so that the joy of Jerusalem was heard even afar off", although the fact that provision for the choir was followed by strict obedience to a law of God (13:1-3) should not be slighted.

The New Testament selection carries us forward and upward into the true temple of God, into the Holy of Holies, of which the High Priest has ascended, and we are urged to take our place in true worship: "Ye also as living stones are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ". Moreover, the narrowness and exclusiveness of Nehemiah's time, necessary, no doubt, under the circumstances, are in striking contrast with the extension of the blessings of Christ to the Gentiles. The royal priesthood (of the laity) is gathered from among all nations, and Christians are urged to win outsiders through their own good works, that they may glorify God.

The point of contact with the Eucharistic services would seem to be mainly found in the Gospel for the day, the parable of the great supper. The "elect race" of the second lesson corresponds with the invited guests of the parable, while the calling out of darkness into His marvelous light of those who in time past had been no people, but were now the people of God, corresponds with the "poor and the maimed and the halt and the blind" who are gathered to the feast.

The evening lessons were selected to bring out the protection of Providence and the "fear and love" of God's holy name, prayed for in the Collect and suggested in both Epistle and Gospel (I John 3:15-20; Luke 14:24). The Prophet Isaiah, dealing with the crisis in Judah's history, in which they faced a conspiracy of the upper kingdom of Israel and Damascus against themselves, and when they were tempted to resort to human contrivances for help, to an alliance with Assyria, for example, and consulted necromancers instead of God for guidance, urges on them the fear not of Syria, but of Jehovah: Fear not the policy of frightfulness inaugurated by Syria, but "Jehovah of Hosts; Him shall ye sanctify, and let Him be your fear and let Him be your dread". Put your trust in God and in the revealed Word of God. It is the same thought that our Lord deals with in the second lesson (which might well include verse 32, or even go on to 34). "Be not afraid of them that kill the body, and after that have no more that they can do. Fear Him who, after He hath killed hath power to cast into hell. Yea, I say unto you, fear Him; but also love and trust Him". "Be not anxious. * * * Fear not, little flock; it is your Father's good pleasure to give you the kingdom". "Not a sparrow is forgotten in the sight of God. Fear not: ye are of more value than many sparrows". (Note also Isaiah 8:14 and I Peter 2:8.) What a message for a world facing German frightfulness and efficiency!

The week day lessons continue the Old Testament law in the morning, paralleled by experiences of the New Testament Church, and in the evening, Proverbs develops the wisdom whose principle is the fear of the Lord, while the teachings of our Lord are full of warning and of comfort.

THE SANCTUARY OF PRAYER

"Men will not pray if they can get what they want without praying. Therefore, if men are to be taught to pray, there must be two different orders of experience and capacity—a less satisfying one which is open to men whether they pray or not, and a more satisfying one which is unlocked to them only through prayer. Otherwise they will not be driven to prayer; they will not be educated out of self-sufficiency into childlikeness; they will never know the joy of self surrender nor make proof of the matchless love of God. Here, then, we have found a worthy reason why there should be two orders, a lower order and a higher, a natural and a supernatural. And we see that God longs to act toward men upon the principles of the higher or supernatural order.

"Average human experience is determined by the character of average human activity; it is the response which God provides out of the infinitude of His resources to the demand which the average will and the average faith of man makes upon Him. But what if there were a human will which conceived an object of endeavor far nobler than the average? What if there were a faith which, faced by a difficult situation, was inspired to a demand upon God grander than the ordinary man ever dreams of? Must not God, by virtue of the very uniformity of His nature, respond to such an exceptional will and such an exceptional faith in a correspondingly exceptional manner? Would not this exceptional response constitute a new departure in human experience?"—A. G. Hogg, "Christ's Message of the Kingdom."

"Things which eye has not seen nor ear heard, and which have never entered the heart of man; all that God has in readiness for them that love him."—I Cor. 2:9 (Weymouth Translation.).

—From Association Press

Poems Worth Preserving

Selected by Pastor Suburbanus

HYMN FOR HIGH PLACES

In darkened days of strife and fear,
  When far from home and hold,
I do essay my soul to cheer
  As did wise men of old;
When folk do go in doleful guise,
  And are for life afraid,
I to the hills will lift mine eyes,
  Frome whence doth come mine aid.

I shall my soul a temple make
  Where hills stand up on high;
Thither my sadness shall I take,
  And comfort there descry.

For every good and noble mount
  This message doth extend—
That evil men must render count
  And evil days must end.

For, sooth, it is a kingly sight
  To see God's mountain tall
That vanquisheth each lesser height,
  As great hearts vanquish small.
Stand up, stand up, ye holy hills,
  As saints and seraphs do,
That ye may bear these present ills,
  And lead men safely through.

Let high and low repair and go
  To where great hills endure;
Let strong and weak be thine to seek,
  Their comfort and their cure.
And for all hills in fair array,
  Now thanks and blessings give,
And, bearing healthful hearts away,
  Home go and stoutly live.

—From London "Punch", Aug. 22, 1917

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EDITOR'S QUESTION BOX

(Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colo.)

What should be the attitude of our clergy toward Ministerial Associations?

The first thing to settle is that of your own poise. Are you able to hold the faith without betraying the Church? Are you able to stand snubs and narrow-minded demands without losing your temper? Have you that peculiar type of ecclesiastical mind which brooks no opposition to its authoritative assertion?

If you can't treat your Christian brethren with kindly forbearance, I wouldn't attempt a close association with them. The average sectarian minister, especially in small cities and towns, is utterly lacking in a kindly consideration for other people's views, has a narrow and petty system of ethics, and is a rather intolerable person generally. This is a sad thing to state, but the observation is based on a rather wide experience.

But his faults are those of ignorance and prejudice. Be sure you are not the same kind of a man. If you think much can be accomplished by such association, you will probably emerge from it a sadder but wiser man.

But that one should attempt such association is unquestionably a duty, and sometimes you will meet with pleasant surprises. There is but one thing to do, if you enter such a union, and that is to state your own position clearly and definitely at the out set, and give them clearly to understand that you cannot and will not be bound by any vote of the association, and that you are willing to unite with them on the basis of social intercourse and, so far as you can go, the public good.

The greatest good that you will get out of the intercourse is a great deal of self-discipline, which you need, and an opportunity to put into practice the 13th chapter of I Corinthians.

If you can set forth the law of Christian charity among your fellow ministers, you will be much more able to deal with the difficult members of your own congregation. Of one thing I am certain, and that is that th ir ways are not our ways.

What should be the chief service on Sunday? What constitutes a chief service? Is 11 a. m. sacrosanct? Is the chief service determined by the number of people who attend? Or is the chief service determined by the character of the service?

In the writer's judgment, the chief service of the day is that celebration of the Holy Communion at which the people both worship and receive, irrespective of the number of people who appreciate it. This should manifestly be in the early morning, as was the custom in the primitive Church.

A late celebration, or high mass, whichever it may be called, is a much later development of the Church's service, dating from the time of Constantine, when Sunday was made a legal holiday in the Roman empire, and a late celebration was a possibility. From the first it has been a lazy man's service, as it is called in certain parts of France; for either it is a time when the multitude receives without fasting, or else it is a service at which the person worships without receiving.

Personally, I believe that the 11 c'clock hour should be the time for reaching those who are not communicants, or a missionary service. Neither the communion service nor Morning Prayer are adapted for missionary purposes.

I know that there are some who feel that the Holy Communion is a missionary service, but, if so, why, in the primitive Church, were none but communicants allowed to remain throughout the mysteries?

Morning Prayer was a service formulated for a people who were all Churchmen. For such it is an admirable service of prayer and thanksgiving, but for those without it is a complicated and confusing service, which they make little or no attempt to follow.

If those who are already Christians are unwilling to get up and go to church early to receive the body and blood of Christ, they do not attach much value to their receiving. One wishes that the Church would boldly return to the primitive practice and put the emphasis for communicants upon the early service, and make the later service one of instruction and preaching and singing and praying. We do not know which is the most futile in its results, the parish with the late celebration, or the one with Morning Prayer. But we do know that the parish with a large attendance at the early celebration is the one which is strong and healthy in its life and action.

Do you approve of establishing union Churches in places too small for us to build and maintain a church?

Theoretically it sounds well, but practically it is well nigh impossible. In the first place, you will find that a large number of churches built as union churches are absorbed by the Methodists. They have a peculiar code of ethics in the matter of getting people to give money for a union church, which ends by having a Methodist title deed.

Western Bishops with whom I have conversed experienced this "doing of evil that good may come". But there is no principle of cohesion in a union church, no world-wide program, and nothing to preserve it from local selfishness and local feuds. The truth is that people in small places are fifty years behind their leaders in the matter of Church unity, and they have a maximum of prejudice and a minimum of Christian charity.

You can try it, but the road is a stormy one, and our Methodist friends have, as I say, a curious conscience in such matters.

Church Built in 1693 Consecrated Last Month in Virginia

Old Donation Episcopal Church, in Princess Anne county, Diocese of Southern Virginia—the ruins of the ancient edifice having been restored in the recent past—was consecrated May 15 with very impressive ceremonies by Rt. Rev. Beverly D. Tucker, D. D., Bishop of the Diocese of Southern Virginia, with other clergy participating in the service, and it was an occasion of great interest.

It was the first time the old church had ever been consecrated, this ceremony having been omitted in the early days of the history of the parish.

Holy Communion was celebrated. Rev. William A. Brown of St. John's Church, Portsmouth; Rev. F. C. Steinmetz, S. T. D., of Christ Church, Norfolk, and Rev. D. W. Howard, D. D., of St. Luke's Church, Norfolk, had part in the service, and the sermon was preached by the Rev. C. Braxton Bryan, D. D., a former Rector of the parish of which Old Donation is a part, and now of Petersburg. The Rev. Dr. H. H. Covington of Old St. Peter's Church, Norfolk, was the master of ceremonies.

Old Donation was built in 1693-4, and was the successor of the old mother brick church built before 1640, a record of the court stating that the vestry of Lynnhaven Parish, presided over by Adam Thorowgood, the first senior warden, at a meeting in the Thorowgood house, in the early part of the year 1640, ordered the old church to be repaired, thus clearly showing that it had been erected some time before the year 1640.

Donation was abandoned as a place of worship in 1854, and totally destroyed by a forest fire in 1882, only a small portion of its walls remaining. Since 1882 services were held in the ruins each year by a faithful few, under the leadership of the senior warden, Thurmer Hoggard, who had held the office of senior warden for 60 years.

The present Rector of Old Donation, the Rev. Richard J. Alfriend, who was assigned to the parish in June, 1912, by the late Bishop A. M. Randolph, reorganized the congregation, and with the untiring efforts of Judge B. D. White, the present warden of Donation, succeeded in restoring the old church to its present beauty and usefulness.

The success of the Church is all the more remarkable by reason of the fact that there was only one member and one dollar in the treasury when the Rev. Mr. Alfriend assumed charge of the parish.

God dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.

Summer Conferences for Church Workers

From the Board of Missions comes the following detailed information regarding the various Conferences for Church workers this summer:

CHURCH CONFERENCES

Eagles' Mere, Pa., Province 3, June 17-21.
Gambier, Ohio, Province 5, June 19-20.
Cambridge, Mass., Province 1, June 21-July 6.
Geneva, N. Y., Province 2, July 1-12.
Racine, Wis., Province 5, July 17-25.
Sewanee, Tenn., Province 4, August 6-13.

BROTHERHOOD OF ST. ANDREW

Northfield, Mass., August 14-21.

INTERDENOMINATIONAL CONFERENCES OF THE MISSIONARY EDUCATION MOVEMENT

Blue Ridge, N .C., June 25-July 4.
Silver Bay, N. Y., June 5-14.
Estes Park, Colo., July 12-21.
Asilomar, Cal., July 16-25.
Ocean Park, Maine, July 19-28.
Lake Geneva, Wis., July 26-Aug. 4.
Seabeck, Wash., July 30-Aug. 8.

The Church Conferences are, of course, intended primarily for Church people. They provide the best possible courses of instruction in the various phases of Church work, usually grouping the courses under the three departments of Religious Education, Social Service and the Mission of the Church, respectively. Excellent instructors, both clerical and lay, conduct the courses throughout the morning of each day of the Conferences. The afternoons are given over to recreation and excursions, for which the location of each Conference provides abundant opportunity.

The Interdenominational Conferences have a somewhat more specialized aim, in that the main emphasis is laid on the missionary enterprise. At these Conferences, therefore, one expects to get information and instruction of a more exclusively missionary character, to meet missionaries from foreign lands, and get their experiences at first hand, and to receive the stimulus of a large gathering of men and women representing wide varieties of religious experience. No Churchman need feel other than at home in these gatherings, since there is always a large proportion of Church people present, and the proportion grows year by year. The special attention of men should be called to the Brotherhood Conference at Northfield, in August. This is the Brotherhood's first attempt at holding a simmer Conference. A program of great interest has been prepared, and the occasion promises to be one of the most important of the whole summer for the laymen of the Church. Unless all signs fail, the week of August 14 will become memorable in the Church through this men's Conference. It would be abundantly worth while if vestries would seriously consider paying all the expenses incident to sending at least one member of their parish to the Conference within their own province. The cost, exclusive of railway fares, and the small registration fee ($3-$5), varies from about $10.0 to $17.50 per week. Further information regarding any of the Conferences can be procured from the Educational Department, 281 Fourth Avenue, New York City.

Archdeacon of Canterbury Cables of New Patriarch for Syrian Church

On May 17 I had the honor and great satisfaction of receiving the following cable:

"Have received the following telegram from Urmi: Paul, brother of Mar Shimun, consecrated Patriarch at Urumia, April 27. The Patriarch, the Metropolitan and the Bishops request your influence for the preservation of the nation. Relatives of Mar Shimun safe at present.

"ARCHBISHOP OF CANTERBURY"

It has been a very great relief to us all in this country, and especially to the relief workers, to learn from this cable that the conditions must have become somewhat normal to allow such proceedings as the consecration of a Patriarch at Urumia, and we are very happy that one of the brothers of Mar Shimun, the late Patriarch, has been appointed to take his place, and that Surma and David, the sister and brother of Mar Shimun, are safe, of whom we had great anxiety.

The new Patriarch, Paul (Paulus) is one of the three remaining brothers, and has had a very liberal education under the Archbishop's Mission. He was not a Patriarch designate, but due to the fact that the Patriarch designate, the son of David, is a mere boy, Paul has been chosen by the Church and the nation to succeed to the Patriarchate. He is about 25 years old, and this family has had a remarkable record among our people, both as to their personal worth and their official and Church capacity.

FOUL PLAY ON THE LIFE OF THE LATE PATRIARCH

Previous to the above telegram, Mr. Langdon, the secretary of our committee, and myself had also the following communication from the Archbishop's secretary:

"The following letter has been received by the Archbishop of Canterbury from Mr. Secretary Balfour, Minister of Foreign Affairs:

"'Foreign Office,
"'Whitehall, S. W.
"'March 26, 1918.

"'Sir:

"'I am directed by Mr. Secretary Balfour to state for the information of the Archbishop of Canterbury that a telegram has been received from His Majesty's Consul at Tabriz stating that a report has been received to the effect that Mar Shimun, the Syriac Patriarch from Turkey, was proceeding a short time back with a battalion of Syrian troops and two guns from Urumia to Saimas, when he was met by Simku, who invited him to his house, and there shot him dead. Persian horsemen are said to have been sent from Khoi and Marand to attack the Syrians.'

"I am, Sir, your most obedient, humble servant,
(Signed) "MAURICE de BUNSEN,
"The Chaplain to the Archbishop of Canterbury."

The ordinary observer cannot realize the great position of danger into which Mar Shimun's people have been left by the withdrawal of the Russians. When the latter withdrew, they left two guns and some ammunition for the Assyrians to defend themselves. We have also known that the Assyrians were not allowed to go to the Caucasus.

Simku is a notorious Kurdish chief. He was under the employ of the Russians, who tried their best to win him to their side, and he seemed to behave well for a time. When the Russians retreated, he played the game of siding now with the Turks, now with the Russians. In this case, he seemed to have protested friendship for the Christians, while at heart he was still a wolf (and the word Kurd means wolf in their own language).

(Signed) PAUL SHIMMON.

Death Removes the Warden of DeLancey Divinity School

The Rev. Thomas Benjamin Berry, S. T. D., for the past nine years warden of the DeLancey Divinity School, Geneva, N. Y., died at his home in that city on May 12, after six weeks' illness.

Dr. Berry was born Nov. 18, 1846, in Dublin, Ireland, of English parentage. He was educated at King's College, Dublin. He received his theological training at the Cambridge and Virginia Seminaries. Honorary degrees of M. A. and S. T. D. were conferred upon him by Hobart College. He came to this country in 1866, and was engaged for some time as a teacher in the Institution for the Deaf, New York City. He was ordained deacon in 1871 and priest in 1873 by Bishop Doane, beginning his work in the ministry as a curate at St. Paul's Church, Albany, N. Y. In addition to his duties as a parish priest, he held services in the sign language for the deaf throughout the state. He was known as one of the finest sign makers in the country. He was later engaged in missionary work in Wisconsin and South Dakota, and while in Sioux Falls founded what is now the State School for the Deaf. In 1888 he was called to the Church of the Good Shepherd (Ingersoll Memorial), Buffalo, N. Y., as its first Rector, where he faithfully served for nearly twenty-one years.

While in Buffalo, Dr. Berry was for several years chaplain of the 74th Regiment, N. G. S. N. Y., by appointment of Governor Roosevelt.

His wife, one son, F. T. Berry of Philadelphia, two daughters, Amelia E. Berry of New York and Mary Richards Berry, survive him.

The funeral was held from the Church of the Good Shepherd, Buffalo, May 14, at 3 o'clock. Interment was made in the family plot at Manilus, N. Y.

Before the removal of the body to Buffalo, opportunity was given all who knew Dr. Berry to pay their last tribute of respect to him at his late residence on Park Place, and the Rev. Charles Morton Sills, D. D., of Trinity Church conducted a private service.

Notes From the "Log" of a Provincial Secretary

Early in the evening of a lovely August day I left the train at Williams Bay, a little Wisconsin village on the shores of Lake Geneva. The station seemed busier than usual. Many visitors had arrived, and trunks and other baggage were being trundled across the platform to the steamer which was to take us to our destination on the other side of the lake.

It was a delightful ride. The surface of the water caught here and there the reflection of the setting sun. Sitting upon the deck, I looked forward to a week of rest and relaxation.

But my musings were not for long. They were interrupted by the conversation that was going on around me. With the camaraderie of a crowd bound for the same port and on much the same errand, we were soon talking generally and interestedly. The one sitting on my right was a Baptist missionary from Africa. On my left was a secretary of the Presbyterian Board. Another one of the group was a Methodist, who had landed two weeks before in San Francisco on furlough from his field in China, and I—well, I was a department secretary—they were departments then—of the Board of Missions.

In a little while the steamer glided up to the dock, and we disembarked and straggled up the bank to where the Y. M. C. A. camp was located, and where the Missionary Conference was to be held, under the auspices of the Laymen's Missionary Movement.

After establishing myself in my quarters, a cool and roomy tent, I started forth to see if I could catch a glimpse of a "familiar collar". The search at first promised to be fruitless. In fact, it was not until I was sitting at the supper table that I discovered that two more of "my kind" were in attendance upon the Conference.

All this happened about eight years ago. Last August I again took the train to Williams Bay and steamed across the lake to the now familiar camping grounds. This time, however, I found myself not nearly as "lonely" as on the occasion of my first visit, for I discovered nearly seventy Church people who had gathered for a week of quiet, earnest and devotional study of the things pertaining to the Kingdom of God.

The whole atmosphere of the Conference seemed changed. Its outlook was broader, its sympathy deeper and more understanding.

We had a wonderful week. The subjects offered for study in the several classes were varied and interesting. We did not lose ourselves. The devotional spirit of the Prayer Book was often recognized by those who gathered for the open air Vesper Services. Each of the two Sunday mornings of the Conference saw us assembled in an upper room for the Holy Communion. On the second Saturday evening my tent mate, a young Presbyterian missionary just back from India, said to me: "I hear that your people are to have the Lord's Supper tomorrow morning. May I come?" What would you have answered him?

Last year we had to depend for the things needful for these services on the generosity of nearby clergymen, but we have changed all that. On the second Sunday we made an offering for the purchase of our own communion service, and it will be with us for use this coming summer.

Those of us who were present at this Conference did not undertake to form an Episcopal organization, but we did come to a fairly clear understanding of the best way of giving value to our relationship to the Conference and to each other.

Some of us believe that hearty and sympathetic co-operation on our part may make these Conferences a real influence in the life and work of the Church. We want people to know of the opportunities which they offer, in the hope that the number of Church people thus foregathering on the shores of Lake Geneva may increase from year to year.

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NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

"Friends, Romans, countrymen, lend me your ears—and I will return them the day after tomorrow (Monday)" is a unique request made by the Rev. George A. Ray, M. A., Rector of St. Mary's Church, St. Paul, Minn., through the medium of his parish paper, under date of Saturday, May 25.

Christ Church, Toms River, N. J., the Rev. Charles H. Holmead, Rector, has received a handsome solid silver chalice and paten, in memory of Mr. Caleb Falkenburg, a former vestryman, and a processional cross, in memory of Mrs. Laura Schureman, both presented by Mrs. Falkenburg.

The program for the sixty-sixth annual commencement of Racine College, Racine, Wis., June 9-12, includes a series of services and addresses, the placing of the class stone, the class play, alumni dinner and a reception. The Rt. Rev. John Hazen White, D. D., Bishop of Michigan City, is to preach the baccalaureate sermon on the 9th inst., and Chief Justice John B. Winslow of Wisconsin will give the commencement address on the 12th inst.

Fifty new subscribers to the envelope system and a $300 increase for current expenses resulted from an every-member canvass in St. Thomas' Parish, Bethel, Conn. The new Vicar, the Rev. J. Wesley Twelves, and the members of the congregation feel very much encouraged over the result, especially as it follows close upon an Easter offering of $600, which enabled the treasurer to pay off several old debts.

In another column will be found a report of the Student Workers' Conference, which met at Howe School, Howe, Ind., May 21-24. The Rev. Paul Roberts of Brookings, S. D., states that it was a meeting of very great significance to the whole Church, as it dealt with one of its largest problems. "Too much credit," says Mr. Roberts, "cannot be given the General Board of Religious Education for making the Conference possible. If the Church realized clearly the work the Board is doing, it would have little difficulty in raising its $45,000 war fund."

The Men's Club of St. Luke's Church, Evanston, Ill., held their annual meeting at the parish house on May 29, when a war dinner (83c) was served. The speaker of the evening was Capt. Bevington of the Princess Pat Regiment, who has been in charge of the tank on exhibition in Chicago. Special guests of the evening were Bishop Griswold and Dean Bell. One of the features of the evening was the presentation of a new Silk Service Flag for use in the church, made by Mrs. Arthur Bowen, and bearing 112 stars. This flag was presented by St. Margaret's Guild, Mrs. A. P. Bowen director, and was blessed by Bishop Griswold. The Rector presided at the meeting and acted as toastmaster at the dinner.

St. John's Church, Aberdeen, Miss., will attempt to entertain the cadets and soldiers at Payne Field U. S. aviation school, which is situated about twelve miles from that little city, and on good roads leading into town. There are about 1,200 men in camp at present, with more coming. The Church War Commission has given the parish $500 to furnish a soldiers' club room, using their Guild Hall, the Anne Acker memorial, for the purpose. There is a committee of women of the Church who will be behind the movement. There will be reading matter and writing material on hand all the time. The rooms will be neatly furnished and made comfortable for the boys. Every Saturday and Sunday afternoon will be feature days, when the women of the parish will entertain the boys.

A requiem celebration of the Holy Communion was said in the Church of the Intercession, Stevens Point, Wis., by the Rector, the Rev. E. Croft Gear, at 9 a. m. on Memorial Day, which was attended by the First Separate Co. and the local organizations of the G. A. R., the W. R. C. and the D. A. R. A Service Flag was dedicated at this service, containing 24 stars of men in active war service, among them Major General McGlachlin and three lieutenants. The baccalaureate for the city high school was held in the Church of the Intercession on Sunday, June 2—the third time in three years. The Woman's Auxiliary will take no vacation during the summer, and have arranged an interesting program for the ensuing year, including the following topics: "Motive and Aims of Missions", "Evangelizing the World", "Our Obligation", "The Extent of the Task", "The Missionary at Work", "Obstacles to Be Overcome", "Success of the Early Church", "Co-operation of the Home Church".

On the evening of Whitsunday Bishop Johnson visited Trinity Parish, Trinidad, Colo, and confirmed seven persons, ranging in age from 12 to 70 years. This is the second class presented by the Rev. D. R. Ottmann since last August. In the morning the Rector baptized four adults. The parish is in excellent financial shape also, due largely to a most successful every-member canvass and the raising of a special sinking fund, which enables the treasurer to meet all bills promptly on the first of the month. The Bishop commended priest and people on the progress and character of the work being accomplished.

The Newark Diocesan Assembly of the Brotherhood of St. Andrew held its annual meeting at Trinity Cathedral, Newark, N. J., May 25. Some 50 clergy and laymen were present, including Bishop Lines and Bishop Stearly. Walter Kidde presided, and addresses were made by Secretary Graves of Camp Merritt, Arthur E. Barlow, T. W. Dennison and Mr. Stonham. Mr. Barlow was elected president of the Diocesan Assembly and H. S. Wiltshire secretary. Mr. Wiltshire was also elected by the Assembly as an additional member of the National Council, representing the Diocese of Newark. Large numbers of the members of the chapters were reported as in the war service, both in this country and overseas. In the evening the annual service was held in the Cathedral, with intercessions and patriotic hymns. The address was made by George H. Randall, executive secretary of the Brotherhood. In the afternoon the Juniors of the diocese held their meeting.

The spring Convocation of the First District, Diocese of Central New York, was held in St. John's Church, Cape Vincent, the Rev. J. deLancey Scovil, Rector, May 14-15. Mr. Scovil read a paper on "Some Historical Interpretations of the War". Archdeacon Hegeman preached a sermon on Diocesan Missions, the Rev. C. Lambert reported exceptional awakening at Pierpont Manor, Zion Church, and the Rev. E. Tuthill spoke on Democracy at the Woman's Auxiliary service.

In a recent address before the University Y. M. C. A. at Rochester, N. Y., the Rev. Dr. Wm. A. R. Goodwin, Rector of St. Paul's Church, that city, said in part: "The thing which goes to make up the glory and beauty of womanhood and manhood lies in the background. We are to be trained for responsiveness. God puts us here to be interpreters of the thing which lies behind. Two things are needed to make this revelation—the spirit and presence of God and the power of responsiveness. Know your creeds and Church doctrines as you know your botanies, but give yourselves to the realities of life. The darkness of modern civilization is due not to a lack of culture or intellectual developments, but to a lack of responsiveness. Give yourselves to the power of the invisible. Use your minds, develop them to the full. That is my philosophy of life—responsiveness. Let us so make ourselves that the eternal can use us. We are asked to be co-workers with God, and the personality which makes itself fit to transmit and interpret the Invisible Power comes to be like Him."

Personal Mention

Bishop Weller delivered the Memorial Day address at Fond du Lac, Wisconsin.

The Rev. Merton W. Ross, Rector of St. Alban's Church, Superior, Wisconsin, who has been confined to his bed the past month, as a result of a serious case of blood poisoning, is slowly improving, and it is expected will be able to resume his work at an early date.

The Rev. Robert F. Lau, D. D., should be addressed at 20 East 33rd St., Bayonne, N. J.

Mr. S. S. Ross of Cincinnati, Ohio, who has about reached the century mark in age, has attended, with few exceptions, every Convention of his diocese for the past seventy years.

The Rev. R. S. Stringfellow has resigned as Rector of Emmanuel Church, Kellogg, Idaho, and will become the Rector of the Church of the Redeemer, Salmon City, Idaho, this month.

The Rev. George Herbert Thomas, Rector of St. Paul's Church, Chicago, has been selected to serve as a Red Cross chaplain in France. His selection came in response to the call for one hundred ministers to perform this service. Bishop Lawrence, chairman of the War Commission, requested Mr. Thomas to represent the Church. He succeeded Bishop Page of Spokane as Rector of St. Paul's Church.

The Rev. W. L. Kinsolving has accepted an invitation of St. Paul's Church, Chattanooga, Tenn., to take charge of the parish during the absence of the Rector, the Rev. Dr. W. J. L. Clark, who is engaged in war service in France. Mr. Kinsolving has recently returned from France, where he served as a Y. M. C. A. secretary at Paris. He is a son of the late Bishop Kinsolving of Virginia, and is a brother of the Bishops of Texas and Brazil.

The Rev. Dr. H. G. England, formerly of Washington, D. C., has accepted the Rectorship and assumed charge of Calvary Church, Wilmington, Del. Dr. England has had degrees conferred upon him by Columbia and George Washington Universities, was ordained a priest by Bishop Paret in 1898 at the Church of the Ascension, Baltimore, and for three years served as the Bishop's private chaplain. Under his administration a new church was erected at Seaford, Del., and a new church and parish hall at Berlin, Md.. He was elected an alternate delegate to the General Convention from Delaware and Easton, while serving as a presbyter in those dioceses. He was Vicar of the Church of the Holy Comforter, Rock Creek Parish, Washington, D. C., for over ten years prior to his going to Wilmington.

West Texas

The Diocese of West Texas held its 14th Annual Council in Grace Church, Cuero, May 21, 22 and 23. The opening service on Tuesday evening took the form of a special intercession for the nation and allies. The new Rector, the Rev. A. J. Gaynor Banks, in a happy manner extended the hospitality not only of the parish, but of the community at large. Bishop Capers responded with the assurance that the Council looked forward to days of spiritual and social enjoyment. The Rev. Dr. W. Bertrand Stevens, Rector of St. Mark's Church, San Antonio, clearly and forcibly set forth the two-fold responsibility resting upon the Church by reason of the war situation, namely, sending our soldiers forth with the blessing of the Church in its widest application, and welcoming them upon their return with an understanding heart. Because of his experience with soldier work and with the Red Cross work in the base hospital, Dr. Stevens speaks with telling knowledge.

The Council was organized at the Wednesday morning session. Nine new clergymen were introduced to the Council. In all, ten clergymen have been added to the staff during the year, five of the clergy have been given for service with the colors and four have been transferred. The clergy list now numbers thirty-six, a record for the diocese. The reports from the parishes and missions gave cause for encouragement and thanksgiving. Progress was the watchword, and the general feeling was that the time had come for a decided advance all along the line. Most of the places are manned, and the unanimous call is to "go forward".

The diocese faces a peculiar responsibility because of the large soldier population, probably larger than in any other diocese. There are two voluntary chaplains serving in the diocese, the Rev. Dwight Cameron and the Rev. Francis K. Little. These two chaplains look after the work in the aviation camps. The diocesan chaplain, the Rev. Frank A. Rhea, visits the other camps in and near San Antonio.

A happy feature of the Council was the reception given Wednesday evening at the home of Mrs. Otto Buchel. The members of Grace Church had made splendid arrangements for the entertainment of the delegates, and in this they were aided by the entire community. The officers of the Mohawk Club placed their delightful club rooms at the disposal of the Council.

The meetings of the Woman's Auxiliary were held in the Knights of Pythias' hall. A special meeting of the Council was used for the formation of a diocesan organization of the Girls' Friendly Society.

The Council closed with a mass meeting Thursday evening. The speakers were Mr. Walter Macpherson, field secretary for the Brotherhood of St. Andrew war work, the Ven. Lee W. Heaton, Archdeacon of the diocese, and the Rev. Mr. Richards, Rector of Christ Church, San Antonio, and Bishop Johnston.

The Rev. U. B. Bowden was re-elected secretary. He appointed the Ven. Lee W. Heaton as his assistant.

The Council accepted the invitation of St. Mark's, San Antonio, as the place of the next annual session. The Feast of SS. Philip and James was appointed as the time. This will mark the fifth anniversary of the consecration of Bishop Capers, and a special committee was appointed to make provision for a fitting commemoration of the occasion.

By resolution, provision was made for a "Council of Church Women", to be held at the same time as the Annual Council.

The Committee on Constitution and Canons reported adversely on a proposed amendment to the Canons, by which women would be admitted as delegates to the Council. The report of the committee was sustained by one vote. A like report from the committee in regard to the election of women vestry was also sustained.

A resolution expressing the gratefulness of the diocese to the American Church Building Fund, and asking for an annual collection from the parishen on vestry was also sustained.

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EDITORIAL

The Program of Reconstruction.

After the war, what? Certainly not a perpetuation of that political, economic and industrial system which Prussia has at once carried to its highest development, and in doing so has demonstrated its vicious results.

It s all right to say that Prussia is the victim of imperialism or militarism. These are instruments merely for making effective an ideal—an ideal, too, which the whole world has envied and copied. Berlin and Vienna have been the Mecca of our students and our socialistic reformers, because these places stood for the principles which higher education and social reform have loved. "Where the heart is, there the treasure is also", and that treasure has been in Mittel Europe.

What is this treasure that all the world has run after? Is it not an efficient materialism, which believes that the world is a chemical laboratory, that man, first of all, is an anatomical specimen, and next a cog in economic machinery, and finally food for cannon?

Is it not the subordination of moral responsibility and spiritual ends to the demand of the privileged lords of opportunity?

To put it more concretely, is it not the rejection of God, the belittling of the moral law, the rejection of the Gospel of Jesus Christ?

And have we not been guilty of the same evils that we now so bitterly assail?

In short, th[redacted]us that which life is ever teaching
[redacted]'s are very ugly sins, and we are
[redacted]eserve punishment.
[redacted]es which we must fight, otherwise
[redacted]me sins in other people.
[redacted]n seven deadly sins so interwoven
[redacted]one part sinneth in all, and that
[redacted] pays the extreme penalty of all,
[redacted]s is pride, surrounded by such
[redacted]empt, conceit, flattery, falsehood

[redacted]y unconscious of its own shame,
[redacted] will be most surprised when they
[redacted] in God's Kingdom, they are last;
[redacted]to see themselves as they are, and
[redacted]es that they ought not so to patron-
[redacted]-sufficiency. Those prone to these
[redacted]rors, dukes, high priests, popes,
[redacted]ance, straw bosses, social, literary
[redacted]money than brains, and those with

[redacted]not swell up with its own impor-
[redacted]rs between itself and the lowly,
[redacted]ek the needful corrective of its
[redacted]f Peace came to level all arti-
[redacted]us superiority, insolent display
[redacted]ice.
[redacted]wn importance will not, cannot,
[redacted]nduct is the only thing that can
[redacted]Vaiting on pride are its staunch
[redacted]h exalt the great one that they
[redacted]rom his table. Playing into his
[redacted] those prime ministers of human

[redacted]o utilize these forces, but there
[redacted] country, which have been very
[redacted]y in the circle of their over-

[redacted], and not aristocratic, but that may be like the virtue of th[redacted]s man who keeps up the outward garb of Christian piety in or[redacted]at he may more thoroughly enjoy the secret iniquities of his private life. A Christian life that longs for the flesh-pots of Egypt is far more unlovely than the blackest of Egyptians.

I am inclined to think that the rich in this country have exceeded the courts of Europe in their snobbishness and vulgar display of wealth, just as a man's valet puts on more airs than his master, when that master is away, and he reigns supreme in the regions of his envy. The very fact that we are compelled to be democratic makes us long to pose as aristocrats.

Surely there have never been any fools in the royal establishments of kingdoms as ridiculous as the new rich of the U. S. A., who have gone abroad to the amazement of Europe and the despair of their fellow-countrymen.

But unfortunately we see where it all leads. In France it led to the block, and the puerilities of Louis XVI and Marie Antoinette were expiated at a dreadful price. God never overlooks, Christ never neglected to scorn, the folly which exalts itself at the price of other men's lives. Europe is blood-soaked today because of the folly of royal blood and military caste and religious hierarchies and academic philosophies which have trusted in themselves that they were right and have despised the common people.

So that it would seem that the first article in our post-bellum program should be that we are no longer to admit nor to permit that the public shall be damned in the interest of a few reckless, silly fools, who look so harmless and, because they sit in the seats of the mighty, really are such an awful calamity. This war ought to teach us for all time that collars and cuffs, caps and gowns, stripes and uniforms, crests and hyphens, copes and mitres, bonds and coupons, do not give any privilege to lord it over God's heritage and to treat contemptuously the man who lacks these ornaments.

Democracy will be safe enough if we can eliminate the tinselled fool who poisons himself by closing the pores which God has given us to exude honest sweat, whose self-esteem seeks the chief seats in the world's synagogue, and whose colossal folly corrupts his flatterers, stirs up the envy of the vicious and ruins the brotherhood of man fully as much as the elder brother in the badly named parable of the prodigal son—a parable spoken to the Pharisees because they venomously assaulted our Lord for consorting with publicans and sinners.

If we can only compel the self-constituted leaders of society to behave themselves, there will be no anarchists worth worrying about.

Let those who love the chief seats in the synagogues of this world learn the lesson of this war, that they may retain them only because such seats are opportunities for service, and not poses for purposes of adulatory and undemocratic deference. Then they will receive the love that Lincoln and Washington earned, because they served in modest desire to do good, and not to be fawned upon. They represented two distinct types of humanity—the rail-splitter, who had too much common sense to allow his elevation to make him dizzy, and the formal gentleman, who was too much of a gentleman to advertise his own importance.

And the second article in our post-bellum program should deal with those envious Trotskys and self-seeking Lenines, who, having done nothing themselves to create institutions, are so embittered by their own incompetencies and misfortunes that they are envious of all success and the destroyers of the public peace.

If the folly of czars ruins the simplicity of life and destroys the moral fibre of the just by advancing puppets and sycophants to high office, so the malicious envy of demagogues appeals to the worst sentiments of the race, despises everybody, trusts nobody, and does nothing except destroy the labors of honest men and the peace of mind of all.

We have had the breed of I. W. W.'s, Marxian socialists, labor agitators, walking delegates, political shysters, anarchial editors, who dip their tongues in hate and make lies their refuge.

If the body politic is to be purged by the fire of this war, let the hands and feet of society be clean, as well as the heads.

If the working classes are going to put through a program that will win favor after the war, they must have something more constructive to offer than the sins of the rich, and something more appealing and heroic than their own wages and hours of labor.

The sight of men holding back ships in this war over questions of wage and time, while their brothers and sons are working overtime in the trenches at thirty dollars a month, indicates a lack of love for others and an exaggerated esteem for themselves that will get them nowhere, but will cause them to be despised of men. Neither will this country further tolerate that hyphenated Americanism which imperils the lives of our boys at the front because of the wrongs of Ireland. There is a fitness in the time in which to redress one's own wrongs, and it is no time to present a bill when the family is conducting funeral rites over the bodies of their beloved.

There is a very large proportion of our nation which has no reverence for God, no sympathy for man, no sense of honor for their own conduct. They may be the victims of society, and they may be the product of their own lusts, but they are a menace to any solidarity of national life, for they yell about the wrongs of man while they plunder and kill for the satisfaction of their own evil natures. They cannot be suppressed except by the slow and patient method of abating a nuisance in your neighbor's yard.

And the third article in a post-bellum program would seem to be the rallying of the great middle class of the nation to a constructive program for carrying out the ambitious program set for us by Thomas Jefferson in the Declaration of Independence.

The terms Republican and Democrat have long since outlived their usefulness, and have become mere shibboleths by which professional politicians strive to corral voters. The Civil War is now ancient history, and the mysteries of the tariff are known only to the elect.

The Labor Party of England have put forth a program for reconstruction of society after the war, which is as interesting to read as it is revolutionary to carry out. It has the misfortune to be the program of the labor party, a serious bar to its fair and non-partisan execution. A labor program is just as one-sided as a capitalistic program, and engenders bad feeling instead of constructive action, because it is in the interest of one extreme wing of the situation. Neither capital nor labor ought to be able to put on a program as such, for neither has shown that consideration for the public good in the past as to beget much confidence as to their disinterestedness in the future. But the program of the labor party in England is much fairer and less self-centered than any labor program which I have seen in this country.

It starts out by showing that the individualistic program of competitive business, "with its profiteering and wage slavery, with its glorification of the unhampered struggle for the means of life, and its hypocritical pretense of the survival of the fittest, with the monstrous inequality of circumstances, moral and spiritual, resulting therefrom, may, we hope, have received its death blow in this war.

With it must go the political system and ideas in which it naturally found expression." This is, of course, a very ambitious program, and strikes at the very foundations not only of politics, but of society.

This program starts from the premise that the political and social world, built up by business men, is just as great a failure as was the imperial world built up by the Caesars, or the feudal world built up by the semi-barbarous lords of the middle ages. Business has had its opportunity to make a world and has made a very bad one; for Prussia is the very epi- tome of good business as it has been conducted and of its result upon society.

What Prussia has been to Ger- many in this regard, the Standard Oil and similar corporations have been to this country in their methods, aims and results, viz: an efficient organization, which gives us cheap oil, extracted by a non-moral method. The oil certainly is cheaper in cash, but one has paid out considerable American principles along with the cash.

And men have justified the brutal methods employed to gain efficiency on the ground that the efficiency to produce oil cheaply has been attained, and we need the oil in large quantities. A very plausible argument, but also a very Prussian one.

In short, business has been conducted on the basis that business is a non-moral occupation, in which the ten commandments have no majestic force, and with which the Sermon on the Mount has no connection whatever.

In fact, I can almost hear one of our successful profiteers in business say that "Christ would have made a poor business man". Well, so would he have made a very poor Prussian.

I can do no more than give the four cardinal principles of the program of the labor party in England, but it embraces four radical and most drastic propositions, which it would be well for us to be studying in anticipation of the coming deluge. We had better be getting some sort of ark in readiness, for the rain is sure to fall after the war.

The four pillars of this temple of human rights are these, translated from English into American.

1. That any member of the Commonwealth who is willing to labor ,shall receive not less than a certain fixed amount by way of wage, which shall maintain said worker in the necessities and decencies of life that no worker may fall below the possibility of living decently if he wants to do so.

And moreover that if the government in releasing millions of soldiers shall see to their immediate and decent employment without disturbing the equilibrium of production and consumption.

2. The second article in the program is made necessary by the first, and that is government control of practically all the essential elements of production, transportation, generating power, light, heat, etc., as well as the control of health insurance, life insurance and the traffic in intoxicants and drugs. In a similar manner it is proposed to give over the municipal control of all the present utilities operating under purchase in our cities, as ewll as the retailing of coal, milk and similar necessities.

3. The third pillar of the temple is a revolution in national taxation, whereby fortunes rather than individuals shall support the government, especially in liquidating the enormous debts brought on by the war. In this connection the program significantly says: "In this matter the labor party claims the support of four-fifths of the whole nation, for the interests of the clerk, the teacher, the doctor, the minister, the small shop-keeper, and the mass of all those living on small incomes are identical with those of the artisan." In short, this call of party can rally numbers to its support because of the large taxes that will otherwise fall upon the individual after the war.

4. The fourth article of this program is that the surplus wealth of England shall be used for the common good, rather than for the luxurious living of a few favored rich.

In short, the labor party of England proposes to take whatever income may be left the capitalist for the scientific, recreative and artistic good of the whole people, instead of allowing him to multiply unnecessary luxuries for himself and family.

There is the program. Think about it, for we are going to face the same kind of a problem when our boys come home from the war, and the lid of war necessity is raised from the pot that is now silently boiling underneath. It may be that the post-bellum problem is greater even than the great war.

It behooves us all to think.

Perhaps those who have been making much money during the war will have the chance to serve in the trenches of home reconstruction, at much sacrifice to themselves.

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LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

X

Democracy Made Safe in Christ's Commonwealth

3. The ideal of Democracy must, however, fail unless God's social grace, specially provided, shall overcome man's individual selfishness.

Democracy, then, in its ideal meaning, turns out to be simply fellowship or brotherhood shared in by all the members of a State. So far we are on solid enough ground. Democracy is in our blood. It is the law of human nature. It is the necessary ideal of every human State, however far some may have wondered from it. And some States, in ancient as in modern times, have deliberately adopted the ideal of democracy, at least as the working model of their policies. All the familiar methods of what we call popular government; universal, or almost universal, suffrage; popular elections; limited terms of office; representative legislatures: all these things are meant to furnish moulds in which our fluid desires and hopes of brotherhood may be stiffened and hardened into permanent habits of democratic life. They all indicate a democratic mind in the citizens. They are signs of a democratic purpose.

But does it work? Has the ideal been realized? Has it ever been in the way of being realized. The answer must be "No." The ideal of democracy has never so far even approached fulfillment, at least on any important or permanent scale. All human political history could most truly be written under the heading: "Experiments in Fellowship." Its tragedies and terrors; its falling dynasties and despotisms; its catalogue of disproved philosophies; its outworn cultures; all its ins and outs and ups and downs, seem but a passing pageant of man's impotent experiments in brotherhood. Yet we never give up the hope of it. The root of the desire lies to deep for us to tear it from our nature. It has an eternal power of revival. It is the magnetic pole of the soul's orbit. The human spirit swings ceaselessly in its direction, pointing to it as to its true goal. Broken and defeated time and time again; betrayed and victimized; fooled by false promises; seduced by evil minds; hasty, blind and dull; still humanity comes back and back again to the main track of its desire and takes once more its search for fellowship. Evidently it is not competent to work it out in its own strength and virtue. But just as evidently it is incapable of quieting its need of it or letting go its hope of it.

Now here we have a situation which, in all ages, has turned the hearts of men to the hope and expectation of a Divine redemption. I need not explain the meaning of redemption to you. You know how all through religious history the conscience of mankind has confessed its spiritual failure. It has seen the good and done the evil. It has been torn between the high and the low. It has been faced by the guilty, hopeless fact that it has thrown away its highest good and now finds itself paralyzed and helpless to work out its own salvation. Plato for the Greeks, and Livy for the Latins, do but echo the tragic cry of Saul, the Jew of Tarsus: "Wretched man that I am, who shall deliver me from the body of this death?"

What I would urge upon you is, not that you should merely renew your sense of the meaning and necessity of Divine redemption, but that you should realize that the redemption men need is social. It is democracy which needs to be redeemed. It is this human nature, all of one piece, in which all of us share, by which we are all bound up in one, and through which we have one breath, one life, one destiny: it is this human nature that needs redemption, and until it is redeemed, I am not redeemed, for I belong to it, I am part of it, I am a member. It is as a member of a family, and of a State; it is as a true democrat, that I must be saved if I am saved at all.

(To be continued

How to Hold the Interest of Children

By Mrs. Frank Hale Touret

I suppose one of the greatest problems to many teachers is this: how to **hold the interest** of her children. Nearly all of the trouble that any of us may have in the management of our classes hinges on this subject. The troublesome child, the inattentive child, the rude child, the mischief-maker in your class, if you take the trouble to study, you will find in almost every case lacks **interest.**

Now there are some things that naturally interest growing children. Interests change with growth and development—and just here is the very strongest argument for a graded system—if not of material, certainly of presentation. **We** should also consider the grading of the material essential. You and I know what interests us. Some things we do not even consider in the light of being worth our attention. **Why?** Generally because they are utterly unrelated to our lives—to anything we know or have experienced. Exactly this same thing happens with the interest of children. Often and often something is presented to them that is so unrelated to anything they have ever known or dreamed of—so lacking in the qualities that are vital to them, that they simply do not attend to that subject at all.

I shall never forget the little girl with whom I visited a Sunday school one day. The teacher was telling the story of the three children in the fiery furnace. She used, as an explanation of the story, the fact that these children were put into a furnace—"a great big iron kettle, children". She dwelt at length on the heat of this furnace, on the plight of the children; but no vividness of description held my little friend. **Wishing** to find out the cause of her utter indifference, on the way home I tried to discuss the story. "Well," said my child, "I thought it was going to be a very interesting story; but when that teacher told us about that **tea kettle,** I knew that never could be true. I don't like that story at all!"

The child who thought that the hymn, "Jesus, Lover of My Soul, let let me to Thy bosom fly", referred to a **species of fly** (and I knew that child), had a wondrous curiosity about the sort of fly it was—but nothing more than that. The little boy who wanted to go to heaven, perhaps feared hell, but more than all dreaded the Miz, that fearsome place created after God had "created the heavens and the earth, the sea and (oh, awful statement!) all that in the **Miz",** and then rested— had a sort of curiosity and interest in the horror of it, but no **interest** that would make him long further to investigate or pursue the subject.

No, if we are really to interest children of any age, we must first know what is in their minds—what there is to which this new subject is to be presented, and then let the new be added to the old and increase it. And a general and safe rule for any one hoping to attract the interest and attention of any child is this: Begin with the **native interests** of your child and offer him objects that have **immediate connection** with these. Next, step by step, connect with these first objects and experiences the later objects and ideals you wish to instil. **Associate** the **new** with the **old.** Aud just here is the **great** difference between a teacher who has prepared the lesson and one who has not: the unprepared one has to teach with one eye firmly fixed on her manual—to depend on those questions in the lesson leaflets—and so gives no atmosphere of life and freshness to the lesson.

Think of your own religious experience—your faith—your religious living. What is it built on? What does it mean to you? Is it rich and growing, or dead and lifeless? Answer these questions to yourself, and if you can answer them satisfactorily to yourself, try to give your children the same background, so far as you can, that has made **your** Church and **your** religious life a precious thing to you—a vital part of your daily living. If you have not had this experience, pray that you may begin at once to deepen your spiritual living, and then, with gratitude for your new and better way, give the best in you to your children who come to you for their foundations. If you are teaching the life of Christ, make it glow with life—make the character of the Christ fall amidst the problems of the **present day**—the **daily lives of your children. You can do it, if it is** real and alive **to you—if you take** the trouble to so study that Life yourself, so that you will have to give each year more and more of the wonder and beauty of it. If your subject for the year be the Church Catechism—and what a wonderful subject!—make that, too, alive and vital to the children. From the beginning to the end, every word may be made so alive, so connected with the daily living of the children, that all the rest of their lives they will remember and live by the great principles there laid down. "To do my duty in that state of life into which it hath pleased God to call me"—could there be more vital and more moving and needed words than these just **here** and **now.** "To hurt nobody by word or deed; to be true and just in all my dealings"—we might go on and on picking out passages that come to the mind, learned long, long ago, and discussed in a real and living way.

Perhaps the course is the Fatherhood of God, and with the little children and the wealth of material just in the world around—the wonder of so living that the Fatherhood of God is the inspiration of your own life, and so will remain in the minds of the children you touch—what a great and marvelous vision must come to each of us who is privileged to lead the littlest feet!

So we might go on and on; but always with the same conclusion: **We** are the responsible persons. **We** must know the children we are teaching, and then, knowing their minds as intimately as ever we can know the mind of a child, we can reverently and prayerfully present a well prepared subject, always trying to take what is **already present** in the **children's minds,** and adding to it something **real** and **enduring.** For, when we look back over the years we must find that, after all, we are what we are; we know what we know just by this slow accretion, this slow adding the new to the old, at first taking in only what our senses presented to us—what we could see and taste and handle,—and then, little by little, as our minds educated by our senses opened, adding ideas and ideals that have made us what we are.

We are weaving "the magic robe that hangs in the wardrobe of every man, and which shall shield him from all storms and trials". And in our weaving we shall succeed in making a robe that shall endure, only as we are workmen, willing to work faithfully and patiently and intelligently at our tasks.

The Church Must Combat Materialism

The Rector, wardens and vestry of St. Paul's Church, Syracuse, N. Y., a body devoted to the cause of Christianity, and holding in special reverence and affection the branch of Christ's Church to which we belong, passed the following memorial:

We believe that this is a time for organized Christianity, as well as for the individual Christian to practice self-examination and see in what way the Church has failed in the task which Christ gave it to do. That organized Christianity has fully succeeded in this task can hardly be asserted, in view of what is going on in the world today.

This is a time for extraordinary self-sacrifice and brotherly sympathy. If the Protestant Episcopal Church is to prove itself a blessing to those who suffer during this terrible period, and a force in the reconstruction which will follow the war, it must do its utmost on behalf of the fatherless and the widows in their affliction, and keep itself unspotted from the world. It must combat materialism in every form. It must also, in our judgment, hold out, to an extent hitherto unknown, the hand of fellowship to other Christian bodies, in the hope that organized Christianity itself may be reconstructed, and a second Pentecost may bring nearer together all the body of Christ's followers on earth.

The members of this vestry believe that as individual Christians are expected to practice a patriotic economy in this emergency, so also the Churches themselves should do, with regard to parish expenditures not essential to the preservation of Church property, and its growth in usefulness and fitness for purposes of worship and the proper maintenance of service and Church activities. Along with this there should be increased generosity in the field of missions and in the relief of suffering. No opportunity should be lost to emphasize the unity of purpose with all other bodies of Christians.

MISSIONARY NOTES AND ITEMS OF INTEREST

I earnestly hope that all patrons of the WITNESS will read over the list of Summer Conferences for Church Workers which I am putting in this column, and then try to attend one, or in some way, help some one else to. Both men and women these days seem to be fired with extraordinary zeal for work, (the various needs and activities of the war has brought us all to this state of mind.) The Church needs that zeal as well and must have it. There is much to be done and we must be loyal and do it in as trained and intelligent a way as we do the other work.

These Summer Conferences are scattered over the country in such a way as to give many people a chance to attend at very little expense and without going very far from home. It's a pleasant way to spend a vacation, (and in as far as is possible, every person who works should have one). They afford a stimulus to one's mind and mentality, also a great chance to get together, learn new methods and discuss problems and difficulties.

The list shows that some of our very best leaders are to conduct these meetings and some of our most beautiful places chosen to hold them in.

Information regarding these may be obtained by writing to Educational Secretary, Board of Missions, 281 Fourth Ave., New York City.

Eaglesmere, Pa., June 17-21. Miss Withers.
Blue Ridge, N. C., June 25-July 4. Dr. Sturgis, Miss Richards, Deaconess Hart.
Gambier, Ohio, June 19-30. Miss C. Griswold.
Cambridge, Mass., June 21-July 5. Miss Withers, Miss Lindley, Miss Tillotson.
Northfield, Mass., June 24-July 1. Miss Lindley.
Geneva, N. Y., July 1-12. The Misses Lindley and Withers.
Silver Bay on Lake George, N. Y., July 5-14. Miss Tillotson.
Racine, Wis., July 17-25. The Misses Tillotson and Withers.
Estes Park, Colo., July 12-21. Mrs. Biller.
Also here July 10-15. July 15-Aug. 6. Aug. 11-22. } Bible Classes etc.
The Rt. Rev. Irving P. Johnson, D. D.
Asilomar, Cal, July 16-25. Miss Lindley
Seabeck, Wash., July 30-Aug. 8. Miss Lindley.
Lake Geneva, Wis., July 26-Aug. 4. Mrs. Biller.
Sewanee, Tenn., Aug. 6-13. Mrs. Biller.

STUDENT SUMMER CONVERENCES Y. W. C. A.

Blue Ridge, N. C., June 4-14. Miss Dorothy Mills.
Hollister, Mo., June 25-July 5. Deaconess Newell, Dr. Sturgis.
Eaglesmere, Pa., June 21-July 1. Miss Dorothy Mills.
Silver Bay, N. Y., June 21-July 1. Deaconess Goodwin.
Seabeck, Wash., June 21-July 1. Miss Katherine Caley.
Asilomar, Cal., Aug. 6-16. (?)
Lake Geneva, Wis., Aug. 20-30. (?)
Northfield Summer School, July 9-17 Deaconess Goodwin.

SUMMER CONFERENCE BROTHERHOOD OF ST. ANDREW

Northfield, Aug. 14-21. Dr. Sturgis

It is said that a few days before his marriage in 1914, at the age of 7 years, James W. Gordon Bennett owner of the New York Herald, who died in Paris a few days ago, was baptized in the Episcopal Church.

From Bethlehem a youthful British soldier writes to his friend in London:

"I am on guard at present and it is a great honor, I can tell you, that I am guarding the birthplace and manger of our Lord. It is a wonderful place, and I never thought when I used to read about it that one day I should stand and guard it.

"The birthplace is marked by a 14-pointed silver star, presented by the French government. The stable is hung with lamps from all different countries, and they look beautiful, and are always lighted. The manger itself is cut in natural rock, but marble has been put in to keep it in a state of preservation."

An editorial in the May Spirit of Missions says:

"Bishop Tucker calls attention to the fact that the time will soon come for establishing the first independent diocese of the Nippon Sei Ko Kwai. In line with this thought of the growing strength of the Church in the Far East is the recent election of the first native Chinese Bishop. The Ven. T. S. Sing has been elected Assistant Bishop of Chekiang, one of the Chinese dioceses supported by the English Church.

"In 1912 the English, Canadian and American dioceses in China became the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China), and from that time it has held regular synods. One of the first acts of the new Church was to organize a Chinese Board of Missions, much after the pattern of our own. The universal testimony of those who have had experience in one or another mission field is that the ultimate evangelization of any country must depend upon the ministry of the native people themselves. It will be a long time before the Church in China is self-supporting, but the fact that through their own Board of Missions, and now through one of their own number as Bishop, the Chinese are doing what they can do to reach out still further, is but an indication of the great harvest which one day will be won to our Lord in China by the Chinese. May God hasten the day!"

Aerial mail service in the United States has become an accomplished fact within the past few days, though not yet perfected. With the exception of Sunday, daily trips will be made from each end of the New York-Washington air mail route, each machine only flying one-half the lap of the journey, the mail being transferred to different planes at Philadelphia. It took just three hours and twenty minutes to make the trip. Miss Katherine Stinson, carried government mail from Chicago to New York, a distance of 783 miles in ten hours. A new 24 cent stamp is to be issued for aviation mail. It will carry the picture of an airplane, which will be blue, while the border will be red.

[redacted]

reticence of the Bible is sub-e, as sublime as that of the starry sky. Enoch speaks not in his translation moment. Elijah speaks not in his chariot of fire. Lazarus speaks not in his hour of resurrection. The child of Jairus speaks not on her bed of revival. The youth of Nain speaks not from his arrested bier. Moses alone does speak from beyond the grave; but it is not of the things beyond; it is of the things "to be accomplished at Jerusalem".—G. Matheson.

If we hold on to sin for a day, we may have to hold on to it forever.

The hand that is thrust into every hole will somewhere find a snake to bite it.—Ex.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

RELIGIOUS CONDITIONS IN THE MIDDLE WEST

A Paper Read at the Church Congress Held in Cincinnati, Ohio, in October, 1917.

IV

The problem of our Church is likewise to make the whole body of people familiar with all the essentials Christianity, irrespective of any further effort to enrol them in our ecclesiastical household. We must capture their thinking and captivate their imagination.

The unchurched must first be persuaded to think of Christianity and the Church as an essential aid to their living. The unchurched must be taught to know the fundamental idea of God as living and loving, of Christ as saving and healing, of the Church as the place of joy and service.

How are we to do this? To put the matter in a modern form, it is a matter of publicity. The attention of the masses must be gained. Their thinking must be enriched by the simplest of fundamental truths.

The teaching functions of the Church must be strengthened. But that teaching must not be confined to those already within our influence, but must be directed toward the people who now distrust the churches. Magazines of wide circulation, newspapers and other popular mediums must be the means, if it can be done, of bringing to the minds of the unchurched the best thought of the Church, expressed in dignified but simple language. People's difficulties must be met by a courageous admission of the presence of those difficulties and their obstructive influence in preventing people from Church affiliation. A "mission" to the readers of the Nation is as much needed as a "mission" to the hearers of the Nation. Who will arise and write the "best seller" that will be defensive of the faith, and will be as much read as novels that are critical of the faith?

Some say that it is impossible. The world has not found it so. The world has often achieved it. If our aim is really the conversation of the world we must achieve it, too. It will require wisdom, wealth, and work, but it may be done.

I have written to one hundred ministers asking of their work, and from their replies I have gleaned that a shadow of despair has fallen upon them. They feel that present methods are inadequate to meet present conditions. Have we no untried methods? I venture to suggest that we have. Fantastic as it may seem to you, I wish to suggest but one of many which might seem to avoid the usual obstacles confronting us when we try to approach the masses. You may consider me a dreamer or an enthusiast, yet I shall venture to speak. May I say, in extenuation of my boldness, that for twenty years I have served one parish, situated most favorably for growth in the midst of a large population of the best American type, and with every possible advantage of equipment. For, during twenty years, I have tried every method which seemed possible to propel the Church. Yet I feel that the result is not commemsurate with the effort because I have been compelled to strive for one thing, to mould men and women to a system. It has been a case of individual education in almost every instance. The masses, the unchurched, seem not to have been touched at all.

So I do not speak from insufficient experience when I venture to commend to your attention an experiment in attempting to charge the minds of the unchurched with some sound religious content that within the course of time might impregnate the popular consciousness.

Let us face the facts. Countless people do not like to go inside the church buildings. It requires some courage, for they know not what they may face, what unexpected approach, what appeal for money, what wearisome discourse. A crowd will stand for an hour listening to a street speaker while in the same block a comfortable church will be empty. People see farther than the distance at which they can hear. I should like to see erected in the heart of one of our large towns an open chancel, without a nave; a spacious, well-lighted, flag-bedecked and joyous chancel, perhaps like a Greek portico, opening unto a large area on a street corner. I should like to see simple services conducted in that chancel with bright music and familiar hymns. Every passerby could see the picture, could stop. if he wished, could stay as long as he wished, and no longer, could stand as near as he wished and no nearer. To each one who stopped an order of service should be given, and also a manual with the principles of religion clearly and plainly set forth. There should be a short robust sermon. The joy, the helpfulness and the desire and the faith of the Church should be presented. I know the objections. Weather and cost. But the objections should be met and overcome. Such an effort would free the Church from the suspicion of being a small group of highly trained specialists, dressed in their best clothes, gathered in a more or less privately controlled structure, indulging in complex worship.

This suggestion may seem to you the vagary of an enthusiast. My next possible suggestion I dare not even speak of. It would seem madness. But the need is so great that any method deserves a passing appraisal.

The Church in the Middle West has the hardest task that ever confronted a band of Christian men. But by the help of God a way will be found, a method discovered, by which she will become equal to the task.

When we are tempted to despair, when the substitutes for religion of Christ, in whatever form they may present themselves, would tempt us to compromise with them, even as Sanballat and Tobiah, and Geshem of old, tempted Nehemiah to leave the work of building the walls of Jerusalem and to meet them in the plain, so we, each one of us, bishop, priest, layman, must answer as Nehemiah answered, "I am doing a great work, so that I cannot come down".

OUR CHILDREN'S CORNER

We Must Save Food or They Will Starve

The following composition was written by a little Chippewa girl aged 10 years, who is in the third grade of St. Elizabeth's School, Wakpala, S. D.:

CONSERVING FOOD

The government is sending posters telling us to save food. He is doing all that he can for us to save food. Mr. Hoover is appointed as a president to save food. Mr. Hoover appoints helpers, and the helpers appoint some other people, so is it known all over the world. The posters are put up to show that we must save food for the soldiers. To every school the posters may be sent.

The food is for the children who are starving. Some of the posters teil us that we must eat less wheat, meat, fats and sugar. One of the posters tells us to send more to Europe. Another tells us that there is starvation in Belgium. One of the posters tells us to make our eggs count, and it tells us to give our eggs a chance to reach market in prime condition, and not to let our eggs get sun-struck. Another tells us to feed a fighter, and not to waste anything, but to eat what we need, that the fighter and his family may have enough.

We can save food if we eat less, and not to waste nothing, to eat what we need. Not piling our plates up too much. We can save food by not eating so much candy, or not putting so much sugar in our coffee, tea or cocoa. We can use lard instead of butter, but we must use less lard than we ever had. We can eat apples instead of candy. We can eat corn bread instead of wheat bread. We must save food, or they will starve.

KATHERINE CADOTTE.

The Army and Navy Department of the Brotherhood of St. Andrew

Immediately after the fateful Good Friday when this nation decided to enter the great war, the National Council of the Brotherhood of St. Andrew made plans for a program of Christian work among the men in the service, which resulted in the formation of the Army and Navy Department, under its own Council, and with full authority to guide and direct the Brotherhood work for the men in the service.

The Brotherhood alone, among all the hundreds that began work for our soldiers and sailors, announced at the beginning that it had no material help to give, but rather was going to demand that our boys should give, not money, but service to God among their comrades.

The movement was not popular at first, but its very merit won. In no better way can the work be typified than by the remark of the young infantryman, who, when asked what the group he belonged to was, replied: "Why, that's the Help the Other Fellow Society!"

Our young men have gone to the front, and are now quartered in camp and hospital, exposed to hardship and temptations. The Church has not deserted them. Her Sacraments are being brought to them, and every effort made to strengthen their spiritual lives.

The Brotherhood has enlisted in this service laymen of the Church. So rapidly has the work spread afield, there is an ever growing demand for more and more consecrated workers. These laymen, Brotherhood secretaries they are called, work in close co-operation with the Bishops, chaplains and clergy, and with the religious workers of the Y. M. C. A. and other organizations.

Secretaries have been placed in most of the large camps throughout the country, and soon the work is to be extended overseas. The Brotherhood secretaries usually live in camp, mess with the men, and in many camps are attached to the Y. M. C. A. camp staff, but are free to occupy all of their time in personal religious work.

The basis of this work is to get earnest Christian men in the ranks to help their fellows to live clean lives. The Brotherhood secretary expends his energies in lining up men capable of carrying on this work. These men are called "keymen", and it is around them little groups of personal workers are formed.

A word about these groups, as expressed in "Trench and Camp", the soldiers' paper, sums up the situation well:

"It's a happy idea to have these groups of men getting together and standing for the clean things in life. The democracy of the group is paramount. They make their own rules, elect their own officers and meet once a week, when possible. One thing they have in common is their motto of 'Prayer and Service' and 'Get your brother'. Fundamentally, they stand pat for things religious in a strictly interdenominational way. In some of the barracks a chapter from the Bible is read by one of the group before they turn in. The sick committee keeps track of the boys sent to the base hospital, and sees that some one visits them."

That briefly gives an idea of the group work. The men touched by the Brotherhood secretaries and the groups are urged to go to Church—to make their communion at least once a month, if possible. Naturally, the Brotherhood secretaries' first and most intimate points of contact are with Churchmen and Brotherhood men particularly, but they zealously serve the chaplain, of whatever faith he may be, and also co-operate heartily in all Y. M. C. A. activities.

The Brotherhood's camp secretary is also the active helper to all our clergy in touch with his camp, and assists in arranging for celebrations of the Holy Communion and bringing men to attend this and other services. In short, he so conducts himself as to be a "faithful servant" of our Lord and Saviour, co-operating with all who are like minded to do His will.

The organization of the Army and Navy Department of the Brotherhood is composed of the central office, of which Frederick S. Titsworth is executive secretary, and the field workers, of which B. F. Finney is chief secretary and G. Frank Shelby personnel secretary. Mr. Shelby will be chief secretary for the work in France.

It is the function of the central office to keep a corrected up-to-date card catalogue of all enlisted Churchmen, giving their parish, home and as much information as may be obtainable concerning their families. On May 15 more than 30,000 names were in this catalogue, and the work of adding names goes on daily. There is urgent need for every parish to send in names for this great Honor Roll of the Church, giving full military address and other information concerning members of the parish in the service. This Honor Roll is used to the fullest extent. The names of these men are sent to the Brotherhood secretaries, chaplains and clergy in their respective camps, and through the medium of this Honor Roll they are brought a personal touch from the Church. The central office fosters correspondence with these men, and ministers to their wants by co-operating with all agencies available for the purpose, such as the distribution of literature, comforts and the like. The central office also endeavors to keep a correct census of all Church chaplains of the army, navy and Red Cross, and all clergy attached and unattached to the ranks.

The central office also acts as a bureau of information to Brotherhood secretaries, to aid them in their work, and to collect and disseminate their experiences and make them available to all concerned, and also promotes and co-ordinates work of neighboring parishes with the work within the camps.

THE CHALLENGE TO LAYMEN

In the imperative and urgent call for men, the individual parish can do much if it will but sound its own laymen and every worthy candidate for service as Brotherhood secretaries in the camps here and overseas. Too much stress cannot be laid on this. Each day that passes sees the growth in the ranks of those serving the colors, and each day that passes must see men stepping forward to help the men who are standing ready to make the supreme sacrifice.

Those who hear the call of this challenge should communicate with THE BROTHERHOOD OF ST ANDREW, DEPARTMENT OF ARMY AND NAVY WORK, Twelfth and Walnut Streets, Philadelphia, Pa.

B. F. FINNEY,
Chief Secretary.

F. S. TITSWORTH,
Executive Secretary.

Southern Ohio

The 44th Annual Convention of the Diocese of Southern Ohio was held in Grace Parish, Avondale, Cincinnati, May 14 to 16. The Convention opened with a patriotic service of inspiration Tuesday evening, at which the Rev. Arthur Carlisle of Windsor, Canada, spoke on the "Challenge to the Church of the War", and the Rev. Dr. Sherman of Akron, Ohio, spoke on the "Relation of the War to Religious Education".

Mr. Carlisle spoke from the standpoint of one who has been in the front line trenches, and the "challenge", as he conceived it, is to be worthy of the men who are dying that we may live. Dr. Sherman spoke from the standpoint of the scholar, and pointed the lesson which the Church has learned from the war, and appealed to the Church to profit by that lesson.

The second day of the Convention opened with the addresses of the Bishops. Bishop Vincent pointed to the steady growth and harmonious spirit of the diocese. He announced that the completed returns now place this diocese fourth on the list of dioceses in the matter of contributions to the Pension Fund reserve, over $343,000 having been given by this diocese. He made a plea for better salaries for the clergy, who are greatly in need of increases of stipends on account of the high cost of living. He also stressed the need of a larger Bishop's Fund Endowment, in order that the assessments upon the parishes and missions might be reduced, and he urged laymen to remember the Bishop's Endowment Fund in their wills.

Bishop Reese spoke of the lead in patriotic work being taken by the diocese. He said that 726 men of this diocese are now in their country's service, and each receives a letter periodically from their Bishops to keep them in touch with their diocesan Church at home. He appealed to the Convention to take some action looking to the final payment on the indebtedness of the $15,000 church building, parish house and rectory which has been built during the past winter by this diocese in the heart of Camp Sherman, for work among the men in that camp, and heartily commended the work which has been done there by the volunteer chaplain who is in charge and his St. Andrew Brotherhood assistant.

Important legislation was effected upon the two remaining days of the Convention, chief of which was the adoption of diocesan canons in harmony with the new General Convention canons on better business methods in the Church. The annual parish meetings were changed to the first Monday in February and the annual diocesan meeting to the last Tuesday in April.

A canon was adopted which creates a House of Churchwomen, the same to have its session at the time of the Annual Convention, and the deliberations and legislation of which shall be of an advisory nature in relation to the Annual Convention.

Among resolutions of importance passed were the following: (1) The pledge to raise $11,000 for diocesan missions. (2) The transfer of the Cathedral House, now free of debt from the Cathedral trustees to the trustees of the diocese. (3) The addition to the budget of an appropriation to enable the Diocesan Board of Religious Education to secure a diocesan Sunday school secretary. (4) The transfer of the property of several missions from the Bishop to the trustees of the diocese.

Bishop Reese presented to the Convention his new service of commemoration and thanksgiving, to be used in any parishes where men have died in the service, as a memorial service to them. The Convention adopted the same for general use in the diocese on Memorial Day. The service is something unique in the liturgy of the Church, and worthy of wide adoption.

Will Send Letters to Miss Garibaldi

The Girls' Friendly Society, which has 940 branches in various parts of the United States, with a membership of 50,000 women and girls, announce that the 50,000 members sent personal messages to the granddaughter of the great Italian patriot, Garibaldi.

Miss Rosa Garibaldi is a member of the Girls' Friendly Society of Rome. Since her country's entry into the war three years ago she has been working as a Red Cross nurse in a military hospital in Rome.

Thousands of postcards from members of the Girls' Friendly Society in this country will be sent to her. The postcards will bear a reproduction of the Girls' Friendly War Poster, done by Roy Williams of the National Child Welfare Association, with verses by Mary Haviland describing the war ideals of the society in terms of their slogan, "Bear Ye One Another's Burdens".

Mrs. George B. Stone-Alcock, the branch secretary in Florence, Italy, will also receive cabled greetings from the girls in America, and will be asked to transmit them to her compatriots.

The society, through its War Emergency Committee, is co-operating with the Italy-America Society in the work of distributing flowers and securing a general observance of Italy-America Day.

A letter has been sent out from headquarters at 281 Fourth Avenue to 50 diocesan presidents, asking them to interest the girls in collecting and distributing flowers.

Bishop Coadjutor-Elect of the Diocese of Texas

The Rev. Clinton S. Quinn, who was elected Bishop Coadjutor of the Diocese of Texas in May, has been Rector of Trinity Church, Houston, the past year. The Diocesan Council met in his parish. Considering the short time he had been in Texas, and his age, 34 years, the honor is doubly great.

Mr. Quinn has only been in the ministry seven years. He was graduated from the Virginia Theological Seminary at Alexanddia, Virginia. He went to Paducah, Ky., in 1911 from Pewee Valley, and in the McCracken county seat established a reputation as a leader in civic affairs. He was Rector of Grace Church in Paducah, and in 1913 was chairman of a committee which handled some of the most perplexing problems during the big flood of that year. For several days and nights he risked his life in order to remove families from houses endangered by the flood. He established the first troop of Boy Scouts in that city, and was appointed chairman of the Vice Commission by Mayor Ernest Lackey in February, 1916.

Mr. Quinn is now building a $75,000 church and parish house in Houston. As Bishop Coadjutor, he will take over the work of Bishop Kinsolving, who is advanced in years. The diocese is in the southeastern section of Texas, and includes Houston, Gelveston, Austin, Waco, Beaumont and other smaller towns.

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THE CONVENTION SEASON

Southern Virginia

The 26th Annual Council of the Diocese of Southern Virginia met in St. Paul's Church, Lynchburg, Va., at 10 o'clock a. m. on Tuesday, May 28, 1918. All of the sessions were presided over by Bishop Tucker, assisted by Suffragan Bishop Thompson.

The opening service was a celebration of the Holy Communion, and was in the nature of a memorial service to the late Bishop Randolph. The celebrant was Bishop Tucker, assisted by Bishop Thompson and others of the clergy. Bishop Tucker and the Rev. C. B. Bryan, D. D., each paid very beautiful and eloquent tributes to the memory of the late Diocesan, especially stressing his saintly, Christ-like character, his learning and his wonderful ability in the pulpit.

Upon organizing for business, the Rev. William A. Brown, D. D., was appointed secretary and the Rev. E. P. Miner assistant secretary. At the roll call, 59 clergymen responded to their names, besides others present whose entry into the diocese was too recent to entitle them to vote, and about 41 parishes and missions were found to have lay representation, thus constituting a quorum for the transaction of business.

The business transacted throughout the session was mainly of a routine character, and was expedited as much as possible, so as to permit of an early adjournment.

On Tuesday afternoon the first business entertained was the report of the general trustees of the diocese, which showed the invested funds to be in a very satisfactory condition.

The Rt. Rev. William C. Brown, D. D., Bishop Coadjutor of the Diocese of Virginia, addressed the Council with reference to the educational needs of the Church in the State of Virginia, with special attention to Stuart Hall, at Staunton, owned jointly by the two dioceses.

Rev. M. P. Porter addressed the Council in the interests of the Virginia Bible Society, stating its opportunities and needs, and mentioned the fact that it is now affiliated with the American Bible Society of New York.

The annual reports and addresses of the two Bishops were then read by them, and consisted mainly in a recital and record of their official acts during the past year. Bishop Thompson's address showed, among other things, that he has confirmed 450 candidates during the eight months since his consecration. From Bishop Tucker's address it was learned that the two Bishops had made a total of 220 visitations, with 1,010 confirmations during the year, and had held seven ordinations. Mention was made of the need of increase of clerical salaries, and that the Colored work of the diocese is in a very satisfactory condition. Bishop Tucker intimated his desire for a Coadjutor Bishop; commended the wise statesmanship of President Wilson, and that Churchmen must do their utmost, as patriots, to help the country.

The Rev. Dr. W. A. Rollins presented a report concerning the Virginia Theological Seminary, and spoke of the lack of candidates for the ministry.

The Convocation of Southwest Virginia presented a memorial asking the Council to consider the advisability of dividing the diocese, and a committee was appointed to investigate the matter and report to the session of the Council next year.

At the session of the Council on Tuesday night, Archdeacon Russell made an eloquent address in regard to the Colored work, but especially concerning St. Paul's School at Lawrenceville.

An interesting report was made concerning the condition and needs of the Boys' School at Covington.

The Board of Religious Education announced that a Sunday School Teachers' Training School would be held in Lynchburg from June 17 to 21, and that the Norfolk School will not be held this year.

The Rev. J. B. Dunn, D. D., made a magnificent address, in the form of a report, on behalf of the Committee on the State of the Church.

Several other speakers made brief addresses in the interest of various phases of Church activity.

At the session on Wednesday morning the time was largely taken up in a discussion of the matter of electing a Coadjutor Bishop, it being the evident desire to improve the condition of the Suffragan Bishop by making him Coadjutor Bishop. A motion was passed instructing the Standing Committee to ask the consent of the Bishops and Standing Committees of the Church to the election of a Coadjutor Bishop, on the ground of extent of territory.

A resolution was passed looking toward amending the Constitntion of the diocese so as to provide for the Annual Meeting of the Council on the third Tuesday in January, instead of in May, as at present.

A few minor changes were made in the Canons.

An interesting discussion was had in regard to the relation of certain local funds with the General Church Pension Fund.

A resolution was passed instructing the secretary to send a telegram to President Wilson expressing the confidence of the Church in Southern Virginia in his wisdom, and assuring him of its loyalty in our struggle for freedom as against autocracy.

A resolution was passed expressing the sentiment of the Council as opposed to any effort toward enlarging the sphere of the Provincial Synods by conferring legislative power upon them.

The election of officers was quiet, most of the present officers being re-elected for the coming year.

On Wednesday night a public missionary service was held, which was addressed in a very interesting and inspiring manner by Bishop Thompson and other speakers.

A general feeling of pleasant harmony pervaded the sessions.

Western New York

The 81st Annual Council of the Diocese of Western New York was held at St. Luke's Church, Jamestown, May 1, 1918.

The Bishop of the diocese, the Rt. Rev. C. H. Brent, D. D., being absent on his duties at the war front in France, as general headquarters chaplain, the secretary of the Council, the Rev. G. S .Burrows, acting under the Canon, called the Council to order.

The Rev. C. A. Jessup, D. D., Rector of St. Paul's Church, Buffalo, was elected presiding officer of the Council.

Resolutions were adopted as follows:

Recommending and urging upon the parishes the increase of clerical salaries to the amount of 20 per cent.

Merge of the Christmas Fund with the Church Pension Fund, upon the completion of an agreement with the trustees of the latter and upon the approval of the Council of the diocese.

Urging the passage of the Barkley bill and the co-operation of the laity of the Church in securing war emergency prohibition and the ratification of the national prohibition amendment by the Legislature of the state.

Recommending to the Synod of the Second Province that St. Stephen's College, Annandale, be an official college of the Province and arranging for aid in its financial support.

Expressing sympathy for the family of the late warden of De Lancey Divinity School in their bereavement; for the Rev. C. J. Davis in his illness, and greetings and best wishes to Lieut. J. C. Ward, chaplain, the Rev. A. F. Lowe and Lieut. H. Lowe, now in France.

Recommending to the missionary boards of the diocese increased financial support for the deaf mute missionary.

A very important business before the Council was the consideration of communications from Bishop Brent, proposing either the arranging for his resignation as Bishop of the Diocese, because of his detention abroad on war duty, or the election of a Bishop Coadjutor. The communication drew from the Council the following memorial and resolution, which were unanimously adopted:

The Bishop of the Diocese of Western New York has been appointed by the Secretary of War as senior chaplain of the U. S. army in France—the most responsible position ever held by any clergyman in connection with the army of the United States of America. His pre-eminent fitness for this very great distinction is everywhere conceded, not only because of his high character, but also on account of his past experience in connection with the army and government of the United States. During the fifteen years of his residence in the Philippines, from 1902 to 1917, he was constantly in touch with the officers and men of the United States army, and with every individual clothed with official responsibility in the administration of the civil affairs of the islands. Moreover, his personal relations with Gen. Pershing, Commander-in-chief of the American expeditionary forces, are known to be exceedingly personal and intimate.

We are most emphatic in our belief that the United States and its allies are waging a righteous war, a war upon which we ask God's blessing, without hesitation, and which we are sure Christ our Lord approves. In this practically world-wide war of nations and peoples, and not merely a war of armies, we are all, every one of us, called upon to give our best. The best that the Diocese of Western New York can give is our Bishop. We are, as we should be, proud beyond words to give him for this service. As he himself has recently said: "We must give until we have nothing left to give, and if one dies in the giving, that is of no account." We must act in the same spirit that actuates him, if we are to be in any sense worthy of having him as our Bishop. If he lives, and we pray God that he may be spared, we shall be unspeakably proud when he returns to us to assume his duties as the head of our diocese. If he dies, and he well knows that this is within the range of possibility, we want him to die as Bishop of Western New York, as well as senior chaplain of the United States army in France. Therefore be it

Resolved, That we record our deep appreciation of the privilege that is ours of giving our great Bishop for this great work; that we heartily endorse the action of the Standing Committee in granting unto him indefinite leave of absence; that in the judgment of this Council the relation existing between Bishop Brent and ourselves is one which only death can sever, and that we extend to him the assurance of our personal affection and complete approval of his acceptance of the high office conferred upon him by our government, and we ask the prayers of the people of the diocese for his overwhelming success in the discharge of his duties as senior chaplain, and his safe return to the diocese at the end of the war.

The Council adopted resolutions approving of the election of a Bishop Coadjutor for the diocese, and requesting the consent of the Bishops and the Standing Committees of the Church, and providing that as soon as the necessary consents are obtained a special Council be called to meet as early after the first of September as possible.

At the evening session of Tuesday a message from Bishop Brent to the Council and the people of the diocese was read by the president of the Standing Committee, the Rev. Dr. Sills; also an address was made by the Rev. Dr. Goodwin, urging upon the Church in the diocese a meeting in full of its missionary opportunities and obligations.

A very happy feature of the Council was the presence of the Rt. Rev. Frederick Courtney, D. D., who, upon the request of the Council, addressed it, expressing his thanks to the Church people of the diocese for the cordial reception accorded him in his work within our borders, and suggesting the thought that the diocese should thank God for its Diocesan and the great work he is doing as headquarters chaplain general, A. E. F., in France.

Bishop Brent's message to the Council was on making democracy safe for the world. Sentences from it are:

"A salutary whirlwind is sweeping through the world, bearing both life and death in its tearing, scorching breath."

"The one thing for us to attempt to do is to translate democracy into terms of the Kingdom of God."

"There is no lesson which the Churches are learning in the war zone of greater importance than the impotence of our divided Christianity. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the Churches."

"We, a complex and shattered world, stand face to face with the simple and only God. When men and nations and Churches shall have become as simple as His only laws, the two laws of love, require us to be, then the kingdoms of this world will become the Kingdom of God and His Christ."

Bethlehem

The 47th Annual Convention of the Diocese of Bethlehem convened in Trinity Church, Pottsville, Pa., Tuesday evening, May 28, at 7:45 o'clock. Evening Prayer was sung by the Rev. S. U. Mitman, Ph. D., and the lessons were read by the Rev. Franklin C. Smith. The Rector, the Rev. H. W. Diller welcomed the Convention.

Bishop Talbot, in his Convention address, considered sundry matters of importance. He called attention to the four years of successful operation of the Bishop's Church Extension Fund, which is the right arm of the Board of Diocesan Missions, furnishing nearly half as much money each year as the Board itself.

The great need of candidates for the ministry was noted. The answer of our clergy to the call of our country has created a grave situation. Business men possessing qualities of leadership and culture, and who are beyond the draft age, should be sought out and trained, and the number of lay readers ought to be greatly augmented.

The Bishop expressed the gratification of the Church that the apportionment for General Missions was fully paid, and praised the devotion and valuable assistance of the women of the diocese, and the splendid offering of the Sunday school children of over $6,000 in their Lenten offering.

Concerning the war, he said: "We have come into this struggle not because we love war, but because we hate it, and feel that war is contrary to the Divine purpose, and opposed to the counsels of the Prince of Peace. America thinks so much of peace that she is ready to pay the cost of war. Our war today is that we may destroy war. There is but one thing for a Christian man or a Christian nation to do with war, and that is to hunt it to its death and exterminate it from the face of the earth, and please God, in this war, we shall achieve our purpose.

"We have not entered upon this enterprise for peace until we had exhausted every honorable effort to avert war. At an enormous sacrifice of human life and treasure, inspired by the conviction that our motives are pure and our cause a righteous one, we may appeal to the all wise judgment of Almighty God in vindication of the high ideals which animate and inspire us.

"In such a cause and with such a motive, we should regard the present crisis as a challenge to our faith and undying hope. We should interpret it not in terms of possible discouragement or failure, but as giving our country an unprecedented opportunity of world-wide service. Has any nation in all the history of the world ever had a more unique opportunity of rendering such a service?

"Wicked beyond all expression as this war was in its inception, fearful as the guilt of that nation which deliberately planned it and forced it upon a peaceable world, it is bringing us the promise of a new and better day for all mankind.

"It is bringing us a clearer vision of what human life ought to be and can be in America and elsewhere. The deep suffering, the willing sacrifice, the close fellowship, the very course and progress of the war is making us see the folly and the wrong of much that has had place in our American life: our too great care for money and our worship of material things, our glaring economic injustices, our clumsy and inequitable distribution of wealth, our foolish antagonism between capital and labor. Having learned to live together as brothers in war, we shall be content to do no less than this in time of peace.

"When our boys come back home they will have a new vision before them, a new consciousness of their own manhood, a new sense of what is due to themselves and to other men. They are not going to be satisfied with things as they were before. Let us thank God that they will not be. Let us be ready to join with them in making this a new world, by bringing it at last under the rule of the risen Christ.

"But that we may do this, it is all important that we now greatly resolve to put first things first, and to lay emphasis on the spiritual and ethical side of this conflict in behalf of justice and truth."

Bishop Talbot continued by noting the splendid responses of the people to the various appeals for war funds, and concluded with a strong appeal to support the Church in her work at home, in the army and in the mission fields. "Were it not for Christ and His Church, we should have no country worth living for, and certainly no country worth dying for."

The reports of the custodians of various diocesan funds were highly gratifying. There are no deficits and but few parochial arrearages. The Bishop's salary was increased, and a strong recommendation to all vestries for an increase of at least 10 per cent in the salaries of all the clergy.

The Boards of Missions and Religious Education and the Social Service Commission presented excellent reports of the year's work. Miss Laura Ruddle, president of the Bethlehem Branch of the Woman's Auxiliary, was presented to the Convention and made a most interesting address on the subject of women and missions. Three women were added to the Diocesan Committee on Social Service, and the Bishop named Mrs. E. J. Lipps of South Bethlehem, Miss M. Karracher of Pottsville and Mrs. R. P. Gleason of Scranton.

The elections resulted as follows: Secretary, Mr. David J. Pearsall, Mauch Chunk; assistant secretary, the Ven. H. E. A. Durell, East Mauch Chunk; treasurer, Mr. Hunter Eckert, Reading; Chancellor, Rodney A. Mercur, Esq., Towanda; registrar, Prof. Preston A. Lambert, M. A., South Bethlehem; standing committee, the Rev. James P. Ware, president; the Rev. John H. Griffith, Plymouth, secretary; the Rev. W. B. Beach, D. D.; the Rev. Walter Coe Roberts, the Rev. S. U. Mitman, Ph. D.; and Messrs. F. M. Kirby, Edward G. Mercur, Albert N. Cleaver, Joseph N. Welch and R. H Patterson.

Deputies to Provincial Synod: The Ven. D. W .Coxe, D. D., the Ven. H. E. A. Durell, the Rev. R. P. Kreitler, the Rev. John T. Ward; Messrs. W. R. Butler, N. H. Hiller, D. J. Pearsall and W. R. Coyle.

An interesting pre-Convention program began on Monday afternoon with the General Theological Seminary Alumni Reunion and address by the Rev. Ralph B. Pomeroy, B. D., instructor in Ecclesiastical History and Polity in the Seminary, followed by the G. T. S. Alumni supper in the parish house. In the evening. the Rev. Karl M. Block, Church chaplain at Camp Dix, Wrightstown, N. J., addressed a mass meeting in the church on the subject, "The Church in the Training Camp". Bishop Talbot followed with an account of the Church's work at Camp Crane, Allentown, Pa.

On Tuesday there were conferences and discussions: "The Sermon and Its Preparation", by the Rev. George C. Foley, D. D., of the Divinity School, Philadelphia; "The Sunday School and the Present Crisis", by the Rev. Clarence S. McClellan, Jr., D. D., of Christ Church, Baltimore; "The Conservation of Spiritual Forces", by the Rev. George Lynde Richardson of St. Mary's Church, Philadelphia.

On Wednesday morning the Bishop celebrated the Holy Communion, with the Ven. D. W. Coxe, D. D., Gospeller; the Ven. H. E. A. Durell, Epistoler, and the Rector of Trinity as Server.

Michigan City

The Diocese of Michigan City held its Annual Council in St. John's Church, Elkhart, Indiana, on Tuesday, May 20. There was a large attendance and great interest in the proceedings.

Besides the usual routine business and elections, two matters received special attention, under the report of the committee calling for changes in the Constitution.

It is suggested that the name of the diocese be changed from Michigan City to Northern Indiana. This action seems necessary, as the Bishop no longer resides in the See City, and all Cathedral relations with the parish of Michigan City have been cancelled by agreement between the Bishop and the vestry of Trinity Church. As the Bishop has named no other city as the See City, it is proposed to return to the custom of geographical boundaries and call the diocese "Northern Indiana". Final action will be taken at the next Annual Council.

The Committe on Constitution also reported the outline of a plan to create as a co-ordinate part of the Convention the "House of Churchwomen", so successfully operated in other dioceses. This was acted upon favorably, but was held over one year for final ratification.

The Bishop's son is the only priest of the diocese who has gone into the war, and the diocese very cordially elected him as the chaplain of the diocese. The Council also recognized with feeling the fact that the Bishop had not only furnished a son for the army, but two daughters as trained nurses in Red Cross work.

Bishop Griswold, Suffragan Bishop of Chicago, was a guest of the Council and occupied a chair at the right hand of the Bishop. He was the preacher at the evening service.

Rev. L. T. Rogers was elected secretary, to take the place of Rev. J. T. Plummer, resigned.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE GENEVA, N. Y., SUMMER CONFERENCE

Miss Lindley is to teach a course in preparation for "The Advent Call", the war play of the Woman's Auxiliary, at the Summer Conference to be held at Geneva, New York, from July 1 to 12, according to the final bulletin of the Conference, just issued. This course is primarily for diocesan trainers, but it will be open to any others who are interested. Another interesting course, announced for the first time in this bulletin, is the Junior clinic. "His Star in the West", the Junior textbook, by Miss Dorothy Giles, is to be tried out in a class presided over by Dr. Arthur R. Gray. Ten or twelve children will be invited to attend this class, and the first 30 minutes of the session will be devoted to telling them the stories contained in the book. Canon Elmendorf announces a class in "War Time Ministries of the Church", the purpose of which is to acquaint the student with diocesan, parochial and individual opportunities for war service. "Social Justice in the Light of the War" also promises to be of great interest. This course will be taught by the Rev. S. Glover Dunseath of Jersey City, and is described as a "search for the definition and content of essential justice, studying schemes and organized plans for effecting and insuring the fullest and highest measure of justice for the units of society and society as a whole, before and in the light of the war". In the department of Religious Education, the courses that will attract most attention are probably those by Miss Withers on the "New Junior Plan", and by Dr. Bradner, on "The First Unit in Teacher Training—**The Pupil**".

A mystery play will again be presented out of doors under the trees on William Smith campus. The play chosen is "The Great Trail", and already the parts are assigned, and the younger members of the Conference are learning their parts, and in some cases rehearsing in the various cities where they live. There is only one week for rehearsal in Geneva, but last year this was sufficient to insure a remarkably smooth and reverent production of "Conquering and to Conquer".

Bishop Stearly is Conference Pastor, and the preacher at the Sunset Services and on Sunday. The Rev. Wallace E. Rollins of the Theological Seminary of Virginia will conduct the Conference Bible Class. His subject this year is "Spiritual Studies in the Earlier Epistles of St. Paul".

A large number have already registered. All correspondence in regard to the Conference should be addressed to the secretary, Miss M. J. Hobart, 381 Fourth Avenue, New York City.

Rector Declines Call

The Rev. George Craig Stewart announced to his vestry at a dinner at the rectory Monday evening that he had just declined a call to a large Eastern parish. The call was extended to him two weeks ago.

Dr. Stewart is awaiting a telegram from Washington giving the date of his sailing to France as a chaplain of the American Red Cross. The Bishop and vestry have consented to his absence for six months, and his papers are now in the hands of the War Department. The exact date has not yet been given him, but he has received word from the American Red Cross in Washington to be prepared for a telegram summoning him to New York for sailing about the second week in June. During his absence, the Parish will be in charge of his assistant, the Rev. Frederick Grant, and services will continue as usual. He has asked all the communicants of St. Luke's to join him at the early communion next Sunday morning. It is not unlikely that the last service at which he will officiate in St. Luke's for six months will be at Evensong next Sunday, when the preacher is to be Bishop Weller of Fond du Lac, who will give the final address in the course, "America and the War". The Bishop's subject is "Religion in the War and After".

Open Air Services at Pittsburgh

The sixth year of open air services, under the auspices of the Episcopal Churches of Pittsburgh, Pa., Sunday afternoons, on the corner of Smithfield Street and Second Avenue, Pittsburgh, began Sunday, June 2. The attendance proved the best of the six years. The mayor of the city has recognized the movement of such importance as to issue an order closing the street for the hour. The Rev. William Porkess, the chairman, presided. Gospel solos were sung and religious literature was freely distributed. A new feature this year is the appointment of a director of singing. Well known hymns in very large type are fastened on the wall, and all who stop are urged to look and sing. The addresses were given by Archdeacon C. J. DeCoux and the Rev. W. N. Clapp of St. Mary's Memorial Chapel, Pittsburgh. A large proportion of the clergy of the city and diocese have enthusiastically entered into this movement.

The Bishop in Ogdensburg, N.Y.

ORDINATIONS AND CONFIRMATIONS

Bishop Nelson of Albany visited the parishes and missions associated with St. John's Church, Ogdensburg, N. Y., May 24-26. He confirmed and preached in St. Philip's Church, Madrid, and St. Paul's Church, Waddington, where classes were presented by the Rev. C. S. Prout, and in St. Augustine's Church, Hermon, and Christ Church, Morristown, where the confirmees were presented by the Rev. W. J. Gage. At Christ Church, Bishop Bidwell of Ontario and Canon Bedford-Jones of Brockville were present at the service. The choir of Trinity Church, Gouverneur, sang at the service in Hermon, and the choir of St. John's Church, Ogdensburg, assisted the choir of Christ Church, Morristown. On Trinity Sunday Bishop Nelson preached in St. John's Church, Ogdensburg and ordained the Rev. William Johnson Gage and the Rev. Charles G. Prout to the priesthood. The Bishop preached a most impressive and thoughtful sermon on the idea of priesthood and sacrifice, emphasizing, also, the priesthood of the laity. The candidates, habited in alb and amice, were presented by the Rev. John Prout, Rector of Trinity Church, Rensselaerville, N. Y., father of the Rev. C. G. Prout. The Rev. John Prout, the Rev. Charles Temple, D. D., Rector of the Church of Bethesda-by-the-Sea, Palm Beach, Florida; the Rev. Dr. Charles White, Rector of St. John's Church, Ogdensburg, joined with the Bishop in the laying on of hands. After the presentation of the Bible, the newly ordained priests were vested with stole, maniple and chasuble, and the paten and chalice were placed in their hands.

Trinity Sunday afternoon Bishop Nelson confirmed a class of fifty persons presented by the Rector of St. John's Church, and six from St. John's Mission, DeKalb Junction (a new mission of St. John's Church), presented by the Rev. W. J. Gage.

At the Trinity Sunday services, members of all the congregations served by Mr. Gage and Mr. Prout were present, and were entertained between the services in the parish house by the women of St. John's Church. The Rev. W. J. Gage and the Rev. G. C. Prout will continue as assistants at St. John's Church, Ogdensburg, the former having in addition the work at Hermon, Morristown and DeKalb Junction, the latter being in charge of Madrid and Waddington.

St. Stephen's College Commencement

St. Stephen's, at Annandale, nearly 100 miles north of New York City, on the Hudson River, had its commencement the same week with Columbia. At the luncheons not much over a quarter of a century ago it was the custom of that strict little Church college to serve a good, strong alcoholic punch to both students and Alumni on commencement day, but that one time innocent bit of luxury has fallen into "innocuous desuetude", to quote Grover Cleveland's immortal phrase. Graduating exercises seem just as interesting without it.

A commencement sermon was preached by a former president of the college, the Rev. Dr. Lawrence T. Cole, now head of Trinity School, New York, and the baccalaureate sermon was delivered by the Rev. Prof. Dickinson S. Miller of the General Theological Seminary. A special memorial service was held in honor of the Rev. Dr. George Bailey Hopson, for about forty years professor of Latin, and always esteemed co-founder and leader of the college.

Finding it difficult to get adequate support from present endowments, St. Stephen's College is trying to increase its funds in various ways. An appeal was made to the recent Diocesan of New York to establish a number of scholarships, amounting to $425 each. This is the regular charge for board and tuition for each student.. It was not adopted, but referred to a committee for report next year. The college is little, and is far off from the centers of either civil or Church life, but it has since 1860 sent a larger number of men into the ministry of our Church than any other college or university in America. Such a source of supply should be well looked after, wherever it is located.

American Church Building Fund Commission

At its meeting on May 16, held at the Church Missions House, New York City, loans amounting to $21,900 were voted to the following parishes and missions: St. Mark's Church, Troy, Alabama; Christ Church, Tyler, Tex.; Church of the Heavenly Rest, McCall, Idaho; and St. Thomas' Church, Denver, Colorado. Gifts amounting to $4,500 were voted to the following parishes and missions: St. Peter's Church, Seward, Alaska; Church of our Saviour, Akita, Japan; St. Mark's Church, Jackson, Miss.; Indian Mission Church, Fort Hall, Idaho; St. Agnes' Chapel, Brooklyn, N. Y.; Bishop's residence, Topeka, Kan.; St. Augustine's Church, Raleigh, N. C.; and St. Andrew's Church, North Cramer Hill, N. J. Grants amounting to $1,500 were voted to the following parishes and missions: St. Paul's Church, Clinton, Okla.; St. Mark's Church, Mesa, Ariz.; and St. Timothy's Church, Brighton, Colo.

The corresponding secretary of the Commission is as usual at this time of the year visiting Diocesan Conventions, Councils and Convocations, explaining the work of the Commission and expressing its willingness and desire to assist in the work of construction of churches, rectories and parish houses. A tour of the Southwest has been accomplished, and another to the Northwest will shortly be undertaken.

Seven young women were graduated from Bethany School and College, Topeka, Kansas, at the June commencement, when Bishop Sage delivered the commencement address. The baccalaurate sermon was preached by Bishop Wise on Sunday, June 2.

THE CONVENTION SEASON

Colorado

The thirty-second Annual Convention met in St. John's Cathedral, Denver, on Wednesday, June 5. The reports showed matters in a healthy condition throughout the diocese.

The indebtedness which at one time threatened the solvency of the diocese has been reduced to $60,000, with assets of more than four times that sum.

The Constitution was amended, giving a modified proportionate representation, the parishes being classified according to numerical strength into five classes. Class A will have five representatives in Council. At present there are in Class A only St. John's, St. Mark's and Ascension, Denver, and Grace and St. Stephen's, Colorado Springs. Class B. has four, Class C three and Class D two.

This recognizes the importance of the large parishes, without giving them a preponderating influence.

The matter of admitting women into the Council was voted down, not because any one denied their right, but because the delegates were persuaded that a large majority of the women preferred that the men should not evade their responsibility for the business management of the Church, and the men felt that they ought not to be excused therefrom.

A Diocesan Institute was authorized, which should represent the various organizations of the Church, and a commission was appointed to make such organization effective. This Institute is to be composed of representatives of the Woman's Auxiliary, Guilds, Daughters of the King, Girls' Friendly Societies, Sunday Schools, Brotherhood of St. Andrew, Church Clubs, etc, and is to plan for educational and missionary work in the diocese.

The mandate of the General Convention regarding business methods was obeyed; the fiscal year was altered to end December 31; the date of the Council changed to the first week in February, and a loose-leaf ledger was ordered to be furnished by the diocese to the treasurer of every parish and mission therein, in order that treasurer's reports might be uniform.

The whole business of the Council was transacted between 9:30 a. m. and 4:30 p. m., because all reports were printed before the Council and in the hands of the delegates, and because each matter brought before the Council had been carefully considered by committees before it was presented to the Council.

The request from the House of Bishops for a better division of the States of Colorado, Kansas and Nebraska was considered by a large committee, who unanimously reported that no new lines could be made at this time, but that the only method of procedure that could be suggested would be to return the missionary district to the diocese, looking forward to the possibility of a different division at some future time, in the meantime administering the State as a diocesan unit, under the supervision of two Diocesan Bishops, whenever such plan might be feasible.

Mr. John M. Kennedy, Jr., 370 Humboldt Avenue, Denver, was elected secretary of the Council in place of the Rev. James McLaughlin, as the latter is moving into the San Luis Valley, too far from Denver to attend to the secretarial duties. Mr. Kennedy is also secretary to the Bishop, having given all his time to the diocese without remuneration. If every layman in the diocese gave of his time as do Mr. Kennedy, the diocesan secretary; Mr. Bradbury, the diocesan treasurer; Mr. Pershing, the chancellor; Mr. Peters, the chairman of Wolfe Hall Committee, and Mr. Hudston, the secretary of the Board of Trustees, what could be accomplished?

All moneys pertaining to diocesan missions should be sent to Mr. J. H. Bradbury, Colo. & So. Ry., Denver, and all moneys for domestic and foreign missions to Mr. Jesse M. Wheelock, Denver, Colo.

WOMAN'S AUXILIARY

The Annual Meeting of the Woman's Auxiliary was held Tuesday, June 4, at St. John's Cathedral, Denver.

The following officers were elected for the ensuing year:

President—Mrs. Ethelbert Ward of Denver.

Vice Presidents—Mrs. H. F. Hoffman, Denver; Mrs. B. M. Marshall, Colorado Springs; Mrs. S. Fosdick, Pueblo; Mrs. B. W. Bonell, Greeley; and Mrs. W. G. Rupp, Trinidad.

Recording Secretary—Mrs. R. B. H. Bell, Denver.

Corresponding Secretary—Mrs. Thos. Waters, 1266 Cook Street, Denver.

Treasurer—Mrs. F. G. Lyle, Eleventh Avenue Hotel, Denver.

The following officers were appointed:

Treasurer United Offering—Mrs. Norman Read, 1112 Pearl Street, Denver.

Secretary of Juniors—Mrs. A. B. Bell, 1360 Birch Street, Denver.

Secretary of Little Helpers—Miss Mills, Boulder.

Educational Secretary—Mrs. Irving P. Johnson, 819 E. Eighth Avenue, Denver.

Educational Secretary of Juniors—Mrs. C. G. Mantz.

Secretary of Altar Guild—Mrs. E. C. Dewey, 1138 E. Bayard Street, Denver.

Church Periodical Club—Mrs. C. H. Blodgett, Colorado Springs.

Spirit of Missions and WITNESS Agent—Miss A. L. Scharff, 1539 Clarkson, Denver.

Program Committee—Mrs. F. L. Bishop, Mrs. M. S. Wolfe, Miss E. C. Brent.

Printing Committee—Mrs. Thomas Waters, Mrs. R. B. H. Bell.

Hospitality Committee—Mrs. J. M. Wheelock, Mrs. G. P. Goodier.

The request of the Bishop that the Woman's Auxiliary assist in some concrete work, rather than merely contributing to the Diocesan Mission treasury, was acceded to, and pledges were taken for Church extension work in the diocese, it being understood that the first work of the Auxiliary should be in aiding the Bishop to acquire a Church property in two cities in the Arkansas Valley—Lamar and Rocky Ford—two of the largest cities in the State where the Episcopal Church has no Church building.

The Rev. D. C. Lees gave an interesting lecture, with lantern slides, on Jerusalem, in which city he was a resident for several years. The meeting was a large and enthusiastic one.

Church Struck by Lightning

During an unusually severe storm on Monday evening, May 27, St. Thomas' Church, Morgantown, Pa., was struck by lightning and burned down. Nearly all the furnishings were saved. Twice it was thought that the fire had been extinguished, but a tin roof laid over the shingles greatly hampered the work of the fire fighters. St. Thomas' is one of the old parishes of the Diocese of Bethlehem, having been admitted into union with the Convention in 1825. The Rev. Wm. DuHamel is in charge, and while he was in telephonic communication from his rectory at Douglassville, the storm made it impossible for him to reach Morgantown until after the destruction of the church.

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THE SPIRITUAL MESSAGE OF THE PROPHETS

In every great crisis of national life we instinctively turn to the message of the old Hebrew prophets. They were the men who tried to learn for themselves and interpret to their people the spiritual meaning of the national events through which their people were passing.

The prophets stand out in history with a quite unique grandeur of character. Bravely and boldly they stood before rulers and people and proclaimed God's truth. We sometimes think of them as men whose only function was to foretell the future. But they did something infinitely harder to do than that—they saw what was wrong in the present, and tried to make rulers and people right the wrong.

There was Jonah, for instance. He is sent by God to preach repentance to Nineveh, the capital of the most powerful people of the world of his day; and he goes into the city and his cry rings out, "Yet forty days and Nineveh shall be overthrown unless it repents". And the Assyrian city is brought to its knees.

Then there was Amos. He was a rude peasant, yet, unmindful of his own obscurity, he feels impelled to cry out against Samaria. "The lion hath roared," he says. "Who can but hear. The Lord hath spoken, who can but prophesy?"

Now Samaria, for a brief moment, was enjoying a period of splendid prosperity. Under Jeroboam II it was exercising great influence in the affairs of the East. Yet Amos was not in the least afraid. Behind the show of outward strength he saw the real weakness of the people—cruelty, lust, pleasure rampant, the fear of God nowhere, the duty which strong men owed to weak denied and forgotten. So he proclaims the inevitable doom. "Prepare to meet thy God, O Israel".

The Assyrian and the Babylonian, those old scourges of God, have long since passed away.

"The lion and the lizard keep
The courts where Jamshyd gloried and drank deep."

And the voice of the Hebrew prophets has long since passed into silence, but still their messages ring out, and the message of all of them was essentially the same.

Israel in each crisis did not need a new god or a new religion. What she needed was to return with a new heart and will and conscience to the old God of their fathers—the God of Abraham, the God of Isaac, the God of Jacob. Israel did not need a new law of morality and truth; she needed to return with a new consecration and determination to the observance of the old law of Moses.

"Return unto me and I will return unto you, saith the Lord." That is the burden of the message of each prophet. That we are living through just such a time of change as produced these prophets and gave occasion to their messages we are all well aware.

And some are looking for new prophets, and some who value the religious experience of past ages are going back to the old treasure house of the Bible. And those who do are filled with a new wonder, as they see how clear a message these interpreters of God's past judgments can give today.

In the introduction to his interesting and timely volume, "Essays in Orthodoxy", Mr. Quick, the chaplain to the Archbishop of Canterbury, emphasizes the message which Jeremiah has for the present time:

"Neither in life or death has Jeremiah ever been a popular prophet. The gloom of his warnings is too profound, the outpouring of his denunciations too monotonous. Yet his career marks the greatest crisis in the history of the Hebrew religion, when the whole circle of beliefs and customs which centered around the Holy City and temple was suddenly dissolved by the destruction of Jerusalem at the hands of a heathen invader. Traditional faith could hardly have sustained a more staggering shock, and for that reason those who can discern the signs of modern times may turn again to Jeremiah in a more sympathetic spirit, more able to receive light from the glory of the inspiration which shines through, while it accentuates, the tragedy of his life."

The burden of the message of Isaiah in the crisis which came in his time and the message of Jeremiah in his time was the same, yet the purpose and motive of their message was entirely different. Isaiah said: "Stand still and trust in God, make no entangling foreign alliances. Jerusalem is safe. God will not allow it to be destroyed.

"Therefore thus saith the Lord concerning the King of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came by the same he shall return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake and for my servant David's sake."

Jeremiah perceived that the day of God's mercy was over and the day of punishment for Israel was come. Stand still, he says, it is useless to resist the power of the enemy, the prophets who tell us to rely upon God's old promises to save Jerusalem are false prophets.

"Bring your necks under the yoke of the king of Babylon and serve him and his people."

But in spite of this message of passive non-resistance to the will of God, the wonder of Jeremiah's life, as Mr. Quick also points out, was that his faith and hope in the God of Israel endured to the end.

"In the collapse of all that was outward and secondary, Jeremiah had been enabled to grasp more firmly than any of his predecessors the spiritual essence of the Hebrew religion. The more clearly it appeared that the temple and city were doomed, that the national independence of the Jewish state could not endure, the more clearly he perceived that the essence of religion lay in the writing of God's law on man's heart. It was because he grasped the essentials so firmly that he was prepared, with terrible regret and at tremendous cost, to let the non-essentials go." So Jeremiah knew what must be given up—all that stood for the old promises in which the Israelites had relied since the time of David—and yet he knew what could not be given up. "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls."

So the message of the Hebrew prophets was—even the message of Jeremiah, who lived amid the crash and ruin of old things—trust in the old truths, make them new in newness of living them. Do not throw them aside, make them vivid and alert and alive in conscience and daily experience.

We are accustomed to the term "strategical retreat" in our war bulletins. Many religious prophets in our day are advising the same maneuver in spiritual affairs. "Give up the old positions, they say; they are untenable under the onslaught of the enemy of doubt and dismay. Take up new and safe positions in the rear." Their advice varies as to what can safely be abandoned, and what new positions are sane and safe from further attack of the enemy.

Others advise the Church to be valiantly aggressive. "Throw away everything in a magnificent adventure of faith." They want us to stand like the witches in Macbeth, and throw into the burning caldron of our time many things that faith has held precious and thought trustworthy, and see if there will not come out a new brew that will be a panacea for all the ills of a new day.

"Double, double toil and trouble."

There is another Hebrew prophet whose action in a moment of crisis is significant.

Elijah was on Mount Carmel, in his conflict with the priests of Baal. They had all day cried unto their god, and there was no answer.

"Then Elijah said unto the people, Come near unto me. And all the people came near unto him, and he repaired the altar of the Lord that was broken down."

Elijah did not build a new Altar or inaugurate the worship of a new god. He persuaded the people to return to their old faith, to put a new life into their old religion.

Perhaps the new crisis of faith through which we are living will make us trust anew in the old faith. Perhaps the new test to which the things of our religion are put will but bring out more clearly the trustworthiness of the truths in which we have trusted.

H. J. MIKELL.

Poems Worth Preserving

Selected by Pastor Suburbanus

THE PRAYERS

I was in heaven one day when all the prayers
Came in, and angels bore them up the stairs
Unto a place where he
Who was ordained such ministry
Should sort them, so that in that palace bright
The presence-chamber might be duly light;
For they were like to flowers of various bloom,
And a divinest fragrance filled the room.

Then did I see how the great sorter chose
One flower, that seemed to me a hedgeling rose,
And from the tangled press
Of that irregular loveliness
Set it apart, and "This", I heard him say,
"Is for the Master". So upon his way
He would have passed. Then I to him:
"Whence is this rose, O thou of cherubim
The chiefest?" "Know'st thou not?" he said, and smiled;
"This is the first prayer of a little child."

—Thomas Edward Brown (1830-1897).

FLOWER IN THE CRANNIED WALL

Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—Alfred Tennyson.

(This was first printed in 1869. The flower was plucked out of its cranny in a wall at "Waggoners Wells", near Haslemere, in the extreme southwestern part of Surrey.)

Church Unity

A LETTER FROM BISHOP BRENT

The following is a letter from Bishop Brent to a personal friend:

"Just as now is the time to strike for the unity of nations, so is it the time to strike for the unity of the Churches. I wonder how many people realize that our chief difficulty in connection with the morals of the army is due to the divided Church? You meet it at every turn. Many feel it so keenly that they see no enduring or substantial good coming out of our purely physical or human effort without some movement **pari passu** earnestly aiming for a Kingdom of God among men not divided against itself.

"Last Sunday I was with our fellows just before they went into the great battle, some of them to die before the week closed. In one place the chaplain asked for the use of the church. It was refused. The school house was refused. The little town was so crowded with soldiers that the only place we could find for service where we were welcomed was a barnyard. There, under the wide-spreading eaves of a great barn, we set up an improvised Altar. The French peasants and the cattle that stood by were hospitable to us. The weather was bleak and dull. It was Bethlehem over again, as the massed khaki knelt in the litter of straw before the Christ of Bethlehem. There was no room for Him in the inn. All that exclusiveness can do is to shut out men from itself and drive them nearer to God. Sometimes ecclesiasticism is so cold and cruel with its anathemas and lack of vision that one wonders how God can continue to use it for His Kingdom—if He does. I give this incident as an illustration.

"It seems to me the time has come for us to do something daring and loving for the Kingdom's sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God. Individual effort, of course, must be continued and has its effect. But the Churches should act. The constitutional assembly of every one should meet for the definite purpose of moving for a conference on the peace of the Churches, with no other aim to distract. Our own General Convention should lead. Not the House of Bishops alone, but the whole Convention. Then the Churches willing to share in such a conference should do so, regardless of those who might choose to sit apart. The world is falling to pieces, the Churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness-bearing for unity as Christ begs of us to interpret it. Happy the Church that takes the lead in such an adventure of faith! I have often thought of our late determination to reach the Russian Church. We were not too early, but too late, much too late, too diplomatic, too calculating.

"In the A. E. F. I can do more in behalf of unity in the work that has been chosen me than in any other task, at the moment at any rate. It may not be much, but it is something."

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
3 S. aft. Trinity	Neh. 13:4-end Ecclus. 1	Romans 2	Baruch 2:10-end	Luke 14:1-33
M.	Exodus 38:1-20	Acts 14:19-end	Prov. 13:8-end	Matt. 13:1-23
Tu	38:21-end	15:1-31	14:1-18	13:24-end
W.	39:1-21	15:33; 16:15	14:19-end	14:1-14
Th.	39:22-end	16:16-end	15:1-17	14:15-end
F.	40:1-16	17:1-15	15:18-end	15:1-20
S.	40:17-end	17:15-end	16:1-16	15:21-end
4 S. aft. Trinity	Deut. 4:25-40 Ecclus. 3:1-18	Eph. 4:1; 5:2	Job 38 Judges 13	John 3 Luke 1:5-25

We have traced the return of the exiles, their setting up of the Altar and rebuilding of the temple and city wall, with their renewed consecration of themselves as a people to God and His law, and we come on this Sunday to the last of the reform measures recorded in Nehemiah: (1) The cleansing of the temple from its defilement through the devotion of a room designed for sacred uses to the personal use of one Tobiah. (2) The restoration of the tithes, failure to provide which had led apparently to the abandonment of the House of God. (3) The reclamation of the Sabbath from its complete secularization, due to the intrusion of business. (4) And finally the re-enforcement of the marriage laws, which forbade interracial alliances. The selection shows how difficult it is to get a people to learn from experience. Here they were beginning all over again to commit the same sins essentially which had led to their captivities. Moreover, these were the sins of a people redeemed, restored and forgiven. It was as if the prodigal should again depart from home. There was also an utter failure to realize the call of the people to bear witness to the Gentile world of the truth of God, as so wondrously revealed in their own history. Even in Nehemiah himself (a most interesting character study) we cannot fail to detect the beginnings of that religious self-consciousness which later became the spiritual ruin of the Pharisees (vs. 14, 22, 31).

The New Testament lesson (Romans) was selected to emphasize some of these points, especially that complacency which can boast of having the law, of occupying a position of privilege before God, and yet despise and criticise the rest of the world, at the same time so living as to bring the very name of our religion and our God into the contempt of the human race.

The true Jew, said St. Paul (and it ought to be said the true Churchman), is he that is one internally and not externally, in the spirit and not in the letter. A decent heathen, and still more a spiritually-minded non-conformist, is better in the sight of God than a dead Churchman.

For connection with the Altar services, it may be noted that this glorying in the possession of religious privileges, combining lip service with a censorious attitude towards others, led historically to the attitude of mind which made it possible for a people to censure the Master for consorting with publicans and sinners (Gospel), and merits St. Peter's "God resisteth the proud, but giveth grace to the humble" (Epistle).

For the evening lessons we have selected a passage which includes the topics of Sabbath observance, humility, the law of promotion, the disobedience of the called and the conditions of true discipleship—utter loyalty to the truth, along with that humility which recognizes our need of Divine assistance, and which is the basis of prayer (Collect).

The Old Testament lessons illustrate this topic by a specimen prayer taken from the experience of the Jews in captivity (16 to end probably best).

The week day lessons require no special comment, although attention may be called to the story (evening) of our Lord in conflict with Pharisaism and His pointing out the mistaken method of purifying the Church by excluding the bad.

The lessons for next Sunday challenge to service both nation and Church (a. m.); creation and regeneration (p. m.); or, eve of John Baptist.

THE SANCTUARY OF PRAYER

SPECIAL PRAYERS USED BY THE BIBLE CLASS OF THE CHURCH OF THE ASCENSION AT POUGHKEEPSIE, N. Y.

O God, in whom all wisdom dwells, the light that lighteneth every man that cometh into the world, who hast by Thy prophets and evangelists, and in the life and teaching of Thy blessed Son revealed Thyself to men; let Thy Holy Spirit, we beseech Thee, shine in our hearts to give us spiritual perception, and to lead us into clearer light and truer knowledge. With reverence and great humility may we study Thy Word, that we may be built up in our faith, and may be strengthened in holy living, to the glory of Thy Name. Through our Lord and Saviour, Jesus Christ. Amen.

O Merciful Father, we beseech Thee at this time to look down in mercy upon our country; Guide and protect the President of the United States and all others in authority. Give wisdom and courage to those who bear command in our Army and Navy. Grant to us, and to our allies, if it be Thy will, victory and success. Stay, we beseech Thee, the pain and the misery, the sorrow and want, the fierceness and the cruelty, which now desolate the earth. Look down in compassion upon those who are our enemies in this war, especially upon their sick and wounded. And speedily, if it be Thy will, serve forth upon the nations of the world the blessings of Thy peace; through Jesus Christ our Lord. Amen.

O Almighty and merciful God, we commend to Thy Fatherly care those who through the perils of the war are serving their country by land and by sea. Thou knowest the places where they are, and the dangers which beset them. Be Thou to each one a shield and a defense. In times of waiting or in action, in sickness or in health, in life or in death, grant unto them the comfort of Thy presence. Put into their minds holy thoughts of Thee, their Heavenly Father and of Jesus Christ, their Saviour. Help them to pray. And, if it be Thy will, keep them in safety, and bring them back to their homes in peace; through our blessed Saviour and Mediator, Jesus Christ. Amen.

Look in mercy, we beseech Thee, O Lord, on those who are called to tasks of special peril, in the air or beneath the seas. Even there also Thy hand leads them. Help them to do their duty with prudence and with fearlessness, confident that in life or in death the Eternal God is their refuge and underneath the everlasting arms. Grant this for Jesus Christ's sake, Thy Son, our Lord. Amen.

O Lord, Jesus Christ, who by Thy death didst take away the sting of death, grant rest, we beseech Thee, in the place of light and refreshment, to those who have died in battle or through sickness in this war. Receive their souls into Thy holy keeping, where pain and sorrow and sighing are done away, and grant unto them a merciful judgment at the last day, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

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How did it get its name?

The name Protestant Episcopal came to us in this way: After the Revolution, the Church which had been known as the Church of England manifestly could not continue using that name. It was necessary that a name should be found by which to designate the Church after the Revolution (although two-thirds of the signers of the Declaration of Independence were connected with this Church). Nevertheless, the feeling against it was very bitter. The Puritans of that day insisted that it was merely a disguised Romanism (so our fathers called it Protestant). They also declared it was in sympathy with English royalty (so our fathers called it Episcopal). It wasn't a very brave name, and it isn't a very effective one, but we keep it because we are thus christened—like a man who may have been baptized "Epaphroditus". He couldn't help it; he would not repudiate it, yet he wished it had been otherwise.

PERSONAL RELIGION — AND

Edited by Bishop Reese

DAILY BIBLE

A. M.

Psalm 25.
Psalm 27.
Psalm 85.
Psalm 116.
Isaiah 12.
Isaiah 62:1-13.
II Thessalonians 2:13-end.

Serious Condition in China

The Rev. Walworth Tyng, Changsha, China, returned to his station, after furlough in this country, to find a serious conflict between the troops of the North and South Provinces raging in the neighborhood of Changsha. The Southern troops, he says, have never been satisfied with the results of the first revolution. The conservative North, which is also poorer and

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EDITORIAL

The Remnant

I wonder sometimes that people do not seek the joy of service persistently. Nothing in this world that is worth enjoying comes to those who are not willing to pay the price.

The fellow who slacks in his studies never finds any pleasure in studying; the tramp who believes that the world owes him a living hates a day's work as badly as he hates a bath.

But in religion we substitute a silly sentimentality for honest effort.

The temporary thrill that one experiences in singing a mushy hymn bears the same relation to Christian service that a silly flirtation bears to the joy of making a home. It rather unfits one for the task.

The road which leads to victory is never an easy one—It demands something more than a vision or a patriotic song. It means hard work, great sacrifice, many defeats, being tired and wounded.

The Christian life as planned by Christ is a manly, militant effort.

The one who travels "the way," will find it stained with blood and littered with failures.

The real test of your Christian character is not ascertained by sitting in a comfortable pew, listening to highly trained singers, moving in polite society.

The real test comes to the Christian when he is obliged to serve under an unpopular leader, who preaches badly and is lacking in tact.

Then the rats flee Christ's service and there survives only those who are constrained by the love of Christ and who will not swerve from that service because some personality is displeasing.

As one goes among the Churches he finds in every parish some who never fail, who always give, who do their full share of service, who are filled with the spirit of self-sacrifice, and who take their religion without sugar, when the sugar crop has failed.

If it had not been for a very small remnant, Jerusalem would have been like Sodom and Gomorrah said the prophet, Isaiah, and were it not for some very small remnants the average parish would be an offense to the name of Christ.

The Christian life is not as so many people seem to imagine, a matter for the smallest personal effort and the most generous criticism of others, whereas the Christian life is a matter of the most difficult personal effort and the most severe criticism of one's self.

Instead of everlastingly justifying yourself that you are right and despising all who think otherwise, one must always be prepared to find that he is wrong, and that the other fellow has discovered something that he knew nothing about.

Let me point out some of the stumbling blocks on which the self-satisfied Christian wrecks his spiritual life.

I. Introducing into his personal conduct the matter of his own personal likes and dislikes.

The man who allows his service of Christ to be affected by the fact that he doesn't like the minister, or that some fellow Christian has snubbed or cheated him, or that some vestry or guild has failed to appreciate his efforts.

The fault of nearly all such is personal vanity, and the very opportunities that God sends them to overcome this fault, become the stumbling blocks on which they wreck their spiritual progress.

II. Akin to this is the fact that, like the apostle, one who enters the service of Christ must learn to suffer fools gladly.

Why do you suppose that bores were sent into the world unless it be that you who are not a bore may have your charity tested.

III. The greatest nuisance to the parish priest is the sensitive person, the one who finds an offense in nearly every mile of their Christian pilgrimage.

These persons who so sorely need the holy hardness of endurance, are too thin-skinned to stand the slightest scratch.

Why, the Christian religion was founded by one who taught us how to endure, cursing, spitting, crowns of thorns and crucifixion. What part can one have in Christ who cannot endure a sharp word?

IV. The Inveterate slacker who promises unto the Lord and doesn't keep it.

People that cannot be depended upon, to whom any personal inconvenience is sufficient excuse from any religious service, whereas every religious service is a sufficient reason for any personal inconvenience.

V. The disloyal pacificist, who in the face of our Lord's command to go into the world to preach the Gospel to every creature sets up his own wisdom and says "I do not believe in missions" whereas as a loyal Christian he has no business to believe anything else.

VI. The narrow-minded Christian who has settled all questions of doctrine and ritual beyond recall and who heaps anathemas on any body who doesn't see these things as he does.

The Church is big enough for incense or prayer meetings, but this type is of that 2x4 construction which can include only incense or prayer meetings.

VII. The mean man who shirks his share of paying bills and doing the work. You can usually tell this type because it talks much about what ought to be done and does little itself.

All these make the road of a parish priest hard, and yet there is always the remnant which is faithful in season and out of season, the salt of the earth, who more than repay a priest for all the other seven sorts and conditions of sheep.

The truth is, that the Church is suffering from an exaggerated individualism, in which each man becomes his own pope in matters of religion, practically excommunicating all those who differ from him and setting forth to himself the infallibility of his own opinion.

There is as much intolerance in a protestant community of America of any differentiation from the code of doctrine and ethics which that community has accepted as there ever was in the Spanish inquisition, and the only reason that it doesn't burn those who reject its sacred bulls is because such treatment of heretics is not American, but the intolerance is about as bigotted now as then.

Parish Loyalty

St. James' Church, Cheboygan, Mich. (Rev. Robert Phillips, Rector), is enjoying wonderful progress. During the past two years the chruch has been rebuilt and furnished, and a large, convenient parish house has been built and equipped for community purposes. A Social Center has been organized, with over 100 members, which is conducted on a non-sectarian basis, distinct and apart from parish societies.

Large congregations are the rule, instead of the exception, and for two successive years the Knights Templar have worshiped in St. James' on Easter Sunday, and Mother's Day was fittingly observed, many standing throughout the service. The Rector preached on "A Mother's Hope and Work".

The most touching service was on May 26, Memorial Sunday, when the G. A. R. and W. R. C. came in a body for the second year in succession. The church was crowded, and many stood on the entrance steps. After Morning Prayer, Prof. Baker (lay reader) presented for dedication to the Rector, in behalf of the Ladies' Guild, a beautiful silk Service Flag, with 24 stars, a token of the loyalty of our Church boys now in the service. It was received at the entrance to the sanctuary, dedicated and blessed by the Rector in the name of the Trinity (Trinity Sunday). As the last word was spoken and Prof. Barr carried it and spread it over the pulpit, the organ and choir pealed forth "The Star Spangled Banner". Old soldiers and congregation caught the spirit, as did "John on Patmos", and never before in old St. James' had there been such a soul-stirring service. The Rector then preached the sermon on "A Nation's Duty". More stars are added from time to time, as our boys and girls go overseas to do their "bit" for democracy and universal peace.

Deaconess School Commencement

On Friday, May 10, 1918, the annual commencement of the Deaconess Training School of the Pacific was held in Berkeley, Cal. The day began with a service in St. Mark's Church, when the Rt. Rev. W. F. Nichols, D. D., Bishop of California, set apart as a deaconess Mrs. Sarah Margaret Peppers, a candidate from the Diocese of Los Angeles. The sermon was preached by the Very Rev. J. W. Gresham, D. D., Dean of Grace Cathedral, San Francisco, who has just declined the Bishopric of the Philippine Islands. He preached from the text, "For their sakes I set myself apart", John 17:19. The sermon is to be printed, and copies may be had by writing to the school. After the sermon, Mrs. Peppers was conducted to the communion rail by four deaconesses, and was presented to the Bishop by the Rev. E. L. Parsons, D. D., warden of the school. The service used was the Form of Setting Apart of Deaconesses, authorized to be used in the Diocese of California.

The following is an excerpt from the beautiful service, comprising the obligations taken by the candidate:

The Bishop—Have you well considered in your own mind your purpose to serve God in this office and ministry?

Answer—I have so considered it.

The Bishop—Will you endeavor, so long as you shall hold this office, faithfully to fulfill the duties of the same without fickleness or waywardness?

Answer—I will.

The Bishop—Will you diligently ask of God the grace to enable you to cling to this endeavor, and to make this purpose good?

Answer—I will.

The Bishop—Will you reverently obey your Bishop and other chief ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer—I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands upon the head of the candidate, kneeling before him, said:

Take thou authority to exercise the office of a deaconess in the Church of God, whereunto thou art now set apart.

Blessed be thou of the Lord, my daughter. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Amen.

After the Bishop had pronounced the benediction, the offertory anthem, Kipling's Recessional, was sung by the Rev. Lloyd B. Thomas, a member of the faculty of the school, and Rector of Trinity Church, Oakland.

Following the communion service, the members of the school and their friends adjourned to St. Margaret's House, where brief commencement exercises were held. Diplomas were given to Deaconess Peppers and Miss Frances Berg. Deaconess Peppers has been accepted by the Board of Missions, and leaves in July for the Philippine Islands. Miss Berg leaves immediately for New York, where she has accepted a position in St. George's Parish.

In Memoriam

The following memorial was printed in the weekly Leaflet of St. Paul's Church, Duluth, Minn., as a tribute to the Rector's sister, Miss Georgina Sanders, who entered into rest at St. Luke's Hospital, April 29, 1918:

The sympathy of every member of St. Paul's Parish goes out to Dr. Ryan and his family in their bereavement. Miss Georgina Sanders, Dr. Ryan's sister, passed away on Monday, April 29th, after a long and painful illness. While her home was in Mt. Clemens, Mich., she had visited Duluth every fall for many years, and endeared herself to all who knew her. She always took an active interest in the various activities of St. Paul's Parish, and was an honest, conscientious Churchwoman. She took a special interest in the music, and often assisted by playing the organ for special services. Her loss will be deeply felt by the many close friends she had made.

A simple but beautiful funeral service was held on Tuesday afternoon, the officiating clergy being Bishop Morrison, the Rev. F. C. Coolbaugh and the Rev. E. D. Weed. The choir sang "Lead, Kindly Light", "For All the Saints", "Peace, Perfect Peace", and "O Paradise, the latter being one of Miss Sanders' favorite hymns. After the service, the body was taken to Mount Clemens for interment in the family lot. While we mourn the loss of a dear friend and sister, we cannot but feel thankful that she is at rest, free from pain and suffering, in the "Paradise of God", and we may look forward with hope to that greatest of all meetings, where, if we are found worthy, we may be reunited with all our loved ones, in that place

"Where loyal hearts and true
Stand ever in the light,
All rapture, through and through,
In God's most holy sight."

Virginia

The 123rd Council of the Diocese of Virginia was held in St. James' Church, Leesburg, May 15-17. A service was held on the evening preceding the Council, at which Canon DeVries of the Board of Religious Education of the Province of Washington spoke in a simple and strong way of the value and pressing need of religious education in our parishes and missions. The Rev. J. F. Ribble of the Diocesan Board of Religious Education spoke briefly, reviewing the progress of teachers' training and referred to the summer school for Church workers being held this week at the University of Virginia in Charlottsville.

The first evening of the Council was devoted to the discussion of Diocesan Missions, with addresses by Bishop Brown, Archdeacon Neve, who spoke of the mountain work, Archdeacon Brydon, of the Colored work, and the Rev. S. A. Morgan, a Colored priest, who spoke well in behalf of his people and their Church progress.

The second evening, Foreign Missions and the war were given consideration. The Rev. J. J. Chapman of Japan spoke on the part Japan has played in the war, the real friendliness of that country for America, and the call to Christianity to keep Japan from becoming a Prussia of the East. Mr. Knapp, the Brotherhood secretary at Camp Lee, spoke enthusiastically of the opportunities for Church work in the camp.

The Council was opened with a celebration of the Holy Communion and the Bishop's address. The Bishop dealt especially with the war and the spiritual obligations of vestries. A war program was given in the afternoon, when addresses were made by a member of the Assyrian Relief Committee, two members of the State Council of Defense and Dr. Williams. The two matters of greatest moment and largest vision that came before the Council were the appointment of a committee, as the result of a resolution presented by Dr. E. L. Goodwin, which formulated a statement of cooperation with other Christian communions in prayers and determined efforts toward Church unity. It was the expressed conviction of the Council that the reply of the House of Bishops to Dr. Newman Smyth's memorial had not voiced the attitude of the Diocese of Virginia. Another important resolution was that offered by the Rev. C. H. Goodwin, proposing a nation-wide mission of repentance and faith through the War Commission of our Church as a war move of a spiritual organism in conjunction, if possible, with other communions—the general mission to be preceded by a mission for the clergy. The committee's report on the resolution was unanimously adopted, and has been sent to the Church War Commission.

New Jersey

ANNUAL MEETING OF WOMAN'S AUXILIARY

This event occurred at Asbury Park, May 14 and 15, and included one joint session with the Annual Convention of the diocese, occurring at the same time and place. There were 155 delegates present, representing 62 parishes.

Mrs. Arthur S. Phelps of Plainfield presided at the sessions, and was re-elected president of the branch. Other officers chosen at the annual election were: Vice president of the upper division, Mrs. W. Dutton Dale, and of the lower division, Mrs. Charles Stevenson; treasurer, Miss H. B. Driggs; treasurer of the United Offering, Mrs. R. Bowden Shepherd; corresponding secretary, Miss Zella Kelly; recording secretary, Miss Florence M. Roberts. Miss Schwartz of Lakewood still has charge of the Junior work, and Mrs. Paul Matthews is chairman of the Devotional Committee. Other committees on Foreign, Domestic, Indian, Negro and Diocesan Missions are well officered.

Resolutions of regret were adopted for the retirement, after long service, of Mrs. John N. Carpender, Miss Isabel Tweedy, Miss Runk, Mrs. Hoe and Miss Melville.

Offerings reported by the several committees were as follows: Domestic, $5,521.83; Foreign, $2,946.23; Diocesan, $1,986.09; Indian, $2,348.31; Negro, $1,123.64; United Offering, $4,315.68; expense fund for Annual Meeting, $62; Missionary Fund, $214.86. The Junior offering is not yet reported.

Pledges made for the ensuing year were many and of wide scope.

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LECTURES ON RELIGION IN WAR-TIME

A Series of Papers by the Rt. Rev. P. M. Rhinelander, D. D., Bishop of Pennsylvania

XI
Democracy Made Safe in Christ's Commonwealth

Christ's Gospel, embodied in His Church or Commonwealth, supplies this social grace; our experience of membership in Christ's One Catholic Society preparing and enabling us to discharge all social obligations; and so making Democracy safe for and in the world.

The question faces us, then, with new intensity of meaning: has God intervened to save us? Has He really visited and redeemed His people? Is there a power of God unto salvation ready and available for us in our need?

Remember this is not simply the question of separate souls face to face with their own guilt. We are asking it, not as separate, isolated units, touching one another only at the outside edges of our lives; but as men who know themselves to be, for good or evil, members of society, sharers in a common life, receivers of God and shared by all. The salvation we are seeking is a social salvation. The redemption which can alone redeem us from our social helplessness is a corporate salvation. Is there any such? The question needs an answer. What answer shall we give?

Shall we say: "Of course there is an answer; Christianity is the answer; why should you doubt it." Well, personally, I do not doubt it for a moment. But we must recollect how common the idea is that the War has shown Christianity to be a failure; quite impotent to prevent the War, to deal with it when it is on, to reconstruct the world when it is over. Sometimes this idea is put bluntly, even brutally, as, for instance, recently by a man reported to be expert in education. I am told that his phrase was to the effect that Christianity was knocked out, or bowled over, in the first round of the War. That strikes me as a good phrase. It just suits my purpose. I feel inclined to follow a Shakespearean precedent and thank the gentleman for teaching me that word. Something certainly was knocked out or bowled over in the first round. There is no other word for it. We were fairly staggering when the blow fell and saw our carefully reared spiritual fabric of alleged good-will and peace collapsing like a house of cards. I gather that the educator referred to above has had something of a shock himself. His vehemence of tone and vividness of metaphor imply it. One wonders a little whether his own Christianity has been knocked out or only the Christianity of other people. He does not make this clear. But his point is clear enough. Something that very many people thought was real religion, and no hesitation in calling Christianity, has gone to pieces before our eyes. It can never be resuscitated. It is done for once and for all in our modern world. What is it that has received its death-blow? Why, our old friend and neighbor, the creed of individualism. That has been knocked out.

But, mark you, what has knocked it out is not the War, but the rebirth of our social loyalties which the War has brought to pass. Not the Germans, but we ourselves have burst the bonds of our old narrow and restricted creed. We were (at least those of us were who found the process interesting), keeping watch over our little souls, noting our pangs and projects, hopes and fears, profits and losses We were fancying that God Himself was more than a gigantic individualist just like us. And then suddenly the cry arose: "The republic is in danger: your family, your country, your whole society is threatened. To arms and save it!" Thank God, deep still had power to answer deep. The social bonds, the sacred loyalty that links us soul to soul, proved still our master. It was recognized, as its call and claim broke in upon us, to be none other than the Voice of God Himself. We threw down our idols, crushing them under foot in our scramble to get free from them and to be real men once more. We went forth to do battle for democracy.

Somehow it strikes me as a sort of "looking-glass" philosophy, which the Red Queen, or even Humpty Dumpty might adopt, that advises us to shake our heads dolefully over our escape from our sloth and selfishness. It seems almost idiotic to tell a liberated prisoner that he should meditate in sorrow upon the broken chains lying useless in his cell.

But where does Christianity come in? Has it not failed? Granted that in this War we have gone forth in obedience to our noblest instincts: granted that we have burst our chains: granted that it was God's Voice which roused us from the sleep of individualism: was it also, and unmistakably, the Voice of Christ ?

Ah! now we see the final point. Now we are at the parting of the ways. And yet we should not be in any great preplexity. It should not prove a difficult dilemma. Either Christ is contradicting God, or we, before the War, had been contradicting Christ. Either Christ is quite wrong now, or else we were quite wrong then in our interpretation of His Gospel, making it up for ourselves, out of materials at hand, and calling it His, when it was not.

Surely we shall not hesitate. Surely we shall be ready to take the whole blame for the mistake upon ourselves. See how the sacred name of Christ has been claimed by every kind of sect, to fortify every kind of notion. See how impossible it has been, in recent years, to give the word Christianity any definite meaning whatsoever. Every decent man or woman has desired to be called a Christian, and was deeply hurt if any one objected. But no one at all was able to say what was meant by being Christian.

The thing is just as clear as sunlight, if with open minds, we will but search the records and read the story of how the Gospel came into the world, and what it was and said and meant to men in the first age. It was the Gospel of a Kingdom, of a new social order set up on earth, in which men might find salvation by the grace of God given to them in social life. The keynote of it all was membership. Becoming a member of Christ's Commonwealth, each soul was born into a new life which, as it was a life of fellowship, would also prove to be the only life of his personal salvation. "The Lord added to the Church daily such as were being saved." That is the simple summary of the historian of the first Gospel days.

There is the whole story. The mediatorial or saving work of Jesus Christ, in order to save men truly, must save them in society. Humanity, the great inclusive bond which wraps us round and underlies us and sustains us, has to be redeemed. And the Church, Christ's Body, His New Society on Earth, was to be His agent of redemption. So, and so only, can His Gospel carry to their full conclusion the implications of human nature. So, and so only, can redeeming grace save real men and women as God made them, as they are and always will be.

Go to the records. Read the Scriptures. It is the simplest story ever written, if we only take it as it stands, and lay aside prejudice and preconception. The Church, the Divine society, the beloved community, is at the very center. It really is itself the Gospel, the wonderful good news sung by the angels, waiting to bring peace to men of good will. Everything leads up to it. The earthly ministry of our Lord, through death and resurrection, prepared the way for it. The Holy Spirit is sent down upon it. The power of eternal life, the light of the new age, flows out from it, ready to catch up into its fellowship and mystery all who will come. It is all one glorious story of a new social age, of a new start in fellowship, of a new and real redemption in which men, social by nature, can learn to build themselves up in brotherhood, and so discharge all social obligations.

Democracy made safe in and for the world; that is our longing prayer, the very motive of our warfare, the great thing we are fighting for. Well, the Church of Christ is God's instrument for doing it. God's social grace, in full supply, is what alone can overcome man's individual selfishness, and make men what they were meant to be when God created them, **members one of another.**

Just one word in closing, in order to point you to the greatest of all the tasks before us. I believe there is an answer to the perplexing question: What brought on the war? I believe it is an answer to which we should give heed. For if we know how this war happened, we may be able to prevent another war from ever happening. I believe the answer to the question is: "The break-up of Christ's commonwealth, the division of Christ's Church." Back of all other causes, this is the chief and all-sufficient one. For the disunity of Christians is something far more grievous than economic waste. It is much worse than a mere dissipation of energy. These would be bad enough. But a divided Church means the Gospel nullified and disallowed. It means that democracy and socialism and every strong effort after social reconstruction is at work without its proper plan and pattern; without the indwelling Spirit of social love and social order; without the secure presence of the Incarnate Lord. That is why I am bold to say that a divided Church, divided by our sins, prepared the way for a divided world and let war loose. And for the future, for the new wonderful age that is before us, if we are to reap the fruit of our sacrifice, if our bravest and dearest are not to die in vain; if real peace is to be ushered in, abiding peace, peace that will have its seat in a real union of human wills bent on serving God, then the only sure guarantee will be a reunited Church, the restoration of visible and organic unity within the world-wide and world-inclusive body of the Lord, in which He binds us to Himself, and in Himself to one another.

May we have grace to follow the clear leadings of God's will, humbly submitting ourselves to His ways of love and wisdom, so that a true democracy, a real brotherhood of citizens serving their State in truth and righteousness, may be made safe forever, to His own greater glory, from whom every family in heaven and earth is named.

(Conclusion.)

North Carolina

The 102nd Convention of the Diocese of North Carolina assembled in St. Luke's Church, Salisbury, on the morning of May 14. The Rev. Frederick Diehl, Rector of the Church of the Good Shepherd, Rocky Mount, preached a thoughtful sermon of real force from Acts xvii:22-23. The Rev. Morrison Bethea of Wilson was unanimously re-elected to succeed himself as a most efficient diocesan secretary. Col. Charles E. Johnson, who had faithfully served as treasurer for the past thirty-four years, to the regret of his many friends, presented his resignation, which was reluctantly accepted by a rising vote, carrying with it an expression of the warm appreciation of the members of the Convention of his many years of devoted service. Mr. Graham Andrews of Raleigh was elected Col. Johnson's successor. The Rev. Milton A. Barber, chairman of the committee on a Suffragan Bishop for the Negro work of the diocese, presented a favorable report, which was heartily endorsed, and the Convention proceeded to an election. The Rev. James K. Satterwhite, Rector of St. Ambrose's Church (Colored), Raleigh, presented the name of the Ven. Henry B. Delany, D. D., Archdeacon of the Colored work in the diocese. The nomination was seconded by a Negro presbyter, two Negro laymen and two of the most prominent white laymen of the diocese. Dr. Delany was unanimously elected by a concurrent vote of the clergy and laity. He was presented to the Convention, and thanked the brethren for the honor conferred upon him. In his early years, Dr. Delany was a brick mason. He was successively a student at St. Augustine's School, Raleigh, teacher of both brick laying and the classics and vice president of the school. He has been an Archdeacon for the past eight years. He commands the high respect of both races throughout the whole state.

The admirable address of Bishop Cheshire showed not only his able leadership as the Diocesan, but was expressive of the finest spirit of patriotism. He enjoined the clergy to remember their high calling and, while in their sacred office, rendering every service to their country, not to lightly abandon their great vocation for military service apart from ministerial or priestly functions.

Excellent addresses were made by the "personal representatives of the Patriarch of the Assyrian Church" on conditions in the Far East, by the Rev. N. C. Duncan, on Social Service, and the Rev. Gardiner L. Tucker, on Religious Education.

MISSIONARY NOTES AND ITEMS OF INTEREST

Liberia and Haiti have the signal distinction of being equally unknown as missionary fields of the Church, says a writer in the Spirit of Missions. Bishop Lloyd's visit is awakening interest in the African field, and the new departures of the Board of Missions in the republics of Dominica and Haiti, the two "black republics of the Caribbean", are sure to have happy results. The Rev. William Wyllie and the Rev. A. R. Lloyd began work almost simultaneously, the one in Santo Domingo and the other in Port-au-Prince, early this year. The Missionary Bishop of Porto Rico, Bishop Charles B. Colmore, is also Bishop of Haiti.

(Extracts from Bishop Lloyd's letter from Liberia:)

I had hardly landed in Monrovia before I realized that all my notions about Liberia were essentially wrong, because all my thinking had been colored by the idea that here was a people whom some strong arm must carry. I found a people possessing a quality I had not dreamed of—clearly realizing the obstacles to be overcome, recognizing that any mistake on their part will be immediately seized upon as an excuse to exploit their country, facing problems which demand for their solution the most perfect skill of experts, and natural obstacles which only wealth wisely used can control, yet calmly and courageously proceeding with their splendid enterprise, depending on the Almighty God to bring them to their desired haven.

Liberia is beset without and within by many difficulties. The governments of England and France are both friendly towards Liberia, and yet under due process of law England has pre-empted a large and very valuable territory on the north. I am informed that this territory alone makes the Sierra Leone railway profitable. On the south, France, by the same token, controls an even larger area, perhaps the richest of the territory over which her authority extends. The war has caused desperate loss to a nation already embarrassed financially. The commerce of Liberia is practically suspended, so that receipts from customs have fallen to a very small amount. With fidelity to her allies, Liberia has severed all intercourse with Germany, and has thus eliminated an important factor in her economical development. These conditions have increased the difficulty of establishing for the present an adequate school system, without which free institutions must always be in danger. The immediate result of illiteracy shows in the seduction of tribes to which the ideals of human liberty are unknown, by individuals whose interests are served by Liberia's internal unrest; so that at a time when Liberia needs to conserve all her resources, much of her strength must be expended in protecting the law-abiding and preserving the respect due to law and order. The difficulty is made more serious by the malcontents being well armed and provided with ammunition as if from the clouds. The law of the land forbids the importation of firearms. Let Liberia make good, and she will have made possible the realization of the phrase, "Africa for the Africans", whereas the benevolent occupations which now control the greater part of Africa mean inevitably that Africa also must become the white man's country. That Liberia can do it, would be evident to any one who, coming in contact with her people, has the wish to see and comprehend the miracle that has been wrought in her civilized people by their surrender to the splendid ideals which made men of the first settlers.

The following is from Miss Bull's English column in the Monthly Report. The Widely Loving Society is a Church House for children in Osaka, Japan:

"Lent began on the 13th of February and, following their usual custom, the members of the Widely Loving Society began to rise at 5 o'clock in the morning, a half hour earlier than at other times, and attended the morning service in the chapel at 6. Mr. Sobagaki, the evangelist, gave us a series of short Lenten addresses, taking his texts in reference to the order of the Japanese alphabet (or rather syllabary) i, ro, ha, ni, etc. Thus: "Isaac was offered up to God" (i). "The three children were cast into a fiery furnace" (ro). "Hannah prayed to God to give her a son" (ha). Ni told of the anointing of our Lord with sweet smelling (nioi) ointment. There are 48 of the Japanese syllables, and those chosen for the 40 days of Lent very happily fixed the stories in the children's minds and kept their interest to the end. Also, as usual, by a little more economy, amounting to self-sacrifice, and including an all-day abstinence from food on Good Friday, except for the very little children, a sum was gathered for the Easter offering of the Junior Auxiliary. This amounted to 15 yen.

Very quietly and informally, the new barge canal across the state of New York was opened for business the other day. It cost $154,000,000. The first Erie canal was opened for business in 1825, eight years after De Witt Clinton threw out the first spadeful of earth from what the opponents of the scheme long called Clinton's ditch. The first canal cost $7,000,000. The celebration was very elaborate. The first boat to make the passage, by horse power, from Lake Erie to the Hudson was escorted from Albany down to New York by a fleet of steamers, and with all the bells ringing and all the cannon booming along the route. New York went wild with enthusiasm. A medal was struck to commemorate the event. A keg of water brought from Lake Erie was ceremoniously poured into the Atlantic, along with bottles of water from the Nile, the Ganges, the Thames, the Rhine, the Orinoco, the Columbia and elsewhere, which the committee had procured for the occasion. This enlarged canal is admittedly a remarkable engineering achievement. The exigencies of war have brought it into unexpected prominence, and the government has taken it over. The main line has a capacity of 10,000,000 tons of freight a year, which is measured as the conservation of 500,000 freight cars. The canal has three branches, and its total length is 532 miles. The branches are from Troy northward to Lake Champlain, from Syracuse to Oswego, on Lake Ontario, and from a point west of Syracuse to Lakes Cayuga and Seneca. It has no towpath, like the first one, its barges being propelled by their own power, or hauled by tugs, at a speed of 140 miles a day—compared with the 100 miles a freight car is supposed to cover.—Editorial in Boston Herald.

The reports of the three Archdeacons gave evidence of the intensive service rendered by each, and the growing work. Notwithstanding the many demands made in the nation's service, the Thompson Orphanage at Charlotte; St. Mary's and St. Augustines, Raleigh, maintained their high standard of work. The students in the latter two schools are doing everything possible along patriotic lines. Plans were projected for raising $10,000 for immediate needs in the way of repairs and equipment for the Thompson Orphanage, $4,500 of which was pledged on the floor of the Convention. The Rev. Francis M. Osborne, special representative to raise $250,000 for St. Mary's School, reported slow progress.

This being the fiftieth anniversary of St. Augustine's School, it was desired to raise $100,000 as quickly as possible, in commemoration of the event, and one-fourth of the amount has been pledged.

The Woman's Auxiliary not only reported financial gains over last year, but also a splendid spiritual quickening through Bible Study classes, intercessory prayer, corporate communions and the Pilgrimage of Prayer.

The Convention is to meet next year in Christ Church, Raleigh.

NORTH AND SOUTH

By Leo Rich Lewis

Here's to the blue of the wind-swept North,
When we meet on the fields of France!
May the spirit of Grant be over them all,
When the Sons of the North advance.

Here's to the grey of the sun-swept South,
When we meet on the fields of France!
May the spirit of Lee be over them all,
When the Sons of the South advance.

And here's to the blue and the grey, as one,
When we meet on the fields of France!
May the Spirit of God be over them all,
When the Sons of the Flag advance.

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

CHATS WITH LAYMEN

A well informed layman, devoted to the Church, occupied during the week with the concerns of a modern business, drops into my study occasionally to have a chat. He develops some ideas that are worth presenting in these papers.

"There is one thing to which I think the clergy ought to give particular attention in this modern day," he said recently. "To be quite frank, I think the Church services are often too long."

"Yes, we sometimes hear that," I admitted, "but I have always suspected that the objection came from persons who would find them too long, no matter how short they were. You cannot feel, can you, that the major portion of a couple of hours spent in church is too long a time in which to provide for the good of the soul of man in his worship of God? The layman spends more time than that constantly in affairs of amusement or business."

"That is true," he responded, "and it does seem illogical to complain of the length of Church services, and you might properly say that if real interest is developed they would not seem long, but I still maintain that there is an impression among laymen that the services ought to be shorter. I have tried to analyze the impression and to discover the reason for this feeling, and I have formed a few general conclusions about it. That is why I am speaking about it tonight."

"What are your conclusions?" I asked.

"The trouble seems to be that the services appear to be arranged for the most spiritually alert, or keenly interested, or placidly patient members of the congregation. To such the services must seem about right. But to men and women geared to the modern methods of life and action, there is a tendency to restlessness that must be taken into account. It may be wrong, but it is true. Men ought to be different, but they are not. Consequently the prolonging of the service is wearisome, and makes one nervously restless. I take it that you clergy have the same problem that a school teacher has who presides over a room full of children of various capacities and temperaments. What satisfies the bright children is too fast a pace for the dull, and what is satisfactory to the dull is wearisome sluggishness to the bright. You have in a congregation every possible temperament and spiritual capacity. To retain the attendance of the least adaptable, you must make some allowance for them. Otherwise they will remain at home."

"What would you omit from the service to make it shorter?" I asked bluntly.

"I would omit nothing essential," he replied. "But I would study the whole service with reference to avoiding too great length. You must remember that there are apt to be blank spots for some of the congregation. The lessons, especially the Old Testament lessons, are apt to be cloudy. Very few could give any notion of what it was about ten minutes after hearing it read. Then the musical portions which the choir alone renders depend for their value upon the ability of the choir. If the choir has an off Sunday, the result is disquieting. If we are to attract people to the church, we must avoid everything that will make the service an ordeal.

"I attended recently a church in an Eastern city. It was an attractive church, with a good choir of men and women and boys, very well behaved, and an earnest minister. It was not an especial occasion of any sort, yet the service dragged out for nearly two hours. I tried to figure out how it might have been shortened, with this result: The musical portions of the service were poorly selected and too lengthy. The minister might have condensed his ten-minute notices into two, and the sermon would have been vastly improved by being twenty minutes long instead of thirty. Half an hour might easily have been saved without omitting one essential. That extra half hour developed a noticeable restlessness in some of the congregation, and an equally noticeable stupor in others."

"The remedy lies with you laymen," I insisted. "If the service in your church is too long, go quietly to your Rector and suggest it to him. He probably thinks that he is not doing his duty to you unless he keeps you as long as he dares. But a kindly word, opportunely spoken, may make a change for the better. The laymen should suggest it."

"That's what I'm doing," said my friend, with a quiet smile.

Chaplain Silver Accepts New York Rectorship

The Rev. H. Percy Silver, chaplain of the United States Military Academy at West Point, has accepted a call to the Rectorship of the Church of the Incarnation, New York City, and will assume charge of the parish on October 1st. The chaplain will succeed the Rev. Dr. Howard Chandler Robbins, who resigned about a year ago to accept the Deanship of the Cathedral of St. John the Divine. Dr. Robbins was the Rector about five years ago, and for eighteen years previous to that the Rector was the late Rev. Dr. William M. Grosvenor, who also left to be Dean of the Cathedral.

Mr. Silver was appointed chaplain of West Point in September, 1913, by President Wilson. He had served as chaplain in the United States army from 1901 to 1910, being stationed part of the time at Fort Leavenworth, Kansas.

The chaplain is 47 years old. He was born in Philadelphia and educated in its public schools. He was graduated from the General Theological Seminary and ordained in 1894. He was Rector of St. Andrew's Church, Omaha; Holy Trinity Church, Lincoln, Neb.; Church of the Good Shepherd, and Canon of Trinity Cathedral, Omaha.

For three years he was secretary of the Episcopal Missionary Department of the Southwest.

Springfield Notes

The Ven. H. M. Chittenden, Archdeacon of Alton, and Missionary at Salem, Ill., met with a painful and quite serious accident while on a visit to Greenville May 20th. While taking a walk just previous to retiring for the night he stumbled over a rope which he thinks was stretched across the sidewalk and broke his right arm, lacerating it also. He received first aid and then was removed to a hospital in St. Louis.

The date of the Consecration of the new Emmanuel Memorial Church and the blessing of the parish house and rectory at Champaign, Ills., the Rev. Geo. P. Hoster, D. D., Rector, has been appointed for June 26th. The rector will preach the sermon. The fine group of stone buildings, the Church and parish house given as memorials by the Polk family and the rectory erected by the parish are about completed. R. A. Cram of Boston, is the architect.

About $25,000 has so far been subscribed toward the building of the new church, parish house and rectory for Trinity Church, Jacksonville, of which Pidmore, of Chicago, has drawn the plans. The group of buildings yill cost about $45,000. There was $9,600 insurance on the old church, so that there are about $35,000 in hand toward the new improvements.

Thomas Dresser White, son of Archdeacon White, has successfully passed the examinations and qualified for entrance to West Point. He will graduate from St. John's Military Academy June 9th, and will enter West Point with the June class, June 14th. He has received six gold medals for literary and military work during his course of four ytars at St. John's, and is the ranking Cadet officer at the school and editor of the "Cadet Days". He will be 17 years of age August 6th.

Aged Priest and Author Dies at Boston

The Rev. Treadwell Walden, a retired priest of the Diocese of New Hampshire, died on May 21st, in his 89th year, at Boston, Mass., where he spent his winters for many years. He was born in Walden, N. Y, a town founded by his father, Jacob Treadwell. His mother was a descendant of Thomas Willett, first English mayor of New York City. Mr. Walden originally studied for the bar, but eventually turned to the Church, and after a course in the General Theological Seminary, was ordained a deacon in 1854, and priested in 1856. For the subsequent two years he was assistant and in charge of Trinity Church, Newark, N. J.

From 1857 to 1863 he was Rector of Christ Church, Norwich, Conn.; from 1863 to 1868, of St. Clement's, Philadelphia; from 1869 to 1872, of St. Paul's Church, Indianapolis; from 1873 to 1876, of St. Paul's Church (now St. Paul's Cathedral), Boston, and from 1882 to 1885, of St. Paul's, Minneapolis. He went abroad in 1886, and for three years lived in England, where he occasionally preached in Westminster Abbey, the Royal Chapel, Savoy, St. Margaret's and other prominent churches.

In 1864 he was appointed by the United States Sanitary Commission—which was practically the Red Cross of the Civil War—on two commissions to investigate the treatment of prisoners of war, both North and South. He was the author of the exhaustive report on the investigation and of the widely read "Narrative of the Privations and Sufferings of United States Officers and Soldiers in Confederate Prisons". He also wrote several religious books and was a contributor to magazines.

In 1858 he married Elizabeth Leighton Law of Norwich, who died in 1883. In 1885 he married again, Grace Gordon of Boston, who died several weeks ago. Of four children, only two survive him, Lionel, a painter in Honolulu and Arthur Treadwell Walden, who lives at Wonalanset, N. H.

Simple Dress for Ladies Urged by Bishop Lines

Bishop Lines of the Diocese of Newark, N. J., in his annual address before the Annual Convention of his diocese last month, urged the women of the Church to forget their social position and dress more simply in church. He said:

"Our great business folks must cease to think they are so busy or that their own plans are so important that they cannot go to Church social gatherings and behave as good Christian people. Our women must forget their social position, and dress so simply in church as not to make other women uncomfortable. They must find their friends in parish gatherings and receptions among such women as I suppose our blessed Lord and His mother knew and loved when they lived in Nazareth or visited in Bethany.

"Women who are never thinking about their social position are a great blessing in a parish. We have allowed distinctions to be emphasized, and what is artificial and unreal to develop so as to threaten the existence of Christian feeling and conduct in our parishes. It is full time that there was a new spirit in us."

Canadian Lord Bishop at Portland, Oregon

Empire Day was celebrated by the combined British societies of Oregon at Portland on May 27. Owing to the close co-operation of the American and British forces in France and at sea, the program was of a more international character than usual. Addresses were delivered by distinguished Americans, as well as by British and Canadian speakers, and representatives of other allied nations. The principal speaker on behalf of the British Empire was the Rt. Rev. Dr. A. U. de Pencier, Lord Bishop of New Westminster, B. C.. Two years ago he obtained leave of absence to serve as chaplain with the Canadian forces at the front, and was made divisional commander of chaplains, with the rank of lieutenant-colonel, returning to Canada on April 27. He is a man of energy, and is a leader in the Canadian Church.

The Law of Liberty

By Rev. Percy Trafford Olton

It is significant of the age that we are beginning to have a more hopeful view of the universe and of man's place in it. The old Calvinistic thought of the fixed nature of all creation, the inevitable workings of law, the irrevocable past and the predestined future, the whole conception of a universe in which law is supreme and man but a piece of Divine mechanism, has been gradually modified and changed, until today we are ready to look into God's face with a smile. He is no longer the embodiment of law, the Ruler who is Himself under the domination of His commands, but a Creator, identified with His creation, and free to exercise his personality through laws which transcend those which govern the known order of things. Today we are thinking of God as a Person—we are crediting Him with the freedom which we ourselves enjoy—the freedom of loving, of forgiving, of giving His child another chance, of exercising His prerogatives as Lord and Master.

We have not dared heretofore to think of God in this way. Our theology has given Him a fixed and unalterable position in His universe. He is the Creator and Ruler, and because of His absolute justice and infinite wisdom, He has made laws and settled the whole course of life in the best and only possible way. Therefore He cannot get free from the machinery which He Himself has built up. He has become bound because He has the power to bind. Having established the universe in accordance with His Divine wisdom, He must necessarily be under compulsion to keep His own laws. Else He must admit that He is not omniscient. So runs the reasoning. Through our application of logic to theology, we have made God a creature of His own creation.

And man has been bound by the same inexorable nature of God's laws. He has been born into a universe which is controlled by laws that leave no loophole of escape. There is no place left for mistake, mischance, neglect. If the law is broken, punishment will not only follow inevitably, but there will be no possibility of retrieving the failure. It is out of the question to take a day off, to idle, to sit by the stream listening to its music, or to watch the lark on wing. Man must be perpetually at work saving his soul, and when he is conscious of having sinned, or missed the mark, he may not hope for another chance. It is this machine-made universe and helpless God that Calvinism has produced, and which modern science, in the first flush of discovery, affirmed. There was nothing greater than law, nothing that could be gained of life and hope and immortality but through law.

We have discarded the iron-bound theology of Carvin's day, and science has begun to admit that there is a freedom within law which extends beyond human knowledge. The universe is still subject to the will of its Creator, and that will is still expressed through law; but we have discovered that the law of human reasoning is somehow inadequate to cover the workings of the Divine mind, and in the governing of His world, God is able to exercise His will without regard to man's conception of law.

And in man's life itself we have begun to apply this truth with cheering results. Man has been released from servitude and breathes the free air of a child in the Father's country. The presence of law is still affirmed. Its necessity in a world essentially moral and potentially spiritual is recognized without question. But the universe is no longer conceived of as existing for the purpose of demonstrating law; the horse is now put before the cart, and law is seen to be the expression of the life of the universe.

When that life assumes higher forms and enters into new experiences new laws must result, but law follows, it does not precede the experience.

Not that our experiences are lawless; there is the one great fact that, being a part of life they are a part of God, and must be within the consciousness of the Divine mind. The difference is in our conception of the place which law occupies in the working out of those experiences. Law is no longer a tyrant, but a servant. And God is free in His universe. Miracles are not exceptions in life, but expressions of life; they are the manifestations of a higher life and, in consequence, of a higher law. Man is also free. He does not expect to escape the penalty of law, but, by entering into a higher life, he may hope to pass under a higher law, through which he becomes free from the lower. It is a gospel of hope. With a universe moving through law to life, with a God free to express His personality, and man given another chance, we shall bequeath to the future the most precious of all treasure, human or Divine, the Law of Liberty.

Days of Decision

GRACE CHURCH AND ITS RECTOR

Dr. Slattery made a decision, as announced in a sermon of April 28th, that may be helpful not only to his parish, but to any clergy who are eager and restless to go abroad and do their "bit" in the big war. His topic was a timely and momentously true one, "Days of Decision". After speaking of the general duty of men, women and children to make decisions of sacrifice and service for the nation and the world, he modestly referred to the fact that he was one of twenty American clergy asked by the overseas headquarters of the Y. M. C. A. to go to France, England and Italy to make a series of addresses to the American soldiers. From the Episcopal Church, the selected men were Bishops Gailor and Woodcock, the Revs. Dr. Mann, Slattery and Stires. Bishop Gailor has declined on the ground of important duties in his state and diocese, and in this sermon Dr. Slattery tells his parishioners why he also must decline to accept what is certainly a great honor for any man, and is what he truly describes as "an alluring adventure".

"My problem," he said, "was to discover whether by staying or going I could best serve my country." He had great respect for any call the Young Men's Christian Association made upon him, and the special work among soldiers was intensely appealing. Against this he put, first, the loss of energy and time learning a new work, and having others try to fit into an important work with which he was already familiar. In the parish Church, he felt he had an urgent call to comfort and strengthen those left behind by the soldiers. This would also react on the absent soldiers. Then, too, Grace Chapel had recently lost its Vicar, and the demands of a growing work among Italians and the numerous descendants of an older German congregation made him "inclined to think that the patriotic need is greater in our East Side homes than in the trenches, where the sons of these homes are fighting. I wondered," he adds, "whether I had the right to go thousands of miles away from these members of my parish, when they were adjusting themselves to new conditions in the parochial life. At best I can do only a fraction of what, as their Rector, I ought to do for them."

It is worth noting here that Dr. Slattery is the successor of two of the ablest Rectors ever known in New York City, Bishop Henry Codman Potter and Dr. Wm. Reed Huntington. Without as yet the national fame of either of those truly great Church leaders, his writings are probably more permanently useful, and he is a preacher and public speaker who is increasingly listened to with respect. As an organizer, there is the unmistakable proof of his success in the fact that in this down-town Church, which by every law of experience ought to be having a reduced income, more money is contributed today than ever before, the recent annual total being about $300,000. The Clergy Pension Fund got nearly half a mil'ion from this parish, and recently about one-tenth of the gifts to the Church's War Fund from all over the United States came from the offerings of Grace Church, New York City. This record bespeaks a true people responding to a trusted pastor.

DR. STIRES SAILS FOR FRANCE

By the time of this publication, the Rev. Ernest M. Stires, Rector of St. Thomas Church, is expected in France to spend probably six months as special preacher to American troops. The vestry have voted him leave of absence, and, though regretting his absence, even for so brief a time, there is a feeling of pride on the part of his parishioners that their Rector should be chosen by international authorities as a sort of spiritual ambassador for the United States to the forces of the allies. It is fitting that the clergyman who made his pulpit so much felt for patriotic propagation in the uncertain days preceding our entrance into the war should be one of those thus honored. The present situation and organization of St. Thomas' justify his absence for a time on this international mission more than might be the case in the less fortunate parishes.

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THESE COLUMNS TALK ABOUT OURSELVES

WE ARE INTERESTED IN EVERY ITEM— SOME WILL INTEREST YOU— READ TILL YOU FIND IT

Summer is near—Vacation time—Dull times for business in our office—Little to do except issue the paper and pay the bills. Very few receipts during July and August.

As there are several thousand **Renewal Subscriptions** past due, now due or soon to be due, we wish you would send your dollar **now,** if you are on that list. This issue is **Number 76.** Notice the number on your address, if it is less than 86, your renewal is due or will be due before September. **May we have it now?**

We appreciate, more than we can tell, your subscription last year. The first year of a publication is a critical time. You made its continuance possible—More still, we appreciate your "good words" sent in with renewals—Read a few of them below. They tell us we have reached the hearts of thousands of Churchmen, and find a welcome every week in many a home where there was no Church Weekly before. The future is bright.

NOW FOR THE FUTURE

We have found it a great problem how to reach and interest the **One Million Families in the Church,** when less than twenty thousand of them have the habit of reading a Church paper. We have finally found a plan that promises well. It is a splendid plan. It works well if it is adopted wth vigor.

We want to place every Church family in the United States on our subscription list **before** they subscribe.

In each parish we want some Guild or individual to represent us and operate our plan, and do it with business vigor, and begin a canvass as soon as the first issue reaches every family in the parish. Let each one feel that it is a National Movement, and that each who subscribes helps us to reach the "million mark"—It only means $1 for 52 numbers, full of interest and inspiration. Or they may pay the collector ten cents each month. Everybody can do that. Very few will say No, if it is properly presented. If they do say No, of course we drop the name.

We are testing this plan—A number of parishes have adopted it, and sent the address of every person in the parish. We have just received the first report. Here it is.

Number of families in the parish	53
Number paying $1.00 at once	22
Number paying ten cents a month	18
Total Subscribers	40
Number who said No	13

A very simple plan that produced results with 75 per cent of the entire parish. And some of the 13 will doubtless subscribe later. The rector urged it—the committee put "American Push" into it, and the people responded.

This same result can be produced in every parish in the land under the same conditions, and THE WITNESS would have a subscription list of 750,000 copies a week. Think of what that would mean for interest in what the Church is doing and progress everywhere.

A SECOND TEST

We are testing the plan in another way—We have selected the names of 2,500 prominent persons in Church work—Wardens, Vestrymen, Woman's Auxiliary officers, etc. We have placed them on our subscription list, and in the first issue we enclosed a subscription blank, with the letter printed that appears below. And every mail brings subscriptions and "good words"—One man said: Your enthusiasm will carry you beyond the "million mark."

WHAT CAN YOU DO?

See that this plan is put in operation in your parish. The persons are there who can do it, and who would be glad to do it, not only for the commission, but for the Church's sake.

If every person who enjoys the weekly visit of THE WITNESS will help us in the way suggested, there would be a lot more to enjoy it. So we say to every one who reads this column:

HELP US REACH THE MILLION MARK

A FINAL WORD

THE WITNESS is popular not only as a weekly paper whose price is within the reach of every one; but, because of the editorial ability of its Board of Editors. Look over its columns—Read the editorial each week of the Editor-in-chief. There is not a single issue that is not worth a dollar to you, although its cost is only two cents.

Dear Reader:

Please join in this National Movement to put THE WITNESS in every Church family in every parish and mission in the United States. Let us hear from you today.

Yours to win,
THE PUBLISHER

A PERSONAL WORD TO THE READER

I wish it were possible for me to call on you. I know you would receive me courteously and listen with attention to what I have to tell you. And I am equally sure that you would give your co-operation. This, however, is a physical impossibility, for there are one million Church families in the United States. I must therefore be content to write and put my message in print, and I ask you to give it thesame careful consideration you would grant me in a personal call.

First, let me say that I have put your name on the subscription list of THE WITNESS. I want you to let us keep it there, and have your influence in a National Movement to solve a problem that the Church ought to have solved fifty years ago—to put every member in touch with the great beating heart of the Church we all love.

There is a very strange condition existing in the Episcopal Church—an unnatural condition—a condition that you cannot find in any other Christian body. It exists not because you deliberately want it to exist, but simply from habit. And you will be delighted when the habit is broken.

You cannot find a family in the Methodist Church that does not subscribe for its official weekly denominational paper. This same statement is almost as true of the Baptist and Presbyterian and other Church organizations. In the Episcopal Church you can find entire congregations in which not one member subscribes for one of our weekly papers. We are ashamed to confess it. The great mass of our people, well known for their general intelligence and culture, are entirely out of touch with the Church, and know very little of her life and work. 980,000 of the 1,000,000 Church families do not take a weekly Church paper.

A little more than a year ago a few men in the Church with newspaper experience—Bishops among them—determined to wipe out this disgrace and publish a paper that would break this habit, and appeal to the laity generally. They determined on a popular price, and agreed to edit the paper without any compensation to maintain this price. It has proved a remarkable success. It has won its way into the hearts of thousands of Churchmen, as the mail each day testifies. You will find every page full of interest—full of devotion, instruction, inspiration, that will make you love the Church more, and work all the harder for her prosperity.

It only needs a National Movement—the co-operation of every Churchman—the breaking of a habit—some masterful plan, to which everybody will say "YES"—to reach every Church family in every parish and mission in the United States and arouse an interest in Church matters never before experienced.

And when this movement means only ten cents a month or one dollar a year, we do not believe there are many Church people in the United States who will refuse and tell us to take their names off the subscription list.

Will you be one among one million to say "YES?"

THE WITNESS speaks for itself. It makes friends, as well as meets a need. One gentleman wrote in renewing his subscription: "THE WITNESS has become in my home a household necessity." Another wrote: "I never lay down a copy without a desire to do more for the Church." It will win its way to your heart also. So, in behalf of the men who, in their busy lives are giving their time and talent to this pub[illegible] persons to give THE WITNESS a wel[illegible] brings to you its weekly messages, [illegible] sity."

Hobart, Indiana, May 8, 1918.

Will you mail us your own [illegible] sent with this copy, and start the [illegible] MARK?

And remember, you cannot imag[illegible] can equal the influence for good upon [illegible] co-operation in this matter can accom[illegible]

What Our Subscribers Say

Pittsburg, Kansas, June 6, 1918.
THE WITNESS should be in every family in the land ad infinitum.
(Rev.) JOSEPH H. HARVEY.

Ypsilanti, Mich., June 8, 1918.
I find THE WITNESS to be the most interesting and helpful Church paper I have ever read, and may it "live long and prosper" is the earnest wish of your subscriber.
GEORGE W. WILLARD.

Camp Travis, Texas, May 19, 1918.
Your paper was recently called to my attention by a friend who forwarded me recent copies of the same. Keep up the good work.
Lieut. P. W. EVARTS.

Your WITNESS is a witness in the truest sense, and fills a long want in Church literature. Your general news columns brings the Church closer together, and THE WITNESS is fast becoming a household necessity for churchly reading.
(Rev.) ROBERT PHILLIPS.

Richford, Vt., June 5, 1918.
Have just received sample copy of THE WITNESS. Am glad to help out in the good work by sending one year's subscription. I am confident your enthusiasm will take you over the one million mark.
Sincerely yours,
C. S. SCOFIELD, M. D.

Nashville, Tenn., May 29, 1918.
I cannot say enough in favor of THE WITNESS as a Church paper and its splendid articles. I wish more of our people would avail themselves of its worth.
MRS. S. B. KIRKPATRICK.

Longmont, Colo., May 27, 1918.
I find great inspiration in your paper.
FLORENCE R. HULL.

Castleton, Vt., May 20, 1918.
I have heartily enjoyed your paper the past year, and feel that it is filling a long-felt need in the Church. I wish it might be in every Episcopal home.
LAURA E. PARSONS.

Denver, Colo., May 27, 1918.
May I take this opportunity to express my appreciation of the service THE WITNESS is rendering the Church? I wish the paper the success it so richly deserves.
G. FRANK SHELBY.

Rev. Ernest R. Altman of Terrill, Texas, in sending a good list of renewal subscriptions, writes: "Everybody is pleased with THE WITNESS, and wish you well in your good work."

THE CONVENTION SEASON

Lexington

The twenty-third Diocesan Council of the Diocese of Lexington met at Ashland, Ky., in Calvary Church, the Rev. George H. Harrison, Rector, on May 28, 1918. Organization followed on the morning of the 29th, after the celebration of the Holy Communion, with the election of the Rev. J. Howard Gibbons, Rector of Trinity Church, Covington, as secretary, and the appointment of the Rev. Henry P. Manning, Rector of Trinity Church, Danville, assistant secretary.

The regular routine business was interspersed with the Bishop's annual address, dealing with matters of both diocesan and general interest, and the special evening services, with addresses upon the "Demands and Effects of the War Upon the Church", "The Call of the Times for Church Extension and Religious Education", and "Church Unity; also the special service of intercession on May 30, in accordance with the proclamation of the President of the United States, for which service the Council adjourned that morning. Bishop Burton conducted the service, having set forth a special form, in which place was given for the reading of the proclamation. The Scripture lesson was taken from II Chronicles, 20: "The battle is not yours, but God's".

Amongst the recommendations of the Bishop of the diocese were those looking toward a larger Episcopal Endowment Fund, the preparation of an abstract of diocesan and general Canons relative to the duties of vestries and Church committees, improved requirements concerning the preparation for and admission to the ministry, the regulating of the pruning of communicant lists, and larger support for the missionaries in the domestic fields.

Bishop Burton announced the work amongst the deaf mutes of the diocese at a standstill, owing to the recent provincial organization; the mission at Somerset revived, and the approaching appointment to the office of general missionary of Mr. W. B. Dorn, soon to graduate from the Virginia Seminary.

Interesting reports were received from the Diocesan Social Service Commission, St. Andrew's Colored Kindergarten, St. John's School at Corbin, and Margaret College, at Versailles, all showing great progress. Due credit was given Miss Margaret Hummons, the faithful principal of St. Andrew's, the only kindergarten in Lexington for Colored children. At St. John's School, Corbin, Wentworth Farm, the recent personal venture of Archdeacon Wentworth, progress has been such that plans have been made whereby the diocese, in the interest of which the farm was started, will assume part of the obligation. The report on Margaret College gave credit to Rev. J. M. Maxon for making it the accredited school that it is.

Resolutions were adopted upon the death of Mr. George S. Bartlett, the diocesan commissioner of insurance, and upon the absence of the Very Rev. R. K. Massie, Dean of Christ Church Cathedral, and the Rev. W. G. McCready, D. D., who was unable to attend Council.

Two visitors were in attendance—the Rev. W. H. Hampton, Ironton, Ohio, at one time Rector of Calvary, Ashland, and the Rev. C. L. Pardee, corresponding secretary of the American Church Building Fund Commission, who addressed the Council on the work of the Commission, and offered its aid in the erection of buildings and in the making of certain kinds of repairs.

A special meeting of the Council will be called in the fall to consider certain important matters that will demand attention at that time, which cannot wait until the next regular Council.

Idaho

The Eleventh Annual Convocation of the District of Idaho convened in St. Michael's Cathedral, Boise, May 23, at 8 p. m., the Rev. W. H. Bridge of Moscow preaching the Convocation sermon. All the clergy were present, excepting four, two of which number were engaged in war service.

On Friday morning the celebration of the Holy Communion was held at 10 o'clock, the Bishop of the district being the celebrant, assisted by the Ven. Archdeacon Stoy, the Very Rev. Alward Chamberlaine, Dean of St. Michael's Cathedral, and the Rev. Martin Damer. The Woman's Auxiliary of the district also took part in this service, and presented their annual offering. The Bishop's address, delivered at this time, was both interesting and inspiring. "May we not hope", he said, "that after this awful suffering, when the last gun has been fired and the battle flag has been furled, that then the nations of the world will become in reality the kingdoms of our Lord and Saviour, Jesus Christ? Men will then, as a whole, build their social, religious and industrial systems on the precepts of the Holy One. The only government which is going to be safe for the world is practical Christianity. There is no sacrifice too great for us if we can accomplish this."

Among the noteworthy features of the year's work, the Bishop mentioned the building of a new church at Glenn's Ferry, the paying off of mortgages on St. Michael's Cathedral, Boise, and Grace Church, Nampa, and the splendid class of 44 presented by Dean Chamberlaine at St. Michael's Cathedral, the largest ever confirmed there.

Immediately after the service, the Convocation convened in the Bishop Tuttle Church House and elected the following officers: Secretary, the Rev. Thos. Ashworth; treasurer, George H. Hackett. The Bishop appointed the following Council of Advice: The Very Rev. Alward Chamberlaine, the Ven. Howard Stoy, the Rev. Martin Damer, R. M. Davidson and George H. Hackett.

The following clergy were elected delegates to the synod of the Province of the Pacific, which will meet in Seattle: The Very Rev. Alward Chamberlaine, Boise; the Rev. S. W. Creasey, Fort Hall; the Rev. D. J. W. Somerville, Lewiston; the Rev. J. H. Dickinson, Pocatello. Alternates, the Rev. W. H. Bridge, Ven. Howard Stoy, Martin Damer, Rev. Thos. Ashworth. Lay delegates: F. S. Randall, Lewiston; D. W. Church, Pocatello; R. M. Davidson, Boise; C. L. Longley, Twin Falls.

The sessions of the Convocation were full of interest, and several patriotic resolutions were offered and adopted bearing on the Church's work in supporting the government in this crisis.

On Trinity Sunday, May 26, an ordination service was held in St. Michael's Cathedral, in the presence of the clergy of the district and a large congregation. Andrew Luscombe Bramhall was ordained deacon and the Rev. Thomas Ashworth and the Rev. Homer Ellis Bush were advanced to the priesthood, the presentors being the Ven. Howard Stoy, the Rev. Martin Damer and the Rev. D. J. W. Somerville. The Bishop preached the sermon.

A very interesting commencement took place at St. Margaret's Hall from May 24th to 26th, culminating in the delivery of diplomas to the two graduates on Sunday evening. The Rev. Mr. Somerville of Lewiston preached the baccalaureate sermon. The Bishop delivered the diplomas and made a short address. The school has a very good outlook for the coming year.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

VOL. II. NO. 77 | HOBART, INDIANA, JUNE 22, 1918 | 3 CENTS PER COPY | $1.00 A YEAR

ADVERTISING THE CHURCH IN KANSAS

Several of the daily papers at Topeka, Kans., were devoted to reports of the recent Convention of the Diocese of Kansas held in that city, during its sessions, as a result of the efficient work done by the Bureau of Advertising and Publicity, appointed by Bishop Wise. The Rev. J. H. Harvey of Pittsburg, Kans., is chairman of the Bureau, which has succeeded in arousing considerable interest among the clergy and laity of the diocese in giving publicity to the work of the Church. The following is the first bulletin issued since the Convention met, by the Advertising Chairman of the Bureau, Mr. Charles Haynes:

THE EPISCOPAL CHURCH AS AN ADVERTISER

The Episcopal Church Has The Greatest Commodity in The World—Spiritual Satisfaction.

To advertise this intangible, indescribable feeling that one has when he gets the real benefits of the service is a difficult task. First we must convince our own Church people, and get them into the spirit of the movement—get them to realize that what they have, others have not—that their Church is not for private, selfish worship, then the results will come.

The public is open to, and can easily be swayed by advertising, but the advertising is merely an introduction, it simply creates a desire to know more, or raises curiosity, and that gets people into your Church.

When you get them into your Church, then it is the time to open their eyes and touch their souls. The appeal to the intellect is the thing that gets results.

One of our "customers" (I can call him that, because he came once to "sample our goods" and, though a member of another religious body, became a regular attendant of the Sunday evening service) said, "I enjoy these services, and get a great deal of spiritual, as well as mental satisfaction; one comes here and gets instruction."

Advertising and publicity are used together, but in their real meaning, they are different. Advertising is that written, or printed, word of salesmanship that creates a desire for your product. It instructs, educates and prepares the public for your publicity.

Publicity is that form of advertising that is designed to educate, to keep desires alive and to fan the flame of desires.

As a drop of water, followed by other drops, continually dropping wears away a stone, just so will publicity and advertising wear away the prejudice of the public for the Episcopal Church, and more and more people realize that the Church offers what they are seeking,—Religious Truth, and above all, Spiritual Satisfaction.

Spiritual Satisfaction is our product. Spiritual Satisfaction comes only with a whole-hearted belief; Spiritual Satisfaction comes with a true understanding of what you need, and a real way of getting it. Believe in your Church, believe in advertising, get your parish in the attitude of progress, and open the eyes of the public.

Ordinations

On Sunday, June 9th, in St. Matthew's Church, Kenedy, Texas, the Bishop of West Texas ordained to the diaconate Mr. Paul Delafield Bowden, B. S.

Morning Prayer and Litany was said by Chaplain Frank A. Rhea. The Rt. Rev. James. S. Johnson, D. D., was the celebrant. The candidate was presented by his father, the Rev. Upton B. Bowden, who also preached the sermon.

Mr. Bowden will work during the summer under Dr. Stevens, Rector of St. Mark's Church, San Antonio, in the Red Cross service at the base hospital at Fort Houston, and will complete his course at the Virginial Theological Seminary next year.

Two candidates for the diaconate and one for the priesthood were ordained by Bishop Lawrence on June 5th. In Emmanuel Church, Boston, Dean Rousmaniere of the Cathedral presented the Rev. Michael Paul St. Agnan Huntington to the Bishop for ordination to the priesthood. Mr. Huntington has been assisting at the Cathedral. He is a grandson of the first Bishop of the Diocese of Central New York, the late Rt. Rev. Dr. Frederick Dan Huntington. George Leonard Downe was presented by the Rev. T. R. Kimball, Rector of the Church of the Epiphany, Dorchester; and Worcester Perkins was presented by his uncle, the Rev. Dr. Worcester, Rector of Emmanuel Church, for ordination to the Diaconate. Mr. Drowne has been conducting services at Soughton under the Rev. Mr. Kimball and Mr. Perkins will go to Labrador to take up work under Dr. Grenfell.

BOARD OF MISSIONS—MEETING OF THE EXECUTIVE COMMITTEE

An unusually large attendance marked the June meeting of the Executive Committee of the Board of Missions.

The treasurer's report, which is always one of great interest, showed a decrease in offerings of $46,559. This decrease can be traced almost entirely to falling off in parish offerings, which may in turn be traced to the extra months in the fiscal year. Under the old plan, about this time parishes would be making a strenuous effort to pay up their apportionments. Now, however, with December 31st as the date of the closing of the fiscal year, it is to be presumed from the report that they are waiting until the early fall to make this effort. There must be taken into consideration also the many other appeals that have come up, which have undoubtedly lessened the emphasis placed in many parishes upon the raising of the apportionments.

In the domestic field, the resignations of Miss Frances M. Young as United Offering worker in Arizona, and Miss Myrtle Candill, in Asheville, N. C., were accepted.

The appointment of Miss Florence L. Everett as teacher in St. Elizabeth's School for Indians in South Dakota was approved.

An appropriation was made to aid the Bishop of Wyoming to place a clergyman in charge of the mission at Lusk, Wyoming.

The educational secretary brought to the attention of the Executive Committee a proposed conference of students of the Episcopal Church to be held this year. The Board of Missions, in conjunction with the General Board of Religious Education and the Joint Commission on Social Service was asked to share the traveling expenses of the delegates attending this Council. The Board regretted that it felt unable to make such an appropriation. It did, however, appoint William C. Sturgis, Ph. D., educational secretary and Deaconess Henrietta Goodwin the student secretary, as its representatives on the Council.

Arrangement was made for the continuance of the training in the Philadelphia Deaconess School for the year 1919 of Miss Virginia L. Page, Miss Helen N. DeHaven and Miss Elizabeth L. Haun.

In the Latin American field, a loan of $3,000 from the $100,000 fund set aside from the undesignated legacies was granted the Bishop of Porto Rico to enable him to complete the second wing of the new buildings for St. Andrew's School at Mayaguez. It is expected that the Bishop will repay this sum from specials.

In Brazil, arrangements were made to enable the Bishop to pay off all indebtedness on the Southern Cross School at Porto Alegre.

Miss Katharine P. Gass, step-daughter of the Bishop of Mississippi, was appointed as missionary teacher in the Cathedral School at Havana, Cuba.

The retirement of Miss E. H. McCollough, who has been a worker at Mayaguez, Porto Rico, since June, 1908, was accepted, and a suitable pension provided from the United Offering of the Woman's Auxiliary.

In the foreign field, an offer of the China Medical Board of $17,625 for the equipment and improvement of St. James' Hospital, Anking, was accepted with much appreciation. The China Medical Board also assured the Board of its readiness to appropriate $4,200 a year for five years for the salary of a physician, a stenographer and toward the maintenance of the hospital. Dr. Harry B. Taylor was authorized to appeal for $10,000 to add to the amount granted by the China Medical Board to secure the necessary equipment for the hospital.

The Rev. T. M. Tong, one of the ablest of the younger clergy in the District of Shanghai, who has been in this country taking post-graduate work at the Philadelphia Divinity School to better equip himself for teaching in the theological department of St. John's University, expressed his desire, approved by Bishop Graves, and urged by Dean Bartlett, to remain in this country another year. Permission was given and arrangement made to secure the services of Mr. Tong as speaker on behalf of the Board during the present summer.

The Bishop of Shanghai was authorized to sell certain property which is not now needed in Shanghai and to use the funds to establish permanently All Saints' Parish in that city.

Tennessee Rector Goes to France

The Daily Times, Chattanooga, Tenn., in reporting the departure of the Rev. Dr. W. J. Loring Clark, Rector of St. Paul's Church of that city, to serve as chaplain of the Red Cross in France, says:

Dr. Clark has been rector of St. Paul's for more than ten years. He came to Chattanooga from Cavalry Church, Memphis. Prior to that time he had been a pastor in St. Louis. St. Paul's has grown substantially under his rectorship and it is now one of the most influential congregations in Chattanooga. That Dr. Clark is universally beloved by his people is telling but a part of the high esteem in which he is held in this city. He has been active in every phase of the city's life, from religion to sports, and has won the friendship of the masses in unusual degree.

The Rector's home has had its shadows cast by the bloody war across the seas. It now has its anxieties day and night because of another who volunteered with the American forces among the very first. While mourning for the son who gave his life fighting side by side with the gallant Canadians and worrying over the safety and well-being of the other who is liable to be in the thickest of the fight at any time, Dr. Clark has been among the busiest of workers at home in support of the soldiers at the front. He served three training camps as chaplain of Camp Warden McLean and endeared himself to every one of the 6,000 or more men who passed through that training. He is a recognized leader and a most liberal supporter of the Red Cross in Chattanooga.

Patriotic Service

Under the leadership of the rector, the Rev. H. Fields Saumenig, every member of St. Peter's Church, Rome, Ga., is working in some capacity for the government. The Rector is giving a great part of his time to war work. He served as a member of the Executive Committee of the last Liberty Loan drive and as chairman of an important committee for the Red Cross drive and is now working in the War Savings campaign. Special services were held in St. Peter's on National Prayer Day. At 8 p. m. there was a celebration of the Holy Communion which was largely attended. At 11 o'clock a service of intercessions was held with a congregation that taxed the capacity of the church, many being unable to get inside the church. The Masonic bodies attended the service, and the vested choir rendered the music. The Rector preached. Many persons stood in the aisles and doorways during the entire service. The reverence and dignity of the service made a deep impression upon the many citizens of Rome who attended. A short vesper service of prayers and intercessions was held at 6 o'clock, when another large congregation was present. A daily prayer service is being held at St. Peter's week-day mornings at 10 o'clock. Certain members of the vested choir have volunteered their services for certain days each week. This brief service of intercessions with music is attracting members of other congregations.

Open for Service

Trinity Church House, Connellsville, Pa., was opened for first services on June 2, and will soon be opened for all parish work. The parish was organized in 1817, and prospered for many years, but at last abandoned about 1911. Two years ago it was revived as a part of the associate mission under St. Peter's Church, Uniontown, and the Rev. M. S. Kanaga was appointed Vicar. The parish has grown from 4 to 109 communicants and has 214 adherents. The old church building being involved in litigation, a new property was purchased in the heart of the city in December. The work of remodeling and furnishing has been done almost entirely by the men of the parish. It contains a chapel seating 100 persons, a study, kitchen, five class rooms for Sunday school and Guild purposes. At the end of the war, it is planned to build a suitable church and to use the present building for a parish house only.

Our Soldiers Live Clean Lives Morally

The Spokane, Wash., Review says editorially:

Bishop Israel's statement that "the morals of the American forces overseas are of the highest type" will be comforting to millions of relatives in the United States. The Bishop adds that "the soldiers lead clean lives morally and the percentage of indiscretions is insignifcant, compared with the ordinary American city."

This cheering message comes from high authority. Bishop Israel has been working in France for 10 months, entirely with the soldiers, visiting the front line trenches and the training camps, and he confidently says "the reports of immorality among the soldiers here are false and come from those not familiar with the life of the troops in Europe."

Such false reports were palpably improbable. From military considerations alone it stands to reason that the commanding officers have taken every precaution to combat vice, for vice impairs the man power of their armies. It saps the soldier's vitality and puts its victim in the hospital. It fights on the side of the enemy.

No one has a keener realization of that fact than General Pershing and the members of his staff, and they have no false modesty to deal with in making their fight. They talk in plain terms to their men, far plainer than the average American parent has spoken in the past.

Death of a Missionary in China

A message from China to the Board of Missions announces the death in Kiukiang of Rev. James Jackson, D. D. For more than twenty years Dr. Jackson was one of the missionaries of the English Wesleyan Church in China. In 1900 he was confirmed by Bishop Graves, and later in the same year was ordained to the diaconate and priesthood. After a year on the teaching staff of St. John's University, Shanghai, he became, in February, 1900, Rector of what was then Boone School. Dr. Jackson's experience and ability as an educator were at once felt in the school administration. In 1903 a college department was opened. Later, theological and medical schools were organized. In 1909 Boone College was incorporated as a University, and two years later the first class was graduated with the degree B. A.

Dr. Jackson retired from his duties as president of the University about a year ago, and has since been living in Kiukiang as a missionary employed in the District of Anking, under Bishop Huntington.

Visit of Bishop Matthews to Cincinnati

The Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, paid a visit to his home city, Cincinnati, recently. The Church gave a dinner in his honor at the University Club, at which the visiting Bishop spoke of the war work of the Church, and told what was being done at several of the cantonments, especially praising the good work done by the Diocese of Southern Ohio and the Diocese of Ohio at Camp Sherman, Chillicothe. Bishop Vincent paid loving tribute to Bishop Matthews' faithful work as a presbyter of the diocese for eighteen years, introducing him at the request of the president of the club, Mr. W. R. Sterling, who was in the chair.

During his visit, Bishop Matthews received into the Sisterhood of the Community of the Transfiguration, at Bethany Home, in a beautiful service, and after a deeply spiritual address, Sister Constance Anna, Sister Amy Martha, Sister Olivia Mary and Sister Anna Grace. At the Eucharist, Archdeacon Reade was Gospeler and the Rev. Jos. L. Meade, chaplain at the Home, Epistoler. These sisters add greatly to the strength of the community. The first is a trained nurse, the second an expert in work among younger boys, the third a niece of the Bishop and daughter of Mr. and Mrs. Mortimer Matthews, has had training as a deaconess and teacher, while the fourth has been connected with the Home since childhood, and is trained in many lines of practical work. If the need comes, the whole sisterhood will be available for work for the country in conditions arising from or following the war. It will be remembered the sisterhood did splendid relief work in the great 1913 flood.

St. Peter's Church building, at Kasson, Minn., has been greatly improved inside and out, at a cost of $300, which is a considerable sum for a small church to raise. Bishop McElwain will visit the mission and administer the rite of confirmation to a class in July. The Rev. A. H. Wurtele of Rochester is in charge of the mission.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAY

By the Rev. Francis S. White

Saint John Baptist's Day

THE COLLECT

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

"He shall be filled with the Holy Ghost even from his mother's womb", said the angel to St. John Baptist's father. That is the reason the Church bids us celebrate this saint's wonderful birthday rather than his deathday. It is good to remember that God prepares people to carry on and carry out His plans. When the times seem most out of joint, then is our chance to show that we really do trust God to send men the leader that they need.

The way of the Lord is to be prepared for by repentance. This teaching or doctrine of St. John Baptist is one that we pray we may follow. Let us remember that repentance is a constructive act. The way that the prophet makes for the Christ is not simply a ploughed up, deeply-furrowed way; it is a way made smooth by well-fitted acts of justice and mercy and righteousness. As you can see for yourself, if you will read St. John's sermon recorded in St. Luke 3. The repentance that makes a way for Christ is a state of life rather than a succession of remorseful feelings. The best way to renounce a sin is not simply by denouncing it, but by cultivating its opposite virtue. The best way St. John boldly rebuked vice was by speaking the truth and living a holy life. These are the two things which drove John's hearers to a true repentance. They make the best kind of prophetic preaching today. In the development of the Christian character, true repentance must ever have a prominent part. There are all sorts of penitence or repentance, or no repentance, doctrines being preached today, and the call of St. John Baptist is badly needed in many quarters of the Church. That boldness which is born of a life wholly given to the forgiving touch of the Saviour is perfectly consistent with the humility of the saints which has been called "the livery of heaven". In fact, without that humility which recognizes the necessity of depending on God rather than on self, one's boldness is but the mark of a religious prig, and is probably assumed for advertising purposes.

The Church must lead in all moral reforms. Her people should be among those reliable forces for good in a community who do not spend themselves in sound and fury and spasm, but are always ready "to suffer patiently for the truth's sake", as well as "to boldly rebuke vice". Those members of the Church who, for example, wink at a double standard of morality, or who think that prohibition is a good thing for "the lower classes", or are unwilling to continuously back up political and social reforms, and all preventive agencies for purifying community life, are not going to have much interest in this day's observance. Those parishes who are absorbed by the serious conditions of local problems, to the utter disregard of the problems of localities not so near at hand, are not going to be found flocking to church on this day.

Those priests who feel they have done their duty in helping clean up a place (in any sense of that word "clean"), when they have stirred up some one else to do the work, are going to miss the chance of a human contact which will kindle the Divine spark and produce a permanent effect. And their observance of this day will be perfunctory and be apt to stop with an admiration of the Collect's phrasing, rather than a determination to fulfill its clauses with every atom of their spiritual and mental strength.

God help us, priests and people alike, to know and realize that we bear our witness best when word and deed alike show that we have repented, are repentant, and also have had the baptism of both water and the Holy Ghost. To such people this birthday is a wonderfully helpful anniversary, and this Collect is a wonderfully helpful prayer.

FOR THE EPISTLE

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. —Isa. xl:1.

God expects His Church to put heart into the people. He also expects His Church to be the conscience of the state. Therefore her business is not to smooth over or patch up, but to probe deep, to find the sources and centers of infection and weakness, and then to apply the remedies that cleanse and soothe and heal. "Speaking comfortably to Jerusalem" does not mean to flatter and coddle and pet a religious community. Neither does it mean to scold and worry that community. It means to speak the truth in love, after making doubly sure that what is spoken is really truth. Comfort does not lie so much in the tone as in the purport of a message. "Unctious tones" somehow have grown to be synonymous with the deceitful prophesying of smooth things. And when men are at warfare, the less deceit there is, the less danger is there of ultimate failure. Every congregation, small or large, should realize that God permitted that congregation to be placed there so it could "fight a good fight". Unfortunately, too many congregations have the combative spirit actively at work shaking the bones of family skeletons in their ecclesiastical closets, rather than uniting them in an ardent warfare against the world, the flesh and devil, who dance around their unhappy cauldron at the Church's very portals, and bear an unholy witness to their satisfaction over the condition which besets the people within the Church. God can not tell a Church to speak comfortably, nor expect that Church to prepare the way of the Lord, when its members are not in love and charity with their neighbors, and do not intend to change their manner of spiritual living. Meanwhile the valley still leads to lower depths, the mountains and hills still are obstacles in the Lord's way, and the crooked places continue to torture the feet of the seeker after God. God wants His Church not only to be a good Samaritan, but to get to work and clean up the road so that it will be safe to go from Jerusalem to Jericho. And then Jericho will want to come up to the level of Jerusalem. A city that is set on a hill cannot be hid. And setting cities on hills is missionary work, and it never can be done till the citizens of Jerusalem get to work and keep at work on the plan which will let all flesh see the glory of the Lord revealed in a re-made and exalted Jericho, which is not simply an imitation Jerusalem, but a repentant and sanctified Jericho.

"All flesh is grass"! Mere humanity cannot stand God's Spirit, which is a consuming fire, purging out the dross. Every community depending on human "pep" to reform itself and its neighbors will find itself a withering, dried up community, living up to good standards by fits and starts. But the Christian community which will lift up its voice with a message which is the word of God, that community will be both strong and tender. Old and young will rejoice in it and over it, and people will flock to its borders with joy.

What hope there would be in the signs of the times if on June 24th every year the city fathers and the local statesmen and the politicians—men who believed in the future of their polis or city—would assemble in a big cathedral and listen to a message which should put heart into them, stir up their consciences, and see what had been done by them as Christians since last St. John Baptist's Day to prepare in their community a highway for the coming of the glory of the Lord.

THE GOSPEL

Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so, but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.—St. Luke 1:57.

The nativity of St. John Baptist is a clarion cry for people to examine themselves as to their duty to God, country and home—the three foundations of Permanent Christian civilization. And in these fundamental things, what a wonderful part does "Mother" take! The Church's efforts to preach continuously to its women members the message of motherhood—the motherhood of the barren as well as of the fruitful womb. No woman's full time ever comes until in a figurative or, more happily, in a material sense she knows the pangs and subsequent joys of motherhood. And that Church is a tomb full of dead men's bones if its walls do not, from week to week, hear echoes of spiritual births at the waters of the font.

"His name is John". Both parents keenly responsible for placing an ideal before their child which even his name should recall! Both parents, early in the child's life, co-operating with the Church in setting that ideal before their son in connection with his ideals and duties as a son of the Church. A wonderful lesson here for fathers as well as mothers, reminding them that they have a joint responsibility in keeping the child's standard before him, and dare not shift it to the other's shoulders.

"What manner of child shall this be?" People have a habit of sneeringly or slightingly speaking of the children of the parsonage or of some godly parents who do not happen to live under the eaves of the sanctuary; but the sneerers themselves most likely owe every good trait they have to their home training, at the foundation of which was a godly mother at least. And the history of most all of the world's famous leaders for two or three centuries past finds them cradled in a rectory, or a manse, or a parsonage. Young people who discount God in their plans for making a home are bound to come to grief sooner or later, and their children's nativities alas, are entirely of the earth earthy.

"Blessed be the Lord God of Israel." The Benedictus. Why mutilate it in the rendering of praises to God, even if a rubric seems to permit it? To sing the first four verses and stop is like unto cutting the painting of the Madonna della sedia into two parts; it mutilates a Divinely inspired portrait meant to arouse devotion and resolution in the beholder. Either produce the Benedictus in its entirety, or hide it altogether by the curtain of silence.

"The child grew and waxed strong in spirit." The sacred duty of parents is not to break a child's spirit, but to strengthen that spirit. A wonderful gift from God is a high-spirited child. The mother and father, however, need to keep close to the Altar of God, and pray for the spirit of wisdom, in order to rightly guide that spirit, more by actions and example, however, than by precept. A boy of high spirit, that is, right spirit, will just naturally grow up to renounce the devil and all his works, the pomps and vanities of a world which neglects God, and the sinful, because uncontrolled, desires of the flesh. He will just naturally boldly rebuke vice, and patiently suffer for the truth's sake. He will just naturally ally himself with those forces which will help prepare the way for Jesus Christ wherever his lot is cast. And he will just naturally do it because, by precept and example, his spirit was trained by the best people in the world—his God-fearing father and mother. And in conclusion let me say this refers to god-parents as well as to parents.

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. aft. Trinity	Deut. 4:25-40 Ecclus 3:1-18	Ephesians 4:1; 5:2	Judges 13 Job 38	Luke 1:5-25 John 3
M.	Malachi 3:1-12	Matthew 3	I Kings 21:17-end	Mark 6:14-29
Tu	Leviticus 2	Acts 18:24;19:20	Prov. 17:1-14	Matt. 16:13-end
W.	3	19:21;20:1	17:15-end	17:1-21
Th.	4:1-21	20:2-end	18:1-14	17:22; 18:14
F.	4:22-end	21:1-26	Ezekiel 3:4-14	4:12-end
S.	Ezek. 34:1-16	John 21:1-22	Zechariah 3	Acts 4:8-22
5 S. aft. Trinity	Deut. 5 Ecclus. 7:10-end	Rom. 3	Num. 23:1-24	

We have now completed, in the morning Old Testament historico-topical course, the return and establishment of the Jews in their own land, together with many reforms instituted by Ezra and Nehemiah.

For several weeks the morning lessons, both Sundays and week days, will consist of the Old Testament law. What we know as Judaism was a development from the return to the coming of the Christ, a development due to the attempt to enforce the law as given in the Pentateuch. The Sunday morning lessons for some time are from Deuteronomy, a most readable book, differing from all other Old Testament books as combining the legal and prophetic points of view, historically suiting the period we are now studying and topically fitting the appeal for obedience which belongs to the last half of the Church year.

The selection for this morning is an appeal for obedience, and is based first on the spirit of redemption, which had been theirs, a part of their unique position among the nations of the world, and based secondly on the blessings which should come to them and their children. This is addressed to a nation which (though knowing it not) was on its way to becoming a Church, while the second lesson is the corresponding appeal to the Christian Church itself, the "ecclesia", or "called" of God.

There is much in these lessons that goes with the themes of providence and regeneration in Collect and Epistle, and the two together are timely for us now with their double message to nation and Church. Another theme (Epistle) is creation, with which regeneration is closely connected, and these two themes determined the selection of first and second evening lessons—God's appeal to Job in the presence of the mysteries of nature, and the Christ's instruction of Nicodemus on being born anew. The former recalls Bishop Butler on the unwisdom of criticising a system so vast of which we know so little. At the same time St. Paul (in Epistle) brings out, in a very different manner from the once famous Bridgewater treatise, that nature is full of sufferings which may be the means to us of being born anew, while the sons of God on their part may be the redemption of nature. This is a great advance on the negative position of Job. The latter part of the second lesson carries the truth of regeneration into eternal life, here and hereafter, and this shows how alone the prayer of the Collect may be answered, passing through things temporal, so as to fail not of the things eternal.

On week days the Old Testament law of the morning is paralleled by the Spirit at work in the New Covenant, and in the evening the Old Testament wisdom of Proverbs is paralleled by the life of Him who was the Wisdom of God—the only life that ever properly balanced things temporal and things eternal, giving to each its due. Various themes will be found suitable to the Sunday.

Next Sunday, the Deuteronomic theme of obedience is continued, while the second lesson brings out the failure of the ancient Church to attain to a realization of the Covenant position and the power of the New.

The first evening lesson illustrates the Collect, the second lesson being based on Numbers xxiii:10 (b).

Poems Worth Preserving

Selected by Pastor Suburbanus

THE AIRSHIP FORETOLD

(This striking prophecy was first published in 1842.)

For I dipt into the future, far as
human eye could see,
Saw the vision of the world, and all
the wonder that would be;

Saw the heavens fill with commerce,
argosies of magic sails,
Pilots of the purple twilight, dropping
down with costly bales;

Heard the heavens fill with shouting,
and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of
the south wind rushing warm,
With the standard of the peoples
plunging thro' the thunderstorm;

Till the war drum throbbed no longer,
and the battle flags were furl'd
In the parliament of man, the federation of the world.

There the common sense of most shall
hold a fretful realm in awe,
And the kindly earth shall slumber,
lapt in universal law.

—From "Locksley Hall", by Alfred Tennyson.

New Jersey

Meetings have been held recently of the Convocations of Burlington and New Brunswick, that of the former in Trinity Church, Vineland, and of the latter at All Saints' Church, Navesink. The preacher at Vineland was the Rev. A. Q. Bailey of Wildwood. The leader of discussion on the topic considered at both places was, at Vineland, the Rev. Harold Morse, and at Navesink, the Rev. L. E. Hubard.

The discussion on both occasions was the revision of Canons by the Convention to make the Board of Missions a diocesan rather than a convocational institution, and both Convocations recommended the change.

The Archdeacon's reports showed much progression in most of the missions of the diocese.

Annual elections resulted in the re-election of all the existing officers.

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EDITOR'S QUESTION BOX

(Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colo.)

"OBEY", IN THE MARRIAGE SERVICE

"Objection is often made to it, and the difficulty is sometimes evaded by the reply that the woman is required to promise to obey, because it is plain that the man will obey anyhow. It is a belated conventionality, that is what is the matter with it. We have emerged, and are still emerging, from a savage state, leaving that behind. It represents a conception of the marriage relation in which, I hope, we believe no longer. It belongs to a day when a woman was supposed to have no will, and when it was seriously doubted if she had any soul.

The husband is as much bound by the law of marital obedience as is the wife, but he is not to obey her, nor is she to obey him; both are to be obedient to those high laws of reason, and courtesy, and love which are the laws of God. Domination cannot live with courtesy. If a marriage is right, there is no reason for any promise of obedience. Such a vow is as impertinent between wife and husband as between friend and friend. If the marriage is wrong, no subjection can mend it?"

Quoted from Dean Hodges.

So why retain the word "obey", when it makes the marriage ceremony a farce? When girls about to be married are asked what they will do about it, they say they will mutter something that rhymes with "I will" and the clergyman will never know the difference. We ought to have a ceremony that all women will reverence. If men married children fourteen years old, as they did in our grandmothers' day, it would be proper for the girls to obey their husbands until they came to maturity, but today equals marry, so a service for equals should be used.—By Gabrielle Weeks, in Living Church, July 11, 1914.

Men are not good enough to be able to direct their wives. You yourself said recently in "Editor's Question Box": "The statistics from the cantonments show that a very large proportion of young men in our towns and villages lead immoral lives. One scarcely dares to guess at the percentage."—Editor's Question Box, May 25, 1918.

Can such as these men are be fitted to direct the lives of their wives, many of whom are pure, and good, and religious women? Can a wife reverence such a husband?

The use of the word "obey" is not confined to the marriage service. It is used frequently in other connections. The priest agrees to obey his Bishop, although frequently he is a much better man than his Bishop. The soldier obeys his captain, often with the same reservation. We obey the civil authorities, always in the sphere in which the leader has a right to lead. Every institution must have a head. His powers may be limited to the more chairmanship of a meeting, but in that capacity he is to be obeyed.

The word "obey" in the marriage service most certainly is not a servile obedience, but merely the recognition of the fact that the family is an institution, and that in certain matters the man is supposed to be the head of it.

For example, in ordinary cases the man is supposed to make the living, to provide the home, to govern the children. He may or may not do these things well, but he ought to do them, because he is a man.

A two-headed institution is an anomally.

The woman does not yield her rights as an individual; she merely signifies that in certain things the man is to take the lead. As St. Paul intimates, a man with long hair is a poor sort of a man. So a man who is not the head of his family is a poor sort of a man, and the woman who will marry an immoral man ought never to take any vows.

She is a free moral agent, and has no business to ask the Church to bless her marriage to one who will not honor or cherish her. In the normal family the man should retain some sort of leadership. The word should stand as a mark of what the ideal is.

The man promises as much or more than the woman. He promises to endow her with all his worldly goods. Neither may keep this promise, it is true, but a family in which the woman takes the lead is a reversal of the ideal. The Church keeps alive the ideal, even during the period when men may be unworthy of the trust imposed upon them. For example, for the woman to say, "I will not live where my husband makes the living", is for her to take an unfair advantage of the marriage relationship. For a woman to say, "I will not bear children", is for her to deny the function of the family. It requires more grace to obey than it does to command, but it is unfair to put the responsibility of leadership on the man and then to deny the privileges thereof. And a woman who is not willing to trust the man that she marries with such leadership ought not to marry him. She has not found the man whom she trusts enough to enter into the marriage relationship.

It may be a woman's misfortune that she is not constituted by nature to be the leader of the brood but in her subordinate capacity it is true she may have the brains, the conscience and the grit, but even then she owes something to the man she has married, that he may preserve his self- respect. I cannot agree with Dean Hodges, nor with Gabrielle Weeks.

Should the priest face the people or the Altar in reading the Epistle and Gospel at the celebration of the Holy Communion?

We believe that in the primitive Church the Epistle and Gospel were read facing the people. The theory that in the Epistle and Gospel we are engaging in an act of worship rather than in a service of instruction has caused the reverse to be a custom. Personally, we believe that both Epistle and Gospel should be read facing the people, as they are primarily a message for the people to hear.

Dean Bell says, "According to al ancient rites, the ablutions should im mediately follow the communion o priest and people. Liturgically, thi is undoubtedly the right place for th ceremony. Consumption after th blessing involves a second commun ion at the same celebration, an obviou irregularity." What think you?

Technically, I think that he i right, but if it is the intention of thi branch of the Church to direct he priests to do this after the blessing it is going too far to say that she ma not include the act in the one cele bration. Each branch of the Churc can regulate such matters, and the become the law for us, without per alty.

Religious Psychology and the Soldier

By the Rev. Wm. Heilman, War Commission Pastor, Camp Custer, Mich.

Mr. C. J. S. Williamson, Brotherhood of St. Andrew secretary in Camp Custer, is a keen student of soldier psychology, and the results he has been getting in his constructive program are so good that the Church should know the principles on which he has been working.

Mr. Williamson's first principle is that the soldier should be offered some adequate means of religious self-expression. Soldiers who desire to hear sermons and addresses have no end of opportunity in camp to listen to good and often to great speakers. They do not, however, feel keenly the call to "hear sermons". In fact, they are often fed up with hortatory exhortation, and have a desire, conscious or uncon scious, to do something.

Finding something that the soldie can do, and enjoys doing, which i beneficial to the community, is not s easy. After much thought, Mr. Wi liamson organized a soldier choi made up for the most part of men wh had been members of parish choirs a home. An organist and a number o excellent soloists were discovere and the choir began practicing i small groups, because it was impos ble to get the men together as a uni Three splendidly successful servic have been held, the first in St. Thom as' Church, Battle Creek; the secon in Trinity Church, Marshall, Mich and the third in St. Luke's Churc Kalamazoo. At all of the services th attendance has been so great that th crowd far exceeded the capacity of th building.

The first principle on which M Williamson worked is that soldie can sing, and especially like to sin to civilian congregations, and the ben efit of the intense interest and the deep feeling awakened in the civilian auditors is not lost on the soldiers They easily sing their best in such a sympathetic atmosphere.

The second principle was that the civilian congregation and the soldier taking part in the service are both benefited by having everything in the service in the hands of men actually in the army. As far as possible the speakers at the services have been members of the military establish ment. These services have been an ex pression of the soldiers' religious as pirations, and the results of such re ligious self-expression have been tensely gratifying. Men have come t see that they have a place in th Church to do something full of mean ing to themselves, and they hav come to realize there is a real oppor tunity for them to work in the Church The Church as a place where men ca consciously feel themselves useful t the congregation, and engaged i something so satisfying that it meet their need of a definite religious activ ity is far different from the idea o an ecclesiastical organization exterio to their sphere of interest which man of the soldiers had.

In compiling the form of service t be used, the soldiers themselves wer considered, and not the civilian con gregation. Mr. Williamson thought best not to use any of the exceller authorized compilations so widel used throughout the Church as wa time services. His reasoning in thi respect is sound. He felt the men in the choir who had dropped away from regular Church attendance before coming into the army would be brought back to a realization of the hold the Church has on them by hearing the old and familiar words of the services, and for this reason Evening Prayer was used as the norm of the special services. In order to avail himself of as many of the excellent soloists as possible, solos were used in place of the canticles. Only one lesson is read, and special prayers suitable for the war-time emergency are said after the prayer for the President of the United States.

The social possibilities offered by the military service were not lost sight of, and the excellent dinners served to the soldiers by the parishes, and the receptions which followed, gave the Church people and the men from camp an opportunity to become acquainted.

There are doubtless other ways by which the soldiers may be given means of religious self-expression, and all such opportunities should be seized and used. In the experience so far obtained, the work of Mr. Williamson has amply proved his theories, and his principles will be found to be applicable wherever groups of young men are gathered, whether in or out of the army.

IDS
PS BY THE WAY
Southern Ohio

PRAYERS

e me, O my Father, for whatever ose, and in whatever way, Thou st require. Here is my poor heart, mpty vessel; fill it with Thy . Here is my sinful and troubled quicken it and refresh it with love. Take my heart for Thine ; my mouth to spread abroad lory of Thy name; my love and y powers, for the advancement y believing people; and never the steadfastness and confi- of my faith to abate; through Christ our Lord. Amen.

---

rist, who art ever ready to give f wholly to the needs of suf- sinning humanity, open our Thee today, come to us, Lord in all the power of Thy self- love; fill us with Thy grace, ant that, having received this God in our hearts, we may row in knowledge of Thee, and ore abundantly for the coming Kingdom. Amen.

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race, which sought and found e,
an keep me clean."

DAILY BIBLE READINGS

A. M.	P. M.
St. John 1:14-17.	Acts 20:24-32.
Psalms 84.	Romans 5:1-10.
I Cor. 15:8-11; 16:23.	II Cor. 8:7-11.
II Cor. 9:8-15.	II Cor. 12:7-11; 13:14.
Ephesians 1:1-14.	Ephesians 2:1-11.
Ephesians 3:1-13.	Titus 2:11-15.
I St. Peter 5:1-12.	Hebrews 4:14-16.

THE SANCTUARY OF PRAYER

A MOTHER'S PRAYER FOR HER SOLDIER SON

O God of infinite mercy, hear the mothers of this land, as we plead before Thy throne for the loved ones we are sending forth to battle for the right. Though our hearts are bowed with sorrow, we pray not for ourselves; all our prayers, O God of love, are for them, the priceless treasures of our lives. We are willing to suffer and, if need be, to die for our country.

We would gladly give our lives to save these loved ones, dearer to us than life itself, who are going out to fight foes, seen and unseen, to face all the horrors of the battlefield, and some, perchance, to die, that others may live, but by no word or look will we hold them back when duty calls em to save others.

ive them the manhood to meet this me test of life, give them of body, of mind and soul for the right, and to suc- en and children. Arm e power to smite evil; loving arms; yea, ough the valley ay Thy pres- Thy rod

en of for

we must face. Our men go forth to help save us from ruin, and the world from barbarism. We suffer, but we glory in their manhood. We dedicate our lives to this great cause, that we may serve behind the lines, while they carry forward the flag of civilization.

The prayers of a world in agony, for whom these men are fighting, are lifted up to Thee for these men. They are offering all that earth holds dear, because they have heard Thy voice calling them to the noblest work to which lives were ever consecrated. Thy love, O God, our Father, excels all human love, so we leave them with Thee. To Thee have we committed them.

They are Thine, created in Thine image.

Into them Thou hast breathed the breath of life in its largest and Divinest sense.

In their sacrifice, offering their lives that others may live, they are following in the footsteps of God Himself, who died to make men free from the power of evil. We trust them, O God, to Thy infinite love, and to Thy ever watchful eye. Hold them as in the hollow of Thy hand, for they are doing Thy work and fulfilling the teachings of Him who spake as never man spake, when He taught that greater love hath no man than that he is willing to lay down his life for others.—From Manufacturers' Record, September 27, 1917.

House to House Canvass in New York Diocese

A large number of the clergy and laity of the Diocese of New York met in New York City on Friday, May 31st, and arranged for a canvass to stimulate the spiritual life and increase the financial resources of the Church. William Fellows Morgan presided. A houses to house canvass of Church people will be made simultaneously in New York, The Bronx, Brooklyn, Richmond, Westchester, Putnam and Dutchess counties. The following officers were elected for the drive organization:

Chairman, William Fellows Morgan; first vice-chairman, Haley Fiske; second vice-chairman, William Walker Orr; secretary, Samuel Thorne, Jr.; treasurer, Alvin W. Krech; general secretary, Frank M. Merrill. Chairmen—Finance committee, Stephen Baker; meetings and speakers, Oscar Ehrhorn; educational, Mayron Chandler.

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NEWS IN A NUTS
EAST, WES

Plans are nearing completic the erection of a new parish ho the Church of the Ascension, J Colo.

St. Thomas' Church, Morga Pa., was struck by lightning an ed, with a loss of $4,000, on Ma The church will be rebuilt. Th nal structure was erected one h and fifty years ago.

The Publicity Committee of cese of Minnesota has recom the advertising of all Churc ices held in the parishes a sions in Minneapolis and St. the daily papers.

The members of the regul of men and boys at Grace Chapel, New York City, are vacation, and the music for ices is rendered by the spe mer choir.

At the Memorial Day serv at the Navy Yard, Charlest the Rev. William Way, R Grace Church, that city, wh address, urged a single Mem for the people of the North South.

In a write-up of the religious organizations at Huntington, W. Va., by a local daily, Trinity Church of that city is credited with being one of the largest and strongest Church organizations in the community. "It is solidly founded, and its members and workers most enthusiastic and faithful." The Rev. Roger Taylor is the Rector.

The cashier of a bank in the village of Millington, Ill., attempted without success to purchase a Bible the other day at Aurora, Ill., a city with 30,000 inhabitants. Not a single Bible was to be found in the stores, and even the Y. M. C. A. or the Y. W. C. A. could not accommodate the banker, if the reports in the Chicago papers are to be relied upon.

The annual flower service of the Church school of Trinity Parish, Fort Wayne, Ind., was held at the end of the spring term, when the year's work closed and medals were awarded for perfect attendance. Flowers were brought to the service, which was held at the regular hour for morning worship, and afterwards taken to the city hospitals.

A pair of beautiful brass candlesticks were presented on Sunday, June 2, to St. John's Church Lancaster, Ohio, placed on the Altar and dedicated by the Rector, the Rev. John Williamson, to the glory of God and in memory of Mrs. John G. Reeves, the gift of Judge John G. Reeves and his s[illegible] Harold. At a later service, a Service Flag, containing ten stars, presented and worked by the ladies of the parish, was also dedicated by the Rector.

The annual commencement exercises of the Cambridge Divinity School were held on June 12-13. Wednesday, the 12th, was Alumni Day. There was a meeting of the Associate Alumni at 3 p. m., a service at 5 p. m., with sermon by the Rt. Rev. Paul Jones, followed by the Alumni dinner. The 13th inst. was observed as Commencement Day. The program included a meeting of the Board of Trustees the conferring of degrees, a celebration of the Holy Communion, with sermon by Dr. Fosbroke, and luncheon

The Westchester, N. Y., Conference on Teacher Training, held under the chairmanship of Dr. S. W. Patterson closed on May 25th, after a series of eight addresses, with an average attendance of 45. The parishes co-operating were Trinity, St. Paul's and St. John's, in New Rochelle; Ascension and Trinity, in Mt. Vernon; St. Thomas, Mamaroneck; St. John's, Larchmont; Redeemer, Pelham; Christ, Pelham Manor; St. Paul's, Eastchester. Topics discussed were: "Methods in the Class Room", "Sunday School Discipline", "The Child's Mind and It Training", "Educational Ideals" "Teaching the Prayer Book", "Teaching the Old Testament", "Teaching St. Paul's Life", and "Teaching the Life of Christ". The staff of lecturers consisted of the Rev. Melville K. Bailey Mr. Stephen F. Bayne, Mr. John W. Tietz, Dr. S. W. Patterson, Miss Ethel M. Robinson, and Miss Ruth Sayer. The local committee in charge were Mr. Wm. Drake, New Rochelle; th

representations of the Confederate Veterans, Daughters of the Confederacy, G. A. R. and Women's Relief Corps were present by special invitation. A strong sermon was preached by the Rev. F .R. Godolphin, Rector of Grace Church, Oak Park, Chicago, and volunteer chaplain at Camp Bowie and the aviation fields near Fort Worth. The stars on the National Service Flag increase almost weekly. They now number 38. The ministrations of St. Andrew's Church to the 30,000 soldiers at the camp are constant and various, and evidences of appreciation are abundant.

There were 60 soldiers present at a celebration of the Holy Communion held at Camp Dodge, Ia., on a recent Sunday morning at 6:30 o'clock. It was the third celebration conducted on that Sunday morning at the camp by Chaplain Long. Dr. Long is a Rural Dean of the Diocese of Quincy, author and manager of the Church pageant at the last General Convention, and has been serving as a civilian chaplain at Camp Dodge ever since the camp was opened. Governor Lowden of Illinois recently appointed him a chaplain, with the rank of First Lieutenant in the State Militia Reserves. In an address before the Iowa branch of the Woman's Auxiliary, Dr. Long said: "We are trying to train men how to live, and not how to die. If they get the vision of life, they will be ready to die or to live, as God shall will."

The Sunday school of the Chapel of the Intercession, New York City, united with the members of six other Sunday schools on Sunday morning, June 9, in the annual children's parade and out-of-doors service on Washington Heights, which was participated in by thousands of children. The children marched in procession along the city streets for several blocks, led by the Hebrew Orphan asylum brass band, singing processional hymns and patriotic songs, and assembled between the Chapel of the Intercession and the North Presbyterian Church, the towers of which were connected with streamers with flags, where a service was held and short addresses given, and the children pledged their allegiance to the flag and the cross.

The Summer Home of St. Thomas' Parish, New York City, at East Marion, L. I., will be opened the first of next month, where a new party of children will be given an outing every two weeks during the summer. The younger and better behaved and more regular children in the Sunday school will be given the preference. Some five or six hundred children will be accommodated. The Rev. Dr. James Sheerin, Vicar of St. Thomas' Chapel, and member of THE WITNESS editorial staff, will have charge of the Home. We are pleased to learn that Dr. Sheerin has recovered from [illegible] operation

out the country by the several branches of the National Guild of St. Barnabas for Nurses. The National Guild held its Annual Council in New York City, beginning with a service at St. Stephen's Church on Sunday, June 9, which was attended by a large number of chaplains, priests, associates, visiting clergy, several Bishops and the officers and delegates of the national organization. Bishop Burch is the chaplain general.

Captain Sheldon, who is the head of the Big Brother movement, gave an address on the work of the organization in the Chapel of the Intercession, New York City, on Sunday afternoon, June 9. He was accompanied to the chapel by a number of the members of his company. On the previous Sunday, Corporal Plant, who is one of General Pershing's men, and has been decorated with the Croix de Guerre for bravery at the front in France, was presented at the chapel with a testimonial from his friends.

On Sunday afternoon, June 9, at St. Mark's Church in-the-Bouwerie, New York City, Ali Kuli Khan, formerly charge d'affaires at Washington, gave an interesting and informing address on "A True Interpretation of Omar Khayyam". The Evening Post of that city states that he conveyed what is to the Western mind a new conception of Omar's work—quite different from that of his European critics. The ambulance recently equipped for servi[illegible] on the French front as a memori[illegible] a parishioner of St. Mark's was [illegible] cated immediately preceding [illegible] dress.

The annual missionary [illegible] Church schools o[illegible] Pittsburgh, Pa[illegible] Trinity C[illegible] The girls [illegible] led th[illegible] carri[illegible] pr[illegible]

The Rev. W. H. Wotton, who resigned as Rector of St. James' Church, South Pasadena, Cal., owing to prolonged illness, was very graciously presented with a gift by the vestry, equivalent to six months' salary.

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., has received his orders to go to France from the American Red Cross, and will sail the first week in July.

The Rev. E. F. Creary, who had charge of the services in the Church of the Holy Communion, St. Peter, Minn., while pursuing his course of studies at Seabury Divinity School, has, since his graduation, also had charge of the work at Le Sueur, Minn.

The Rev. Dr. W. B. Capers and his family were given a farewell reception at Columbia, Tenn., before their departure for Louisiana. Dr. Capers is to have charge of Trinity Church, New Orleans, during the absence of Dr. Coupland in war service.

The Rev. G. P. T. Sargent, Rector of Grace Church, Grand Rapids, Mich., has been appointed to serve as chaplain for ten weeks at Camp Logan, near Kenosha, Wis., and entered upon his duties there the first of this week.

When the Rev. Edward F. Hayward arrived at Enid, Okla., on June 1, with his family from Chippewa, Wis., to take charge of St. Matthew's Church, he found a telegram awaiting him announcing the death of his mother, who resided in Philadelphia.

The Rev. Dr. Watson, Rector Emeritus of Holy Trinity American Church, Paris, France, and Mrs. Watson, who are now in this country, have been enjoying visits at White Sulphur Springs, W. Va., Washington, D. C., Philadelphia and New York. They reside at Akron, Ohio.

The Rev. A. G. Paulsen, Rector of Christ Church, Albert Lea, Minn., at the request of the superintendent of schools of his city, filled a vacancy in the High School faculty for the last six weeks of the spring term, caused by the resignation of a teacher who had been drafted into the army.

The Rev. Rolfe P. Crum, Rector of St. Mark's Church, Syracuse, N. Y., has sailed for France to begin his duties as a Red Cross chaplain. The parish granted Mr. Crum a leave of absence for a year, and presented him with a purse of several hundred dollars to be used among the wounded soldiers that come under his care.

The Flint, Mich., Daily Journal states that the principal address given in that city on Memorial Day was delivered by the Rev. William Heilman, Episcopal War Commission camp pastor at Camp Custer, one of the most eloquent of Camp Custer's chaplains, who has endeared himself to thousands of drafted men during his service with the 85th Division.

The tenth anniversary of the Rev. W. E. Harmann's ordination and Rectorship of St. Peter's Church, Duluth, Minn., was observed the last week in May, under the auspices of the Men's Club and St. Luke's Guild, when he was presented with a handsome gift, as a mark of the high esteem in which he is held, and in appreciation of his long years of service as Rector of the parish.

The Rev. James J. Crawford, who has had charge for some time past of the missions at Rice Lake, Shell Lake and Cumberland, Wis., has resigned to become the Rector of St. Ambrose's Church, Antigo, Wis. Mr. Crawford enlisted in the Officers' Reserve Corps and was at the training camp at Fort Sheridan, but suffered an injury there that resulted in blood poisoning, making it necessary for him to give up military service.

The Rev. J. M. Hunter, Rector of St. Luke's Church, Marietta, Ohio, was a delegate from his state to the Win the War for Peace Convention held at Philadelphia recently. The Marietta Journal says: "To have been singled out by Governor Cox for the honor of being a delegate to this great patriotic Convention, composed of some of the nation's most prominent statesmen, clergy and laymen, was an honor fully appreciated by the Rev. Mr. Hunter and the city of Marietta."

Messrs. Martin Baker Kilpack, Basil Murdin and Chester Alban Taylor, graduates of the Nashotah Seminary, were ordered deacons, and the Rev. Messrs. Michael Roy Barton, Hubert Buckingham, Jackson L. Cole and Arnold G. Fowkles were advanced to the priesthood by Bishop Weller, at the Cathedral in Fond du Lac, Wis., on last Sunday morning. The Rev. Dr. Edward A. Larrabee, Dean of the Seminary, preached the sermon and presented the candidates to the Bishop for ordination. The Rev. Clarence Grayhurst of Fond du Lac and the Rev. D. McLain of Chicago acted as chaplains to the Bishop.

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EDITORIAL

Our Position

The fact that Bishop Brent is chaplain general of all the chaplains in Europe; that the chaplains at West Point and Annapolis are usually Churchmen, and that in any civic function the Episcopal Church is very frequently called upon to preside, is not due to the fact we are particularly admired for our piety, eloquence, or ability but because we hold a peculiar position in the religious world.

As I remarked this month in my letter to the Diocese of Colorado, a member of the Episcopal Church has fewer people who agree with him than either Roman Catholic or Protestant, but on the other hand he is in closer sympathy with a far larger number of people than is Roman Catholic priest or Methodist pastor.

He holds a central position, and while numerically small, his is the only religious body that touches the Roman position on the one side or the Methodist on the other.

Neither of them like us very well, for we are sort of half brother to each, but each of them is aware of the fact that we are not as anti-Roman as the Methodist, nor as Anti-Protestant as the Roman.

In example one of our chaplains recently prepared and presented to a Roman Catholic Bishop a class for confirmation which the Bishop said was as well prepared as any class he had ever confirmed. At the same time the same chaplain made ready a certain number and sent their letters to Protestant pastors.

Would it be possible for either a Roman priest or a Methodist minister to do that?

It ought therefore to be the rule of the clergy and people of this Church (and I believe it is) to play the game fair; to scorn any underhand advantage and to recognize the right of any person to be a Roman Catholic if they want to or a Methodist if they so prefer, and to help them to be the best kind of a Roman Catholic or Methodist that we are capable of helping them to be, and not to be deflected from that rule merely because we have been tricked by unscrupulous methods which we may have encountered.

Truth is to be loved for its own sake; fairness, because it is beneath one consciously to be unfair; kindness, because, even though misunderstood, we must preserve our own character.

The real test of our strength lies in the fortitude with which we can bear up under spiteful misrepresentation.

Many a priest, especially in small towns and villages, is the victim of unreasonable prejudice and invincible ignorance.

This is really the Church's opportunity, if the priest is big enough and sympathetic enough to deal with the situation.

Let him go on faithfully doing his duty and the very bitterness of hostility will react in his favor. The disciple is not above his Master. Let him meet misrepresentation by truth, bitterness by kindness. It is only when the accusations are true that one needs to wriggle and to be uncomfortable. We are in a fine strategic position if we have the fortitude to endure.

We are facing a very different attitude toward Church unity than we have known in the past. Feeble attempts toward it are to be seen in the somewhat questionable ethics of a purely Sectarian Church, wearing the commonplace of "Community Church." This means that the drawing card to the public is the claim to be for the community rather than for the platform on which that Church stands.

It is not unfair to say that most sectarian platforms have given way. The public is not interested in their confessions of faith. Of course the fabric remains and the vested interests are the same, but the principles have changed.

We will no doubt have the experiment of Community Churches after the war, but such organizations lack a world-wide program, a definite faith, a catholic fellowship.

You can't build a nation-wide Church on negations. There must be a backbone with its vertebrae, and none of them missing, for a Church to stand upright.

A Community Church will develop a shell in which it lives like an oyster, but it cannot have a backbone.

The Church has the backbone in its primitive faith, the articles of the creed. (The Latin word Articulum from which article is derived means a vertebrae.)

When you have extracted these articles, or one of them, from the backbone of the Church, it ceases to belong to the class of vertebrates.—It incases itself in a shell.

That is what sectarianism has done. It has inclosed its body in a shell.

That is what the Community Church will do as well.

The one is the shell of sectarianism exclusiveness; the other will to that of local self-interest.

The Church is a living, virile body, able to stand upright because it has a backbone; able to do things because it has a backbone.

It is true the skeleton is not an attractive thing unless it is covered with flesh: so the doctrines of the Church become attractive, only when they are clothed upon with the warm living flesh of human sympathy.

True, you may feel more secure in a shell, than you do with a back-bone.

The turtle can protect himself. The turtle's weakness is that he has to live within his shell. He must carry it around wherever he goes.

Man is not protected by a shell, but he has an interest wider than the turtle ever dreamed of.

The Church's position is that Christ and the apostles supplied the backbone, and on that faith we are to stand, and to take a vital interest in all men of every kind throughout all the world.

No less a policy can be the program of Jesus Christ.

He Saw It

A member of Christ Church who is at the head of a big business in La Crosse and that business requiring a large amount of technical knowledge and in which a large number of men are employed, held the following conversation with the Rector a few days ago.

The Man: At your last Mission Service you said that it was a mistaken idea that church members should go to church to learn how to be good, but that they should be good so that they may attend church in a proper manner. I have always been taught that the object of church-going was to learn how to be good.

The Rector: Are you going to business tomorrow morning to learn the business or because you know the business in which you are engaged?

The Man: Of course I hold my position because I am supposed to know the business and can hold it only by applying my knowledge in a practical way.

The Rector: If you employed a green hand tomorrow morning, he would have to go to work to learn the business; would he not?

The Man: Certainly.

The Rector: But do you not learn something in your line every day although you say you do not go to business in order that you may learn it?

The Man: I am learning every day.

The Rector: If you heard that I had said to a friend that Mr. X goes business so he may learn how to run it, you would consider that an unfriendly remark, would you not?

The Man: I certainly should, seeing that I have been in it for a considerable number of years.

The Rector: Were you a member of the Church before you learned your present business?

The Man: Yes, I was confirmed when a boy.

The Rector: Would consider it an unfriendly remark if I said of you, Mr. X goes to church so he can learn how to behave himself.

The Man: I never thought of it in that way, but I guess that you are right.

The Rector: And yet you do learn something about your behavior every time you go to church. The truth of the matter is that one who has been a member of the Church as long as you have ought to go to do something and not to get something out of it. If you go to business with the sole purpose of earning your salary, or what you get out of the company, you will soon lose your position—the company's interest must be yours as well—God's interest in His Church must be yours to make your church-going of use to Him and of your fellowmen.—La Crosse (Wis.) Advent.

Items from Trinity Church, New York City

As one part of its war service, and in response to the call of our government for measures of economy, Trinity Parish, New York City, has carefully revised its budget and reduced expenditures where this was possible without lasting injury to the work. Many things valuable and useful, but not wholly indispensable, have been given up for the period of the war. The clerical staff has been reduced to set free more of the clergy for direct war service. In several of the chapels there will for the present be only one curate, instead of two, as heretofore.

After thirty years of most faithful and effective service, the Rev. Dr. Geer has, at his own request, been retired, and will give up his work as Vicar of St. Paul's Chapel on October first. Dr. Geer has been granted a pension, and will have the title of Vicar Emeritus.

The Rev. Dr. McComas has been elected Vicar of St. Paul's Chapel, and will enter upon his duties when Dr. Geer retires. In addition to his new duties as Vicar of St. Paul's, Dr. McComas will continue to fill the post of Senior Curate at Trinity Church.

The Rev. John Brian McCormick, Curate at the Chapel of the Intercession, has received a commission as chaplain in the army, and has sailed for France.

The Rector of the Parish is continuing his work as chaplain at Camp Upton.

The Service Flag of Trinity Parish now has 571 stars on it.

Alaska Notes

The Council of Advice consists of the following: The Very Rev. G. D. Christian, Juneau; Canon A. E. Butcher, Douglas; Messrs. J. H. Cobb and D. D. Evans, Juneau.

The Finance Committee of the jurisdiction consises of the Very Rev. G. D. Christian, Juneau; Mr. J. H. Cobb, Juneau; Mr. B. D. Stewart, Sulzer.

The Council of Advice has recommended the following to the Bishop as candidates for Holy Orders: Mr. Richard Ceredig Jenkins, now in charge at Ketchikan, recently received from the Congregational ministry in Seattle, Wash.

Dean Christian of Juneau gives one of the courses of lectures at the Summer Theological School at Portland the latter part of June. The subject will be, "The Belief and the Book"—(1) The "Real" Christ—Pre-suppositions and Assumptions. (2) The "Gospel" Not in the "Gospels", but in the Epistles. (3) Purpose and Scope of the Synoptics.

Canon Butcher, custodian of the War Commission Fund, received over $200 for that purpose.

Dean Christian celebrated recently the tenth anniversary of his ordination to the diaconate, in Richmond,

The Junior Auxiliary

ANNUAL MEETING OF DALLAS DIOCESAN BRANCH

The annual meeting of the Dallas diocesan branch of the Junior Auxiliary to the Board of Missions was held at St. Andrew's Church, Fort Worth, on St. Barnabas' Day, June 11. In the absence of Bishop Moore, who arrived later in the day, the Rev. E. H. Eckel, Rector of the parish, celebrated the initial Eucharist, assisted by the Rev. F. T. Datson, Rector of Trinity Parish, Fort Worth. The clergymen named gave short missionary talks in the course of the day's program. Miss Martha Russ of Dallas carried on the meeting.

Eight branches responded at roll call, two of which have been organized during the year—Trinity, Fort Worth, and Good Shepherd, Mineral Wells. Interesting reports were made by all branches and by the diocesan officers. Financial provision was made for transportation to enable the Bishop to use a stereopticon formerly used by one of his Archdeacons.

Articles valued at about $90 were reported for a box to be sent to a mission hospital in the Tennessee mountains.

Bishop Moore offered a banner, to be known as "The Bishop's Banner", for the Sunday school making the largest per capita Lenten mite box offering, beginning next year. In response to his request, it was voted to send a box of hospital supplies to All Saints' Hospital, Fort Worth, next year, and to make a money pledge for the Bishop's discretionary use for the mission at Denton.

After luncheon, served in the parish house, and the completion of the afternoon program, the visitors were taken by automobile to the military camps and elsewhere.

WANTED—Student nurses at St. Luke's Hospital, Wellington, Kansas. Preference shown to Churchwomen over 25. Address, Superintendent.

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MISSIONARY NOTES AND ITEMS OF INTEREST

In a letter to the editir of the Spirit of Missions, Bishop Israel writes from France:

"Paris is full of Americans of every type of Churchmanship, and hence in the services and in the methods of Church work there must be radical changes made. The old American colony of Paris has dispersed, and with it the demand for the present dignified form of Cathedral service. A new era has come and a new problem has arisen from war conditions, to meet which new methods must be originated. In his present condition of fatigue, Dr. Watson feels it unwise and virtually impossible for him to attempt these changes. Any one realizing the strain, both mental and physical, of the last four years through which Dr. and Mrs. Watson have passed will not be surprised, for there is a limit to human endurance, even among the strongest."

Among the treasures of the old North Church on Salem Street, Boston, Mass., is an ancient English Prayer Book, presented to the parish by King George II in 1733. This was the Prayer Book used in public services up to the time of the Revolution. Then the prayers for the king and the royal family were pasted over and the wording changed to "President and Congress of the United States". Out of this old book, in this old church, were "prayers for our present rulers first read in the Province of New England"—as far as the Episcopal Church is concerned; and a letter written by Bishop Parker in 1781, only recently unearthed, justifies this claim. This old book has not been used for many years; but in obedience to President Wilson's proclamation for a service of prayer on Memorial Day, at the morning service in the old North Church the prayer was read from the same book. After the service, the book was exhibited.—Boston Traveler.

It is a striking evidence of the great changes in the college world in recent years that Bowdoin, with all the Congregational traditions of its establishment and administrations, has chosen an Episcopalian as its president. A few years ago that would have been unthinkable. Now that element did not enter into the considerations of the trustees, nor was it an objection in the minds of a board composed wholly of Republicans, some of them eminent party leaders in Maine and Massachusetts, that Dean Sills has been so active in Democratic councils that he has been his party's candidate for the United States Senate.—Editorial, Boston Herald.

In the sweeping to and fro of the tide of battle, so much damage has been caused to the great architectural possessions of France and Belgium that the mention of further havoc causes little surprise. Recently, however, three towns in the Aisne Department, in Northern France, have suffered more than usual, namely, Laon, Soissons and St. Quentin. All these three towns were the sites of Cathedrals which held a distinguished, if not unique, place in the architectural records of the French during the centuries. The Cathedral of Notre Dame, at Laon, is one of the finest Gothic edifices in France. It belongs to the Thirteenth Century, as do the Cathedrals of the other towns—the greatest century in the history of religious art. The Laon church was built on the site of one still older, which was destroyed during one of the frequent communal uprisings in France. Cruciform in shape, with a square choir (as opposed to the semi-circular apse), in the English fashion, its crowning glory was six great romantic towers, some of them unfinished. In some respects it resembles its great sister church, Notre Dame of Paris, although much smaller and in better proportions. The Soissons Cathedral of Notre Dame was begun during the latter part of the Twelfth Century, but not completed for one hundred years. It contains some excellent samples of Thirteenth Century stained glass and has very high vaulting—one hundred feet from pavement to the roof of the nave. A small church, its chief effect was procured through the effect of painted and stained glass, which at that period was much used in all religious structures. These things are irreplacable. The collegiate Church of St. Quentin, one of the loveliest buildings in Northern France, was two hundred years in building. The walls of the nave were decorated with polychrome paintings, by which is meant the use of flat colors on wood panels, occasionally on canvas, as distinguished from the excessive color modulations of present-day painting.—New York Times Pictorial.

One of the queer results of the war is that 2,443 men at Camp Upton have been taught to speak English. Some of them were well educated in their own languages, but many were illiterate. A teacher was found in a sergeant, who had a proficient knowledge of French, German, Italian, Dutch, Yiddish, Russian and Greek, and among the soldiers he taught in his sixty-eight classes were Chinese, Swedish, Finnish, Hungarian, Turkish, Lithuanian, Bohemian, Japanese, Czech and Arabian.—Boston Globe.

President Henry Churchill King of Oberlin heads a committee on the war and the religious outlook, and has quit his Ohio work for a time and gone to New York to enter upon committee work. That work interests practically every Christian leader in America, and is to find out, if the committee can do so, the effects upon the Churches of the war to date, the probable effect of the war to come, and what the Churches ought to get ready to do, once the war comes to an end. The matter is one constantly before the Churches and before almost every meeting of Christian leaders, but, so far as known, no one has yet begun to answer any part of it. Associated with this Congregationalist leader are three Methodist Bishops, President Faunce of Brown University, and President Mullins of Louisville , both Baptists, Dr. John R. Mott of the Y. M. C. A., the only layman on the committee, Rev. James I. Vance and Rev. William Adams Brown, Presbyterian ministers, and Rev. Wilford L. Robbins, Episcopal, former dean of the Theological Seminary in New York, who retired two years ago because of ill health. It is stated that additions to the committee are to be made. It is purposed that members of the committee secure release from present work, as far as they can, that they may enter upon this steering-course study for Churches after the war.—Boston Record.

It is said that 1,600,000 "Mothers' Day" letters were received in this country from our soldiers. Corporal Edward P. Dawson, Co. C, 4th Regt. Engineers, evidently thinks the father of the family is not having enough recognition, so he has written the following:

TO DAD

They think of us soldiers as heroes,
And praise our names up to the skies;
They've tears for the one who is wounded,
And prayers for the one who dies;
They write songs of our pals and our sweethearts,
And mothers so brave and so sad;
But name a great singer or poet
Who's mentioned a word about dad!

Poor dad, with his check-book and troubles,
He hasn't a look-in at all—
It's mother, and pal, and sweetheart,
And Sammy who answers the call;
But dad must be thinking and working,
In a store, or a mine, or a mill,
To get the old round iron dollars
To pay the big family bill.

He buys the new bonds by the dozen.
Though his shoes are run down at the heel,
And his overcoat's old and looks shabby,
But you never hear old daddy squeal.
He doesn't write much of a letter
To his boy who is going to France,
But sends him a crisp five or ten spot,
Whenever he has a good chance,
And evenings, when reading his paper,
A-smoking his pipe or cigar,
He thinks of his boy clad in khaki—
Says "I hope it is well where you are."

Now I think just a lot of my mother—
She's written each day I've been gone,
And my pals and my friends and my sweetheart
Have all helped to cheer me along;
But my dad is as good and as human,
And sometimes I certainly feel
That as dad has to pay and work every day,
I don't think he gets a square deal.

—From the Record of Printers' Sons in the Great War, Compiled by David J. Roberts, and printed by the Government Printing Office.

Army Officer Makes Great Speech

Col. E. A. Dailey of the 55th Engineers made a remarkable address in St. Luke's Church, Kalamazoo, Mich., at a special military service held on Sunday night, June 9. Col. Dailey is one of the most eloquent speakers among the officers at Camp Custer. He said in part:

"I am here tonight to speak not as a Churchman, but as an army officer, for there is need that the ideals of the army should be understood by all people. My first duty as an officer is so to train the men who are placed under my command that they may be able to apply all of the physical energy we are able to develop in them in such a way that it will count to the utmost in driving the Hun back to Germany. But if I stopped in my work with the men when I was satisfied that they knew the fundamentals of military work, and were in prime physical condition, I would not be doing my full duty.

"It is my desire to make you feel how keenly the army feels the necessity of surrounding your sons and brothers with influences which will bring out in them the best they have received from home.

"It is the homely things of life we are fighting for. It is the freedom of little children to go to school in security; it is the freedom of the farmer to plant and reap his crops unhindered; it is the freedom for the chance of the old life of the home to go on just as you have known that life, that we are fighting for.

"We are especially anxious to have the men feel that the home is following them in their military life. We want them fully conscious every hour of the day that your prayers and your hopes and your love go with them. We feel that such a sense of home influence will keep them true to themselves and true to God. We want the soldier to hold firmly to his religious convictions. If he does hold them tenaciously he will be true to his God, and the soldier who is true to God is always to be depended on. He will be true to his country.

'We know that all of us will be called upon to make sacrifices, and some of us will make the supreme sacrifice; but we shall not pass out of life—we shall still live. If it is our lot to die, we pray that we may not succumb to sickness in the camp; we pray that we may not die at sea; we pray that we may not fall in France. If we are to die, we will be content to fall, and we will be glad for our bodies to remain forever far from the homeland, if only we have the satisfaction to die on German soil. We will be glad to die far away from home, in order that the homely things of our life in this country, the homely things of life as we have known and loved them, may go on unhindered and unstopped because we have fallen.

"And because this is a war for home, as an officer of the army, I want to assure you that there is no greater service you can render the man overseas than that of making him constantly aware by your letters, by your prayers, and by your work, that the home is ever mindful of him, and that the home appreciates all he is doing. We want the men who come back from the war to be fit for American homes, and we want you to help us see to it that they will be men who will make homes which will show the highest ideals of our American traditions and our American life."

Tribute to Bishop-Coadjutor-Elect Quin

The Paducah, Ky., Sun, commenting upon the election of the Rev. Dr. Clinton Service Quin as Bishop says that to those who knew the worth of Dr. Quin when he was rector of Grace Church, Paducah, "his election points merely to the discovery on the part of the ecclesiasical body which elected him, of one who is in every sense a man. No worthier ever wore the cloth, no better friend ever laid his arm around shoulders in trouble. His was the heart of a boy, and the soul of man at his best. The understanding, the compassion, the sympathy,the strength to guide that were his, were heaven descended gifts. His footsteps are blessed here. They will be blessed wherever he goes. Those who live in the white light of the world's fame perish easily. Those who build in the hearts of men live on forever.

Virginia

The 26th Annual Council of the Diocese of Southern Virginia met in St. Paul's Church, Lynchburg, Va., Tuesday, May 28, at 7:30 a. m., with Morning Prayer. At 10 a. m. was held a memorial service for Bishop Randolph. This was most impressive. Fifty of the diocesan clergy, vested, formed in the parish house and, led by a large choir, proceeded up the central aisle singing "Ten Thousand Times Ten Thousand". After the ante-communion, Bishop Tucker, Rev. C. B. Bryan, D. D., and Judge Leigh R. Watts made addresses on the life, ministry and influence of Bishop Randolph.

Bishop Tucker's words were most touching, as he spoke of his noble life and ministry of 60 years, and said that he was the last of his graduating class, and had served through the Civil War. He was counted, as men look upon a man's life, as a successful man. Not only was he a minister, who, "like a true shepherd, loved and watched over his flocks, but was a hospitable, chivalrous, Virginia gentleman, a true servant of the great things of God—faith, love and charity, which were the embodiment of his whole life."

Rev. C. B. Bryan, D. D., of Petersburg, and Judge Leigh R. Watts of Portsmouth gave an outline of the boyhood days of Bishop Randolph, and spoke of his gift as an orator, which, when Gen. R. E. Lee heard him make an address at college, predicted for him an enviable career.

The Bishop called the Council to order for organization and business at 1 o'clock. A full attendance of the clergy and, for these strenuous days, a fair number of the laity answered to the roll call. The secretary, by direction of the Bishop, read the following:

To the Clergy and Laity of the Diocese of Southern Virginia:

The President of the United States having appointed Thursday, May 30, as a day of fasting and prayer, and for the invocation of God's guidance and help in this hour of the country's needs, I earnestly request the congregations of the diocese to meet in their churches and to offer prayers to Almighty God for His blessings upon our country, for the success of the righteous cause for which our allies and ourselves are contending, and for the safeguarding of our soldiers and sailors of the army and navy, and the men and women who are working in camps and hospitals. I pray that we may give reality to this observance, and that it will bring to us and to our people, and even to the world, the Divine blessing.

Arrangements have been made to adjourn the Diocesan Council tonight, Wednesday, May 29, so that the clergy and delegates may return to their homes in time for the observance of this day.

A memorial came up from the Convocation of Southwest Virginia, as follows:

"Resolved, That a committee be appointed to secure data and consider the feasibility and advisability of dividing the Southern Diocese along such lines as the Council in its wisdom shall deem it best."

The committee on division will act and report at the next Annual Council.

The committee on the Bishop's suggestion as to a Bishop Coadjutor reported, and the Council voted to petition the Church for permission to have this election at the next Annual Council.

Rt. Rev. William C. Brown, Bishop Coadjutor of Virginia, honored the Council with his presence, and Tuesday afternoon made an earnest, strong appeal for Stuart Hall, the Church School for Girls, Staunton, Va. Bishop Tucker had also given this matter a prominent place in his report.

The Rev. M. P. Porter spoke for the American Bible Society, and this object was ordered placed on the list of those for which offerings would be taken.

The question of the change of time of meeting of the Annual Council of the Diocese, which was referred from the last Council, was taken up and warmly discussed. Many were in favor of the present time in May, but the majority voted to change the time to the third Tuesday in January. This is to be confirmed at the meeting in May, 1919.

Rev. George Floyd Rogers of the Industrial School and Home for Homeless Boys, at Covington, gave a report of the work which was being done there. He said that 1,000 boys for the last year had asked admittance into the Home. He made a strong appeal for finances to furnish the new cottages, which, he said, would accommodate 200 more boys.

The following in regard to the Home was adopted:

"Resolved, That the Board of Trustees of the Industrial School and Farm for Homeless Boys desires to place on record its gratitude to God for the good gift He has bestowed on this institution in putting it into the heart of Dr. E. Reinhold Rogers to lay down his own school work in Charlottesville and to accept the position of superintendent of the Home. In him we have a great manager of this great work, whose stainless character and highly trained ability give a more solid basis for faith in this administration than it has ever had before. Despite the extraordinary obligations which now confront us, we feel that we can now commend this institution and its work to wise and Christian-minded people with a greatly increased confidence."

Much valuable work is being done, especially in relation to army camps and cities connected therewith. A resolution of thanks and appreciation, and hearty endorsement for the men doing work in the camps, was adopted. Also the following was adopted:

"Resolved, That the Council of the diocese request the Bishop to appoint a War Work Commission of five, to hold office for the duration of the war, whose duty it shall be to devise and tees of the Industrial School and recommend to the Bishop and clergy and laity of the diocese ways and means by which this Church can move effectively, do its duty to the men of the army and navy and to communities affected by war conditions."

On motion, J. P. Knapp was given the privilege of the floor, and spoke of the work of St. Andrew's Brotherhood in the camps. Dr. Steinmetz spoke of the splendid work which was being done amongst the sailors at the naval base hospital.

Rev. R. R. Carter read a report from the Diocesan Board of Religious Education, in which he stated that the work of the Churches, Sunday schools and colleges had been greatly affected by the war. The women, he said, had to fill the places of the men and, laboring under such strenuous conditions, are unable to do Sunday school work. Many, he said, had given up their classes in the Sunday school to younger, inexperienced teachers. Great emphasis was laid upon the need of the summer school to be held at Lynchburg; June 17-21; also institutes and other means to aid in preparing teachers and building up the schools.

Another feature in the report of the Committee on Constitution and Canons was that the Diocesan Board of Missions be the Central Missionary Committee to be auxiliary to the General Board of Missions. This was adopted by the Council as follows:

The Diocesan Board of Missions shall constitute a Central Missionary Committee, auxiliary to the General Board of Missions, and it shall be the duty of the Central Missionary Committee in the general parishes and congregations to co-operate with the provincial secretary and the Provincial Standing Committee on Missions; that there shall be in each parish a men's Missionary Committee, appointed annually by the Rector, or, if there is no Rector, by the Church wardens, and there shall be a similar committee in each mission station, appointed by the Minister-in-Charge. It shall be the duty of the Men's Missionary Committee in each parish or congregation to co-operate with the Central Missionary Committee of the diocese, especially towards enlisting the support of every individual of the parish in the missionary work of the Church.

There was a Canon proposed to bring the Convocations in canonical connection with the Council, but this was objected to on the grounds that these Convocations were doing good service already as constituted.

By a standing vote the following was adopted, and the secretary was directed to send it by wire to the President:

"The Diocese of Southern Virginia of the Protestant Episcopal Church, in Council assembled, desire to express to the chief magistrate their continued and sustained confidence in the wisdom and lofty purposes of the nation in its participation in the great struggle, to emphasize the worth of the individual, and to establish the liberty of every man. Believing that patriotism is ever in danger of becoming a ruthless thing unless it cherishes a redemptive purpose for the race in the midst of its desire to be true to its own ideals, all thank God and take courage in the knowledge that America is pledged to share its priceless possessions of liberty with all men of good-will."

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FORMS OF CHURCH GOVERNMENT

Some Curious Facts and Figures Concerning Our Divided Christianity

We present below an introduction to a series of papers written for THE WITNESS by the Rev. James Henry Young, D. D., Instructor of Divinity at Seabury Divinity School, Faribault, Minn., on Church Polity, which has important bearing on the timely and widely discussed subject of Christian unity. This sympathetic rather than controversial study of the various forms of Church government will be followed with profit and interest by our readers:

OUR DIVIDED CHRISTIANITY

The religious census for the United States shows 201 religious bodies in this country; but as this list includes Buddhists, Bahais, Christian Science, Ethical Culture Theosophists, Mormons, etc., it is not a correct statement of "our unhappy divisions". Leaving out those which cannot properly be called Christian, we have 190 bodies which "profess and call themselves Christian". Of these 154 are grouped in families as follows: Roman Catholic, Methodist, Baptist, Lutheran, Presbyterian, Disciples, Episcopal, Congregational, Reformed, United Brethren, which include by far the larger part of the Church members of this country.

But from such a list of family groups we fail to get an adequate picture of our divided condition. The family groups are composed of entirely separate denominations, which are grouped together, less because of any bond of union, than because the individual bodies separated from one another. The family, instead of comprising those who live under one roof, comprises those who refuse to live together. The Methodist family contains fifteen denominations, eight white and seven colored. The Baptist family contains fourteen or sixteen bodies. There are twenty-four bodies grouped as Lutheran, twelve as Presbyterian, etc.

If we take the list of separate bodies, we find nine which contain more than one million members each:

Roman Catholic, 15,742,000 baptized members.

Methodist Episcopal, North, 3,700,000 communicants.

Colored Baptist Convention, 3,000,000.

Southern Baptist Convention, 2,700,000.

Methodist Episcopal, South, 2,108,000.

Northern Baptist Convention, 1,227,000.

Presbyterian Church, North, 1,600,000.

Disciples, 1,231,000.

Protestant Episcopal Church, 1,098,000.

These bodies contain 77 per cent of American Christianity; yet there are other bodies not in this number which contribute most efficiently to the religious influences of the country, notably the Congregational Church, the Lutheran and Reformed bodies.

To attempt to classify the religious forces of the United States according to any doctrinal basis leaves one dazed by the endless difficulties. It is hard even to find a nomenclature which shall distinguish them. The "Brethren" must be distinguished from other "Brethren", and so one group is known as Brethren (Plymouth) and another as River Brethren. The Brethren (Plymouth) are divided into four bodies, for which the Census Bureau can get only Roman numerals as distinctive marks. When "Brethren" refuse to live together as brethren, yet refuse to be called anything but "Brethren", the census man has his troubles. We may know there are distinctions in doctrine, but how shall we remember which is which among the Reformed Presbyterian Church (Covenanted), the Reformed Presbyterian Church in the United States and Canada, the Reformed Presbyterian Church in North America? And our difficulties are increased when we have to distinguish from these the Associate Reformed Synod of the South, and the Reformed Church in America, and the Reformed Church in the United States.

Among all the 190 "Churches" of this country, it is interesting to note that there are only five which are "Protestant", namely, the German Evangelical Protestant Ministers' Association, with 23,000 communicants (census of 1906), the German Evangelical Protestant Ministers' Conference, with 11,000 communicants, the African Union Methodist Protestant Church, with 6,000 members, the Methodist Protestant Church, with 178,000 members, and the Protestant Episcopal Church. Even our brethren of the Reformed Episcopal Church dropped the title Protestant when they went out from us.

The census for 1906 gives some interesting information in the special articles prepared by members of the various bodies. For instance, we are informed that "the Apostolic Church, also called the Friendship Workers, withdrew from the Church of the Living God (Christian Workers for Friendship) partly because of opposition to the head of that body, and partly because of a different conception of Church government. In this body, the presiding officer is styled president, instead of chief or Bishop. In doctrine or polity, with this particular exception, it is in close accord with the parent body". For conscience sake, 752 of these colored brethren separated themselves from the 3,000 other brethren, and were willing to leave "the Church of the Living God" to become members of a mere "Apostolic Church", rather than call their presiding officer "chief" or "Bishop".

Roughly, the various Christian bodies may be grouped, according to polity, into three groups—Congregational, Presbyterian and Episcopal. The fundamental principles of these different polities are well worth study, and some such study would seem essential to the consideration of unity.

Chapel and Home for Camp Meade

On Monday, June 3, Epiphany Chapel and Home at Odenton, Maryland (Camp Meade), was blessed by Bishop Murray at 11 o'clock. The Bishop celebrated the Holy Communion. The Rev. Dr. Washburn, Rector of Christ Church, Philadelphia, who was largely instrumental in starting this effort on behalf of Uncle Sam's new army, delivered an impressive and timely address on "The Victory of Faith". The formal dedication was at 5 p. m. The keys were presented by Mr. George C. Thomas, secretary of the Maryland Church War Commission. On behalf of the donors, Mrs. Margaret Buckingham and Miss Isabel Freeman, two sisters, members of Epiphany Washington, the Rev. Dr. Randolph H. McKim presented the building, making a stirring appeal for practical Christianity in this world crisis, and calling upon the Church to preach a living, personal Christ. Bishop Murray accepted the building, and Brigadier General Nickolson, in temporary command of Camp Meade, responded briefly but forcefully. The general said that such a work would make better men and better soldiers.

The climax of the day was in the evening, when First Lieutenant Renshaw was baptized and afterwards confirmed, with eight other soldiers. The ladies who erected the building also fitted up the chapel. The furnishings for the clergy house were given by various individuals. Miss Meade presented a large picture of her father, General Meade. The whole cost of lot, building and furnishings was about $15,000. The work is being conducted by the joint War Commissions of the Dioceses of Maryland, Pennsylvania and Washington. The Rev. James Alan Montgomery, Professor of the Old Testament at the Philadelphia Divinity School, is chief of the clerical staff. He is assisted by the Rev. Dr. James M. Magruder and the Rev. S. Tagart Steele of Maryland, the Rev. Stanley R. West of Pennsylvania, the Rev William Curtis White of Washington. This is one of the Church's notable efforts to minister to the spiritual needs of our new army.

Finding God

By Rev. Percy Trafford Olton

Many have been asking that despairing question, "What good can come to humanity out of this war"? There is but one answer to that question, and it is contained in but one word—God.

God will be closer to man, more necessary, than in the past. He will have spoken to His children out of the trouble and anguish, and they will have listened in amazement, for it will seem as if the Christ of Galilee dwelt once more in human flesh.

We have known God before the war, but not as we shall know Him after this horror of desolation has passed. Before, He was a necessary explanation for the existence of the universe—we could not very well explain Him away. Yet we had gradually come to feel sufficient unto ourselves. God **may** exist; man **does** exist—so ran modern thought. Now we are facing God, not only as the necessary explanation, but as the great necessity.

And we are finding Him through the spirit that is in man. At the beginning of the war, the material seemed to have triumphed at last over the spiritual. Brute strength, linked to the forces generated by man's intellect, had challenged the invisible and spiritual forces in human life. Could the spirit that is in man meet and overcome this onrushing tide of materialism? If there is anything that can be clearly seen in this hour of strife and confusion, it is the invincibility of the spiritual forces. The earth may be deluged with man's blood, but the spirit that is in man cannot be slain; the ideals which are the heritage of the generations of Christianity remain. The outcome is still "not by might, nor by power, but by My Spirit, saith the Lord". Man, looking into his own heart, finds God.

The discoveries and inventions of the century before the war made man feel at home in the universe; the tragedy of his attempt to live in this universe without God will bring him to a consciousness not only of his need of God, but of God's need of him. Man will awaken to his Divine task of working together with God for the establishment of the Kingdom of Heaven. He will not, as Mr. Wells would have us believe, worship a finite God in infinity. He will worship the Infinite God, who dwells in time as He does in eternity, and has shown His child that there is no line of separation.

This truth declared by the Incarnation, is being re-affirmed today through the pressing need of man for the God who can enter into the overwhelming experiences of this world-catastrophe. God in man, God in Christ, God, the Infinite, compassing man's finiteness with light and understanding, giving to His child the comfort of His presence—these are the truths that will come to man as he finds God anew.

Profiteering

This word, which the war has made familiar, means taking advantage of the government or of the people in a selfish way for personal gain. It may be in making munitions of war or providing supplies of any kind for the government or food for the people. There is a great deal more of it than most of us know, and it is very discreditable.

The Civil War brought such experiences, and some fortunes were made by people who sold to the government soldiers' uniforms made of shoddy, or badly made shoes, and charged exorbitant prices. There was, perhaps, less close inspection then than now, but there is plenty of that kind of work today. People in business will tell you of the way in which men have demanded from the government very great prices for what they had to sell, and we all know that the rise in the price of food has not been necessary. It speaks ill for us when shrewdness and trickery are made a jest and cease to make indignation.

The newspapers do not tell us who these greedy men are, but their names come into common talk in every community. There is a holding back also of supplies of food to sell at a higher rate than is fair. Men who are taking advantage of the time ought to be excluded from the society of honest business men as the enemies of their country.

Public opinion ought to be so sensitive that men would be ashamed to build up fortunes or make great gain out of the country's need at such a time as this. It is not hard to account for the restlessness of the men who receive modest wages in the service of those who may be described as profiteering.

The Church, in its public teaching, and the members of the Church, as they have opportunity, ought to denounce such practices and make a public opinion which no man engaged in them dare face. All honor to the men who are making sacrifices for the country, whether in the army or in business, but shame to those who are, for greed, taking advantage of the government or their fellow citizens.—Newark Churchman.

Mliitary School Commencement

St. John's Military School, Salina, Kansas, held its closing exercises during the week beginning June 3rd. On Sunday the Commencement sermon to the graduating class and cadets was delivered in Christ Cathedral by the Rt. Rev. John C. Sage, D. D., Bishop of Salina. A feature of the afternoon was the band concert at 4 p. m. on the school, lawn followed by Guard Mount, Dress Parade and Retreat. On Monday the entire day was given up to the Annual Field Meet between the two contesting clubs, the Army and the Navy, the former being victorious. On Tuesday there were the competitive and exhibition drills of various kinds and in the evening the Faculty reception and party was held in the gymnasium. Wednesday, Commencement Day, began with a celebration of the Holy Eucharist in the school chapel, at which the cadets made their corporate communion. At 10:00 o'clock came the military drills, Guard Mounts, Dress Parade and various exhibition drills, after which the guests, parents, and school repaired to the gymnasium for luncheon and awarding of academic, athletic, and military medals and trophies. About two hundred guests were served at the luncheon. Commencement closed with the ceremony of Retreat on the school campus.

Because of the conditions brought about by the war, the past year has been one of the most difficult ever experienced by St. John's and yet from the standpoint of attendance it has been one of the most successful in the history of the school. Ninety-three cadets were enrolled from fourteen states. The prospects are promising for the coming year.

School Closed Until War is Ended

The sessions of St. Mary's Hall, the Episcopal school for young women West Texas, will be suspended until the close of the war. The decision was reached at a meeting of the diocesan school board of which Bishop W. T. Capers is president, following the acceptance of the resignation of Miss L. L. Dorsey, principal of the school.

In presenting her resignation, Miss Dorsey said that conditions were such, because of the war, that she found it inadvisable to continue in her office as principal. Her resignation was accepted with regret, and in the discussion which followed it was decided by the board that the sessions of the school would be discontinued until the war is ended. It was announced the property of the school would be intact, however, and the sessions resumed when peace is declared.

The school was founded in 1865, soon after the close of the Civil War, by Rev. J. J. Nicholson, rector of St. Mark's The school suffered many vicissitudes through the reconstruction period and the years that followed, but its work in the training and Christian education of young women continued with success. It was moved to Laurel Heights in 1915, Miss Dorsey becoming principal. At the closing exercises Monday, May 27, eighteen young women were graduated.

The Auxiliary Wins a Debate

An interesting debate was held recently in Trinity Parish, Columbia, S. C., by the women of the parish on the proposition, "A local Guild is more vital to the Parish than is the Woman's Auxiliary," which resulted in a decision favorable to the negative side of the question. The following is a summary of the argument made in the excellent paper for the Auxiliary:

The work of the Woman's Auxiliary is broader than that of the local Guild, producing in its members a far-seeing vision that entitles them to the name of the eyes of the Church.

The work of the Auxiliary is more intelligent, stressing education for its members, producing a body of thinking women who may be called the brain of the Church.

The local Guild is not more vital to the parish than the Auxiliary because the Auxiliary work is essentially spiritual, both in aim and practice, thereby becoming the soul of the Church.

With eyes to see, a brain to think, a soul to feel, the Woman's Auxiliary must be more vital to the parish than any mere organization of women.

Indianapolis Notes

The Indianapolis Clericus was entertained most delightfully in May by the Rev. H. R. Cole, Vicar of St. Paul's Church, Columbus. The June meeting was held with the Rev. Willis D. Engle, who read an admirable paper upon "Early Years in the Diocese". It was replete with historical matter of the highest interest, and elicited much favorable comment.

Late advices from Bishop Francis indicate his return to the diocese, at least for awhile, in the early autumn. He reports the great need of chaplains and the likelihood of the war continuing indefinitely. He is busily engaged in his duties at Base Hospital No. 32.

The Rev. George G. Burbanck, after fourteen years of indefatigable and valuable service at St. George's, Indianapolis, has accepted a call to St. Paul's Church, Richmond, and entered into residence the first of June. He will be greatly missed in the city, where his presence has added greatly to the Church life, but he will be a distinct gain in his new charge. It is a pleasure to know that he is to remain in the diocese.

The Rev. Horace W. Wood of Crawfordsville has become the civilian chaplain at Frtt Harrison. The War Commission furnished him with a large tent and other necessary furnishings. He will occupy this and so be on hand for all calls. Sundays, a full quota of services will be held, and throughout the week at stated hours. The appointment supplies a great need and will prove a boon to the many Churchmen among the soldiers.

The Rev. J. W. Comfort of Vincennes was made Grand Prelate of the Grand Commandery of Indiana at its late meeting in Evansville. The office has frequently been held by Churchmen, and he will add another laurel to the chaplet of fitness so signally emphasized. Two of our Bishops have filled the position—Bishops Knickerbocker and White.

The Indianapolis clergy expect to be largely in residence this summer, owing to the likely demands which the war will impose. So many men have left that their homes are in an anxious state. News of disaster or death may come at any time. The comfort of the Church and its regular incumbents will mean a great deal. St. Paul's Church has sixty-two stars on its Service Flag, and all of the congregations are represented proportionately. Both of the sons of the Rector of Christ Church, the Rev. J. D. Stanley, are on the firing line.

Summer Training School for Workers

The Summer Training School for Workers will hold its annual session at Sewanee, Tenn., August 6th to 13th, inclusive. Instruction will be given in Missions, Social Service and in Christian Education, and there will be also a course of instruction in The Church and Country Life. In addition to these periods of instruction, there will be discussions at evening sessions on such subjects as "Call to Preparation", "Leadership", Office and Mission of the Prophet", Men's Work in the Parish", "The Church in War", "The Church and the Reconstruction".

The keynote of the instruction to be given this year will be "Leadership". There never was a time when leadership was more needed than at present, and every effort will be made to give those who attend the opportunity to get such inspiration and to receive such information as to enable them to contribute to leadership in the work of the Church. It is to be hoped that a goodly number will gather together "on the mountain", and there in quietude pray, study to know the mind of Christ, and to receive inspiration and power, and then return to their homes prepared to stand strong for the highest and best—to lead. Every teacher should be a leader. In view of the present requirements of the government, the railroads do not feel it expedient to make the usual special rate to Conferences and Summer Schools, but be sure to ask at the railroad station about the regular summer rate to Monteagle—Sewanee. Special arrangement has been made at the Sawanee Inn for board at the rate of $10 per week.

For further information address the Rev. Mercer P. Logan, D. D, Charleston, S. C.

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A HIGHER STANDARD OF SCHOLARSHIP FOR THE MINISTRY

Theological Council Makes Preliminary Decisions

ALL MINISTERS IN FULL STANDING MUST HAVE GRFFK. THE STUDY OF HEBREW TO BECOME ONE OF MANY ELECTIVES.

A BISHOP MAY ORDAIN A MAN AT ANY TIME, BUT HE MUST REMAIN IN HIS DIOCESE UNTIL HE HAS PASSED ALL EXAMINATIONS OF A NORMAL STANDARD.

All ministers in full standing must have Greek.

The study of Hebrew to become one of many electives.

A Bishop may ordinate any man at any time, but he must remain in his diocese until he has passed all examinations of a normal standard.

These and many other important conclusions were determined at the fifth meeting of the Council on the Education of Postulants and Candidates for the Ministry, held at the General Seminary, New York City. Twenty-six of the thirty-four members were present. Rev. Dr. Harry P. Nichols, examining chaplain of the Diocese of New York, was chairman, and eleven seminaries, eight provinces and various interests within the Church were represented. It was a memorable meeting.

For over a year, and in four meetings, the Council has faced the Church's demand to reconstruct the education and training of the minister, that he may be better equipped to meet the needs and organization of present-day society. New ideas and large principles have been before the Council. These have been discussed with no attempt to formulate them in the exact language required by the Canon.

The recent meeting was the end of the first stage of the Council's work. Dean Bartlett, Dean of the Committee on Normal Standards, presented a report received final amendments and Council's discussions to date. This report received final amendments and suggestions, and in the end was adopted as representing the majority opinion of the Council.

This report will now go to the Council's Committee on the Formation of a Canon. This committee will either suggest a new Canon, or propose a revision of the present one. Dr. Robinson is chairman of the Committee on Canon, and Dean Green, Dr. Addison, Dr. DeVries and Mr. George Zabriskie are members.

The following description is prepared from the report. For the sake of brevity, the exact language of the report is not always followed. The report contains five principles, as follows:

1. THE PRINCIPLE OF A NORMAL STANDARD

There shall be a full normal standard, formulated by Canon, mandatory in character, put to the fore as descriptive of the Church's mind, and expressed in simple and general terms intended to indicate subjects only.

The following are the subjects proposed under this principle:

For Admission to the Priesthood.

Before ordination to the priesthood, the candidate must pass examinations in the following subjects:

1. **Holy Scripture:** The Bible in English; the New Testament in Greek; History of the Canon; Introduction to and contents of the Various Books; Biblical History; Exegesis.

2. **Church History:** From the beginning to the present time, together with special knowledge of a chosen period.

3. **Doctrine:** The Contents of the Christian Faith, with evidences therefor.

4. **Christian Ethics:** Including Practical Psychology and Practical Sociology.

5. **Liturgics:** The History and Principles of Christian Worship; The Contents and Use of the Book of Common Prayer.

6. **Ecclesiastical Polity and Canon Law:** With special knowledge of the Constitution and Canons of the General Convention, and of the diocese to which the candidate belongs.

7. **Ministration.**

(a) Conduct of public worship, with the proper use of the voice therein.

(b) Preaching.

(c) Pastoral care.

(d) Parish organization, administration, including the keeping of accounts.

(e) Religious Education.

(f) The missionary work of the Church—its claim, its extent, and its methods.

Admission to the Diaconate

Before admission to the diaconate, it shall suffice if the candidate shall pass examinations in the following portions of the requirements set forth for admission to the priesthood, and if advanced to the priesthood, he shall not be re-examined in these subjects or portions of subjects:

1. **Holy Scripture:** The Bible in English; Contents and Interpretation of the Various Books; Biblical History.

2. **Church History:** A general outline, together with the history of this American Church.

3. **Doctrine:** The Elements of Christian Doctrine.

4. **Liturgics:** The Contents and Use of the Book of Common Prayer.

5. **Constitution and Canons** of the General Convention, and of the diocese to which the candidate belongs.

6. **Ministration:**

(a) Conduct of Public Worship, with the proper use of the voice therein.

(b) Preaching.

(c) Religious Education.

2. THE PRINCIPLE OF ELECTIVES

To the above normal standard, one more requirement should be made—that the candidate must offer at least one elective and, if dispensed from Greek, two electives. The following subjects were suggested and accepted: Old Testament in Hebrew, Advanced Exegesis of Greek New Testament, Biblical Criticism, Biblical Theology, History of Religion, Sociology, Christian Archaeology, Christian Biography, Church Music—its History, Theory and Practice and, as a concluding elective, "Work of a specialized and advanced character in any recognized field of study".

This provision of electives makes possible some degree of specialization in the preparation for the ministry.

3. THE PRINCIPLE OF A MINIMUM STANDARD

There shall be a minimum standard, which shall be sufficiently low and elastic to meet all proper actual needs and conditions. This standard shall be reached by a process of obvious subtraction and departure from the full normal standard, and shall be strictly limited to well-defined classes of cases. These classes are suggested as follows:

4. THE PRINCIPLE OF CLASSES

(a) **Men of thirty years** or over may be admitted candidates if they satisfy the Bishop and the examining chaplains that they possess good mental ability and a sufficient mastery of the usual branches of secondary learning. They may be ordained to the diaconate upon satisfactorily passing the examinations prescribed for the diaconate, provided they shall have been candidates for at least one year. They may be advanced to the priesthood without further examination, provided they shall have served two years in the diaconate with reputable success.

(b) **Men of other race or speech** may be admitted candidates if they satisfy the Bishop and examining chaplains that they possess good mental ability and a sufficient mastery of the usual branches of secondary learning. They may be ordained to the diaconate upon satisfactorily passing the examinations prescribed for the diaconate, provided they shall have been candidates for at least one year; and provided further, that they shall also pass a special examination in the history and government of the United States of America. They may be advanced to the priesthood without further examination, provided they shall have served two years in the diaconate with repute and success.

(c) The Bishop of any diocese or missionary district, subject to the usual consent and approval of the Standing Committee or Council of Advice, may, at his discretion, ordain to the diaconate **any candidate** who shall have satisfied the examining chaplains that he possesses sufficient knowledge of (1) the contents and interpretation of the Books of Holy Scripture; (2) the doctrines of this Church, and (3) the contents and use of the Book of Common Prayer; and he may also advance a deacon, so ordained, to the priesthood without further examination, if the said deacon shall have served with repute and success at least two years in the diaconate: **provided,** only, that no deacon or priest so ordained shall be permitted to exercise the ministry outside of the diocese or district in which he was ordained, until and unless he shall have passed in full the examinations required under the normal standard.

5. THE PRINCIPLE OF INTERPRETATION

That the detailed recognition of the range and extent of subjects of examination which will be necessary to make the Canon workable should, as hitherto, be left to the Bishops and examining chaplains, subject to three provisions:

(a) That the office, duties, appointment and tenure of examining chaplains shall be defined and standardized by Canon.

(b) That dioceses or districts composing a province may appoint representatives from Boards of Examining Chaplains to form a Provincial Board of Examining Chaplains, and that it shall be competent for such Provincial Board to prepare a syllabus indicating the range and character of the attainments required in the several subjects, and also prepare question papers for written examinations. This syllabus and these papers may be adopted, subject to the approval of the Bishop, by diocesan examining chaplains.

(c) That the Theological Department of the General Board of Religious Education may be authorized to advise and counsel with the Boards of Examining Chaplains, and assist them in making more effective the required examinations for entrance to the ministry.

One of the outstanding events in the meeting of the Council was the minority report, submitted by Dr. Miller. His main contention was that the subjects of study in the majority report did not represent the full need of the ministry. He admitted that they covered "sacred knowledge which the Christian minister is to possess and in great part bring to the world", and that they also represented to a considerable degree "the practical knowledge of the manner in which he is to perform his duties for the world's benefit". Continuing, Dr. Miller asked: "But what of the world itself? What of the field, what of human life, the human soul, mind, instincts and emotions? Should not the Christian minister know something of the living material in and upon which he is to work? Should he make no attempt to attain a trained understanding of human needs?" Dr. Miller urged that the list of subjects needed two additional items: one to be called "Practical Psychology" and the other "Practical Sociology", both to be studied from the point of view of the work of the Church.

After discussion, the Council voted to include these two topics under Christian Ethics.

The sessions of the Council were enlivened by many amusing situations. Mr. Zabriskie, in his first remarks to the Council, gave a semi-apology for a layman speaking among so many theological experts. He said: "I think we must all allow that when even eminent physicians are in consultation, they are glad to receive suggestions from any source, even from the patient.

At another time, one of the members, speaking of the seminaries vehemently urged that certain ideas were maintained in every standard **cemetery** of the country.

The hospitality of Dean Fosbroke and the seminary played a large part in making the meeting a success.

The Council attended Evensong in the chapel on Wednesday and a corporate communion on Thursday morning.

Admiral Beatty is said to have declared that "the war will never be won until our people get down on their knees and there learn that God alone is the Giver of victory.

The Rt. Rev. Harry T. Moore, D. D., Bishop Coadjutor of the Diocese of Dallas, has procured a series of stereopticon slides showing the various churches, missions and institutions of his diocese, which he uses to illustrate addresses given on the work in that important field in the American Church.

Porter Military Academy

The fifty-first annual commencement of the Porter Military Academy was held in St. Timothy's Chapel, Charleston, S. C., on June 4, and was largely attended by the parents of the cadets and friends of the Academy.

The closing exercises began on Friday night, May 31, and consisted of most interesting contests for the declamation medal and the essay cup awarded to the successful literary society.

On Saturday afternoon field sports were engaged in, which manifested excellent training and remarkable athletic feats. So proficient have the cadets become that they won the silver cup in Columbia, S. C., at the interstate athletic contest. That night the class exercises took place, which displayed much preparation and natural talent, affording much pleasure and interest to the large audience assembled.

On Sunday, June 2, in the Church of the Holy Communion, the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta, delivered the baccalaureate sermon. Bishop Mikell formerly had been Rector of the Church and also of the Academy. His address to the cadets was strong and impressive, and most helpful to the large congregation present.

The competitive drill and magnificent dress parade took place Monday afternoon. The cadets not only did themselves credit, but reflected upon the excellent training under Maj. Geo. C. Martin, who has been assigned to the Academy by the United States Government. Much interest was manifested by the large crowd present when the beautiful flag was presented by the sponsor to Company B, the prize company.

On commencement day, the address to the graduating class was delivered by the Hon. Jos. W. Barnwell, a most distinguished member of the Charleston Bar and public-spirited citizen of South Carolina. Medals were awarded for excelling in drilling, choir work, mathematics and different studies. An incident which was touching and most effective was the awarding of a silver cup "to that classman who has set the best example to the school and who has stood for the highest things". This cup was presented to the Academy by Dr. Wm. H. Frampton, in loving memory of his brother, Joseph Maybank Frampton, who gave his life for his country in the present cruel strife. Bishop Guerry awarded the cup to Lieut. W. A. Clark, and paid a most loving tribute to the beautiful life of Private Frampton, a graduate of the Academy.

He then dedicated a handsome Service Flag. There are about 175 boys from this Academy who are now enlisted in the war. Two gold stars represent Joseph M. Frampton and James Hemphill, who have died for their country.

The Rev. Walter Mitchell, D. D., who has just completed his tenth year as Rector of the Academy, presented, after an affectionate and striking address, the diplomas and certificates to the graduates. The salutatory was delivered by Capt. John Porter, grandson of the founder of the Academy, and the valedictory by Lieut. W. A. Clark. A number of the clergy were in vestments, and the service was led by a large choir of cadets. The service closed with the National Hymn.

Thus ended one of the most interesting and successful commencements in the history of the Academy. The total enrollment of the school this year was 243. The Academy this year has representation from 25 States, including some of the far Northwestern States, besides four foreign countries. Five cadets represented Cuba, one from Costa Rica, one from Mexico and one from the Canal Zone. This shows the national reputation of the Academy. A new feature this year in the Academy is the wearing of the uniform and compulsory drilling by the day pupils.

On Tuesday night a very enthusiastic Alumni meeting was held, and the members of the association most heartily endorsed and promised their earnest co-operation to the trustees in their efforts this fall to raise an endowment fund of $100,000.

To show the remarkable growth of this Academy, in 1908-09 there were 97 pupils; in 1917-18 the number had increased to 243. Praise is due to the Rector for his indefatigable labors and splendid achievements during his ten years' administration.

Harrisburg Notes

On Friday, June 14, Bishop Darlington ordained to the diaconate, in St. Matthew's Church, Sunbury, Charles Nelson Thomas, Joseph Herbert Bond and Clayton E. B. Robinson. These were presented by the Rev. Lewis Nichols of St. Paul's, Lock Haven. He also ordained to the priesthood the Rev James Hart Lamb, Jr. Mr. Lamb was presented by his father, the Rev. James Hart Lamb, D. D. The Rev. F. Emeritus of St. David's, Radnor, and his two brothers, Rev. Addison A. Lamb of Trinity Church, Coatesville, and Rev. George Warrington Lamb of Radnor, Pa. The sermon was by Rev. James Hart Lamb, D. D.. The Rev. F. W. C. Bedell of Trinity Church, Shamokin, conducted the quiet hour with the ordinands just previous to the ordination.

The Rev. Mr. Thomas will remain in charge of the Church of Our Saviour, Montoursville; the Rev. Mr. Bond will take charge of St. Luke's, Blossburg, and other missions in the vicinity; the Rev. Mr. Robinson will take charge of Christ Church, Lykens, St. Paul's, Williamstown, and St. Bartholomew's, Millerstown.

John Clayton Rutter was to have been ordained with this class, but he was accidentally and fatally shot in the eye a few days previously. His funeral took place from St. Paul's, Bloomsburg, on the 13th inst—the day before the day set for his ordination to the diaconate. His intention was to enter the army after his ordination. Bishop Darlington officiated at the funeral. There were present of the clergy the Rev. F. O. Musser, Rector of St. Paul's, Bloomsburg; the Rev. R. P. Kreitler of St. Luke's, Scranton; the Rev. W. A. Sparks of Far Rockaway, L. I.; the Rev. M. H. Ake of Christ Church, Berwick. Mr. Rutter's certificate of ordination had been made out beforehand and was presented to his parents.

Mr. Gordon Reese of Lancaster, graduate of the Virginia Seminary, was also to have been ordained at this time, but he has accepted work with the Y. M. C. A. abroad, and his ordination has been deferred a year.

Newark Notes

At the United Offering service of the Woman's Auxiliary in Trinity Cathedral, the sermon was preached by the Rev. Luke M. White of Montclair, the offerings presented amounting to $4,566, making, with last year's offering, $8,898 for the two years of the present triennium, indicating good increase from the same period in the last triennial, and a larger United Offering than ever at the next General Convention.

On Sunday, June 2, in St. Peter's Church, Morristown, Edwin S. Ford was ordained deacon by Bishop Stearly, being presented for ordination by the Rector, the Rev. Dr. D. M. Brookman. Mr. Ford is a graduate of Princeton, and a member of the senior class at Cambridge Divinity School.

Rev. Alfred Q. Plank has become Curate at Grace Church, Newark; Rev. Roy J. Riblet of Oberlin, Ohio, has accepted the Rectorship of Christ Church, Harrison, to begin his work September 1st; Rev. Louis W. Pitt of the graduating class at Berkeley Divinity School, takes charge of Christ Church, Newark, July 1st; Rev. James D. Kennedy of Long Island has taken charge of the Church of the Epiphany, Allendale; Rev. Barrett P. Tyler and Rev. Burnham N. Dell have been ordered to the Chaplains' Training School at Camp Zachary Taylor, Louisville.

The Sunday school of St. Bartholomew's Church, Pittsboro, N. C., held a special service and took up an offering for the second Red Cross War Fund. There are only twenty members of the school, including the officers, teachers and scholars, and it was a source of no little gratification to all that the offering amounted to $53. The children had been saving their pennies for some time past, hoping that the school might make a creditable showing. In the service, two boys presented the Church banner, and the whole school united in the pledge, "I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands; one brotherhood, uniting all mankind in service and love". Then two other boys raised the National Flag, which was saluted by "I pledge allegiance to my flag, and to the republic for which it stands; one nation, indivisible, with liberty and justice towards all". Mr. W. L. Powell is the superintendent of the school.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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A LETTER FROM THE FRONT

By Bishop McCormick

The days are too busy just now for much letter-writing, and the nights are usually more or less engaged by air raids. However, I am glad to send a message to the readers of THE WITNESS from their representative abroad. I am trying to keep up with our men as they arrive, and, wherever possible, to let them have a greeting and a reminder of their own Church and clergy.

About 100 of our Church clergy are now in France, and many thousands of our men. We have card-catalogued them as far as we can, and are endeavoring to keep in touch with at least some of them.

Bishop Brent has assumed his duties as senior headquarters chaplain of the army, and Bishops Israel and Francis are with their base hospitals. I am directing the American Red Cross chaplains, with rank of major, A. R. C., and have between 40 and 50 chaplains at work. Just now we are trying to supply the hospitals near the lines, and I have just returned from a trip to the front, where I went to relieve one of the chaplains who was sick, and where I spent several days immediately behind the American sector, visiting the wounded and burying the dead.

As you know, our men are in the midst of the big battle, and we are following them up the best we can. It is not easy to have services during a great offensive, but all the chaplains, both regimental and hospital, are tremendously on the job, and we are trying to minister to the men as opportunity permits.

On Memorial Day we had a really great service at our Church of the Holy Trinity, in Paris, attended by the American and British ambassadors, and by our entire diplomatic corps. There was a very large congregation, and the service was wonderfully impressive. Representatives of almost all Churches, as well as of almost all allied nations, were present, and the service was official in character and splendidly effective in its results. Dean Beekman, who is now chaplain of the Church (and acting Rector), was in charge, and I was able to be present and to occupy the place of honor in the procession.

So the American Church is trying to fill its place and to do its duty. May God help us, and may He grant us a speedy deliverance and a final victory!

JOHN N. McCORMICK.

Church Work in Texas Camps

Camp Cody is located adjoining the town of Deming, New Mexico, Fort Bliss and the surrounding camps are in the outskirts of the city of El Paso, Texas, and both important points are in the missionary district of New Mexico and Texas west of the Pecos River.

At Deming, the Rev. Lloyd B. Holsapple, Rector of the Church of St. Barnabas, Omaha, Nebraska, is stationed in charge of the mission at Deming and as civilian chaplain of the camp. Since we went there he has enlarged the chapel to twice its original size and has turned the rectory into a club house for the men with living quarters for himself. Bishop Howden is often called upon for confirmation as Rev. Holsapple seems to have a class in instruction going all the time.

At El Paso the situation is different in many ways but the work no less important. The Rector of St. Clement's, the Rev. Fuller Swift, found it quite impossible for him to carry on the work of that large parish and do justice to the work in the camp. The Rev. Coleman E. Byrum, Ph. D., Rector of St. Thomas' Church, Sioux City, Iowa, volunteered his services to the Bishop and the War Commission and is the civilian chaplain at Fort Bliss. A house has been purchased and is being reconstructed as a chapel, club house and living quarters for Dr. Byrum. Mr. C. C. Miller is the Brotherhood of St. Andrew's secretary and works in connection with the Rector and the chaplain. He has his headquarters in St. Clement's. Dr. Byrum holds from one to three celebrations of the Holy Communion in the camps every Sunday morning, arrives at the Church of St. Clement for the eleven o'clock service and to come in touch with the soldiers attending services in the city, and together with the Rev. George Daland, the Curate-Organist, the choir of St. Clement's and Mr. Miller, holds a service in some of the Y. M. C. A. buildings every Sunday evening. The Rector of St. Clement's, with another group of singers, also holds a service practically every Sunday evening in some Y. M. C. A. hut.

The men are located in the camps and through a committee are introduced to the people of St. Clement's who take them to their homes and give them a taste of home life.

him to have large access to the camps and cantonments. Visits to these camps, not only will enable him to speak to the men in large numbers, but, as the Secretary has suggested, it will also enable him to interpret the life of the camps to the country at large. In the judgment of Secretary Baker, and those in authority, this is a matter of the greatest importance.

The Witness—Four Pages for the Summer

We are reducing THE WITNESS to four pages until the first of September in order to give the Board of Editors and our faithful corps of correspondents, during the vacation season, some relief from the usual demands made upon them.

We are also confident that our subscribers will welcome the change at this time, since we shall give them all the news of the Church that is of real interest in a condensed form and a sufficient quantity of special contributions and editorials to afford them ample food for thought and meditation.

It will doubtless be a matter of no little interest and source of gratification to our many friends to know that plans have been worked out and arrangements made which will enable us to greatly improve and increase the usefulness of the paper, a detailed announcement of which will appear in these columns at an early date.

MISSIONARY NOTES AND ITEMS OF INTEREST

On March 30 last a young lieutenant in the British Grenadier Guards was killed in action. His name was Harvard, a descendant of the founder of Harvard University, and he was himself a graduate of the college. To us Churchmen his brief career and swift passing are peculiarly significant, for he was preparing to dedicate his life to service as a medical missionary. God, however, had prepared some better thing for him.

Stefansson, the Arctic explorer, who has been dangerously ill with typhoid fever, sends word that he is now being well taken care of as the guest of Archdeacon Stuck at St. Stephen's Hospital, Fort Yukon, Alaska. He will not be able to travel for some time.—Spirit of Missions.

A bronze tablet containing the Ten Commandments has been placed in front of the court house in Pittsburg, Penn. It was presented by members of all religious faiths, and, so far as is known, is the first action of the kind in the history of the world.—Boston Globe.

An authorized dispatch from a special correspondent of the London Times says: "The Americans are rapidly completing the longest and greatest scheme of communication ever used in warfare. After a fortnight of solid travel, I am convinced that what the Americans have accomplished will rank in history as one of the greatest achievements of the war. For instance, out of the waste lands have been constructed a splendid line of modern docks, where ships are daily discharging men, war materials, cars, machinery. A huge new warehouse system at this point is nearing completion, in addition to motor parks, cold storage plants and railway yards, with tracks aggregating 200 miles in length. In the car assembling shops, steel cars are being put together at the rate of a complete train each day.

Work is proceeding rapidly on a new 20,000-bed hospital, the largest yet constructed. There are also an immense artillery camp and a remount camp, where I saw several thousand horses.

These port schemes are being so well worked out that they are capable of almost unlimited expansion, which will be most important in pooling the allied effort, for the American base ports may easily become the main reserve centers for distributing supplies to rail heads everywhere on the front.

The conditions were the same along the hundreds of miles of American communications I visited.

The other day a mining prospector came in from the wilderness and learned for the first time that one-half of the world is at war with the other half. For four years, so the dispatches say, he had been too busy working his Powder River claim to keep in touch with his fellow men. He knew nothing of the stories of Belgium, Serbia, Russia, or the Lusitania's fate, or the havoc wrought by the submarine. He listened with wonder to the tales of "over the top" and of poison gas. The peril of Paris and the fall of Jerusalem were all new to him. He learned what an aviation ace is, and a modern grenadier. And how did he react to the news? He promptly tried to enlist. Rejected because of his age, he proceeded to invest the $65,000 in gold that he had dug out of the earth in bonds and thrift stamps.

The incident illustrates the almost incomprehensible isolation of one who is cut away from news of the world. When Stanley found Livingstone, he saw that the famous African explorer, who had been lost for years to the world, did not know that the Suez Canal was open, that the Pacific railroad was finished, that a revolution had driven Isabella from the Spanish throne, that Prussia had humbled Denmark, that the proud Empress of France was a fugitive and her husband a prisoner, while German armies encircled Paris, that Grant was President of the United States. Yet all these events had made the mental food of the world within a few years.

Recently, the London Times contained a letter from the port of Pitcairn Island, that lonely spot in the distant ocean. The writer said: "It is just twelve years since we have had a mail, and you should have heard the noise when the welcome news came of a mail from England."

Only when one considers such cases as these does he get some distant notion of the emptiness of a world without news.—Editorial Boston Herald.

Forty Years in Missionary Service

The fortieth anniversary of the ordination of the Rev. D. A. Sanford was observed at Gallup, New Mexico, on Sunday, June 16th. He was ordained at Milwaukee, Wis., on Sunday, June 16th, 1878. He began his ministry in Wisconsin, but has been engaged in missionary work a large part of his time in the Rocky Mountain region and on the Western prairies. There were eleven violent deaths at Las Vegas, N. M., when he was there during the year 1880. For 15 years he served as a missionary among the Indians, for a while amo the Sioux Indians of South Dak but principally among the Cheyen in Oklahoma. Through the inter sion of Mrs. Mary D. Burnham, a coness, several Indian prisoners been turned over to the Church whom he ministered. His work Oklahoma and elsewhere has b among a great variety of people, cluding the white settlers and the dians, and at present among Gre Syrians, Coreans and others. Twe nationalities and races have b ministered to by him during his fo years of service.

Rector Holds Intervie With Secretary of W

The Rev. Dr. Freeman of Mini apolis, recently had an interview w the Secretary of War in Washingt relative to extending his work in a dressing the men in the camps all ov the country, and upon the secretary urgent request he is undertaking plan, during the summer months, speak at as many of the camps as po sible.

In his letter to the Rector, M Baker says, "I am writing this no to urge you to keep at the good wor to the limit of your convenience. want the country to know ho splendid the Army is. My statemen on that subject, of course has a ne essary element of official and pe sonal pride, while yours is the dis passionate judgment of an intereste observer."

The Secretary of War has given th Rector such credentials as will enabl

Commencement

St. Faith's School, Saratoga Springs, N. Y., held its twenty-eighth commencement during the week beginning June 8. There were three graduates. Rev. Eugene S. Pearce, of Rome, was the commencement speaker. The corner stone of Shackelford Hall—a new domitory and recreation hall— was laid, Ex-Senator Brackett, of Saratoga Springs, making a strong address. Application has been made to the Synod of the Provience of New York and New Jersey to recognize the school as a Provincial Institution.

The Missionary Attitude in Time of War

The Rev. C. C. B. Bardsley, D. D., secretary of the Church Missionary Society, writing about the responsibility of the Church Missionary Society to the government in what he calls "these fate laden days" declares:

"We must retain with intensity the conviction that the greatest contribution of the Church to the nation is through helping to strengthen all the spiritual forces in her life. The morale of the nation depends upon her attitude towards God.

"The spirit in which the Church responds to the call" Dr. Bardsley continues, "will largely determine her influence in the nation. Her sacrifices must be neither tardy nor niggardly. Fresh and different sacrifices are required.

"It is seen again that we are fighting for freedom and truth, which are the ideals of the Kingdom of God; in days when the clouds are heavy, the rays of a new hope are breaking through, as all side issues and secondary aims recede into the background and great ideals once more stand out clear-cut and challenging. The war spirit must be cleansed and quickened by the true passion for righteousness and brotherhood. The sacrifice which must be made must be a spiritual sacrifice. It must be made by men and women who are aflame with devotion to God and His cause, and whose action is the answer to their own prayer, "Thy Kingdom Come." The Church that is scattered abroad must be living and witnessing."

One of the significant features of Dr. Bardsley's statement is that it nowhere suggests contraction or postponement in the Church's missionary work in these days of war, but rather calls upon the people of the Church of England to meet extraordinary emergencies and requirements by extraordinary sacrifices made in a spirit of loyal devotion to God and to the nation.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAY

By the Rev. Francis S. White

St. Peter's Day

THE COLLECT

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

"Many excellent gifts"—gifts which, when rightly used, help a man excel; gifts which, when pulsing with the blessing of Christ, help accelerate the pace which shall hasten the coming of Christ's Kingdom in the earth. The best is none too good to offer unto "the Giver of all good and perfect gifts". Let us pray God to save us all the time from offering to Him that which costs us nothing. The cause of Christ suffers more from cheap ideas and ideals than any other good cause that one could mention. She should have the best of everything, from men to money—not to spend on herself, but to spend for God's children. Pray earnestly that the excellent gifts which God has given you may be used by you, directly or indirectly, for feeding and tending the flock of Christ.

"Earnestly to feed thy flock." That word "earnest" is a good word. It is the alloy, so to speak, which God wants us to put in with the more precious metals which He gives us, so that they can survive the wear and tear of daily use, and still keep bright, though coming constantly in contact with sordid ways and customs. When one prays in earnest, plays in earnest, works with either hands or head in earnest, then he is able to give a good account of his gifts, and those gifts shine with a lustre and ring with a sound that is impossible if "earnest" or "earnestly" is not there. Let us remember that men cannot play with the Gospel commands, for they either kill or make alive.

This day we think and pray for the Petrine gift; we pray that our Bishops, the whole Episcopate, in fact, shall manifest its Divine mission by its diligence in giving food to those who, Christ says, must have life and have it more abundantly. How many of us ever pray for the whole Episcopate? How many of us ever place the names of the American Episcopate before God? How many of us ever kneel down and bring before the Lord the souls of Bishops and pastors in far off lands, and big cities, and wild places, and rough places, and hostile places, and indifferent places, and pray for them that they may preach the good news with diligence, that is, with an earnestness which is kept alive by love?

May it not be that if we prayed more earnestly for our Bishops and pastors, that we would find their messages more fervid, and their bidding easier to follow? We pray God to give us true pastors, and then act as if we had no further responsibility in the matter. If we send or set a Bishop anywhere, then our business is to "follow" him, to back him up, with prayerful interest, intelligent giving, personal endeavor.

When St. Peter followed our Lord a long ways off, he became critical, careless, cussing, self-centered; and he nearly lost his soul. If we elect Bishops, and then leave them to the tender mercies of God, we are following them at a distance, and we are playing false to the plan which Jesus had in mind, when, in the person of St. Peter, He endowed the Episcopate with many excellent gifts.

And when we pray for the Episcopate in other places, let us give more than a passing thought in our prayer to their flocks. "Brethren, pray for us", is an appeal which in answering we are apt to make exclusive rather than inclusive. Mother Church has put the answer to this appeal in her daily morning and evening prayers; but how earnestly and intelligently do we use that prayer? How frequently do we priests, who pray daily, stop with the third Collect? And we people, who listen to them on Sundays, how often do we let the words of the Collect, "for all Bishops and pastors, and the congregations committed to their charge", fall on listless ears and unresponsive hearts? If the clergy do not measure up to their spiritual gifts, may it not be because the laity do not measure up to the spiritual duty of praying more earnestly and frequently for those whom God has called to follow Him without delay?

FOR THE EPISTLE

About that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.—Acts xii:1.

Politics in the Church! Sometimes it has imprisoned conscientious priests in the Episcopate. More than once men have been known to play politics in Episcopal elections, for themselves or for their friends. And more than one James has been killed with the sword of prejudice; and more than one Peter has been bound with chains and "put to sleep" in some place far distant from his own sphere of influence. Let us always be careful to keep partisanship and political scheming out of our calls and elections to the office of Bishop, priest and deacon. God will often overrule and put to naught the best laid plans of mouselike men; but the warning is that we should keep our elections free from all suspicions of wire-pulling and compromises. Such procedures cannot produce "leaders" with excellent gifts.

"Intending after Easter to bring him forth to the people." This reminds one of the phrase, "A more convenient season". I wonder how much missionary effort has been bound and tied "with the chains of procrastination and timidity or lack of faith". People in Africa, or Asia, or America need a leader. "After such and such a time we will give you your leader," says the party of prejudice or procrastination or self-interest. And if the interested people give up in despair, nothing will happen. Prayer without ceasing was made by the Church for St. Peter, and the cause to which the saint was committed eventually triumphed. Let us avoid the sin of putting off our duties to the less fortunate brethren at home and abroad, and try with all our might to make up for the mistakes which their irresponsibility has caused.

"A light shined in the prison." Wherever the Lord's messengers go, in the name of the Lord, there is light, and where there is light there is always a chance to progress. Let us Christians think of people who know not Christ as "bound in the prison house of sin", and see if we cannot be messengers of the Lord to bring light and throw light on the problems of their prison. Each Christian is a light-bearer. You are a light-bearer. The question for you is, "Am I letting my light shine solely under my own bushel basket of personal interests, or am I willing to let it shine in the prison houses of indifference, neglect, despair, bondage and hate. If you do not add your "little candle beam" to the sum total of shining, there is that much less chance for real progress, and you are hindering the progress of God's plan.

"Thought he saw a vision": thought the truth was unsubstantial—such stuff as dreams are made of. How many Bishops and missionaries from the dark places have come to us with their stories, and we have thought them mere dreamers! God be merciful to us who have kept our eyes shut to the opportunities for the Church to make progress through hostile forces. God be praised for leading our leaders on, in spite of our blindness, our indifference, our ignorance and our bigotry, so that, in spite of persecution from without and scheming from within, the Church's leaders have often been able to look back and see that God has delivered them out of the hand of the one and the expectation of the other.

THE GOSPEL

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou are John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—St. Matt. xvi:13.

"Whom do men say that I * * * am?" Men generally say that the Blessed One is what they have been taught to look for, or have fondly imagined of themselves. Let us pray for ability and wisdom to manifest Him as the only true Christ, the Son of the Living God. It is this witness to Christ present in Book and Rite that has kept the Church alive. This is the fundamental duty of the Episcopate, and of all those who follow the Episcopate, namely, to witness to the Divine-Human Jesus Christ, the son of the Living God. The faith has been kept alive by the heart and life of the common people who have singular gifts of the Holy Ghost. Here was plain Simon Johnson. But he saw into the heart of Jesus—he had the excellent gift of seeing Jesus as the vital thing in Christianity (as the following of Jesus was to be called), and by faithfully using this excellent gift simple Simon Johnson became St. Peter—progressed from fisherman to Bishop. May his spiritual tribe increase!

"Thou art Petros, a basic man, and upon this petra, or your foundation confession of My personality, human and Divine, I will build My Church," said the Christ to the fisherman. And the gates of the place where pride and prejudice are born and live and breed shall not avail to keep this foundation confession from growing as a livi[ng] stone grows.

This St. Peter's Day is a clari[on] call for men to witness to the Dei[ty] of Jesus Christ in no uncertain ton[e]. This St. Peter's day is a reminder [to] all Bishops and pastors that they a[re] to faithfully feed by word and rite t[he] vital life of the Son of the Livi[ng] God into the hearts of the people.

This St. Peter's Day is a call to t[he] faithful people to obediently follo[w] this teaching of the witnessing Apo[s]tolate to the super-human Christ.

This is the day for priest and pe[o]ple to realize that not priests on[ly] nor people only, constitute the Churc[h] but that the Church only is one, ca[th]olic, holy, as priests and people a[re] together tied by the bond of the Lo[rd] and Giver of life, to the Son of th[e] Living God, making thereby an effec[t]ive working body, which will hold an[d] effectually use the keys of the Kin[g]dom of Heaven to open that Kingdo[m] of Heaven to all believers in eve[ry] place where the foot of man can trea[d].

The whole Church! The who[le] Body of Christ! Let us pray for th[e] Petrine vision. Let it absorb our pa[ro]chialism and our provincialism. Let us pray to become Christian citi[-]zens of the world. Let us hold th[e] view that "the world is my parish" [in] such a way that we shall not be su[b]merged by its largeness, but enlarg[ed] in heart and vision, so that we c[an] walk and talk with the saints li[ke] Peter, and neither fear nor boast, [e]cept as we fear to hurt the fame [of] God by evil or weakness, and live [to] make our boast of Him, and not o[ur]selves, all the day long.

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
5 S. aft. Trinity	Deut. 5 Ecclus. 7:10-end	Romans 3	Num. 23:1-24	Luke 16
M.	Levit. 5:14; 6:7	Acts 22:22; 23:11	Prov. 19:20; 20:4	Mat. 19:27; 20:16
Tu.	6:8-23	23:12-end	20:5-17	20:17-end
W.	6:24; 7:21	24	20:18-29	21:1-22
Th.	7:22-end	25	21:1-15	21:23-end
F.	8	26	21:16-end	22:1-22
S.	9	27:1-26	22:1-16	22:23-40
6 S. aft. Trinity	Deut. 6 Ecclus. 11:1-28	Mark 12:28-end	Amos 9	Luke 2:1-30

Sunday morning we continue the law as given in Deuteronomy, using chapter 5, which contains, besides the Decalogue, the story of the circumstances under which the law was given, and closes with a passionate appeal to the nation for obedience. If the suggestion be permissible, the clergy would do well to call the attention of their congregations to the Deuteronomic form of the Fourth Commandment as distinguished from and supplementing the more familiar Exodus form, the one basing observance of the Sabbath on its relation to creation, as though the necessity of periodical rest was embedded in the very nature of things; the other basing it upon Israel's experience in Egypt and their redemption therefrom: "The seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou was a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore Jehovah thy God commanded thee to keep the Sabbath day." This contains a more humanitarian appeal than the other and, besides, connects itself more directly with the Christian Sunday as itself also a memorial of redemption.

The New Testament lesson takes up the whole subject of government by law, and carries it upward to the Christian stage of revelation, showing that the law had produced neither universal nor even partial complete obedience, but had, on the contrary, revealed the universality of sin and the necessity of some other plan, viz: faith, as the means alike of getting into right relations with God and attaining character that is inwardly pure.

The first evening lesson was selected to illustrate the petition in the Collect that God would so order the course of this world that His Church might joyfully serve Him in godly quietness. It is part of the story of Balaam, when God's ancient Church was opposed by the Moabites, a situation analogous to times that produced this Collect, when "persecution raged against those who were faithful to their Christian profession".

The second lesson is devoted to the idea of service, containing the two parables, one of the stewardship of wealth and the motive so to use our material goods as to make to ourselves friends "on the other side", the other that of Dives and Lazarus, and the solemn warning against selfishness with our wealth. Both are aimed at that worldliness which gnawed the heart of Balaam like a canker.

The week day lessons simply continue the course readings, respectively of the law, Proverbs, Acts of the Apostles and the life of our Lord.

The lessons for next Sunday are (1) Deuteronomy continued—an appeal for obedience to God's laws in the Promised Land (not merely as a condition of getting there). (2) The corresponding New Testament truth—God as One, and all religion summed up for time and eternity in love to God and man. (4) Union of prophetic and priestly conceptions of religion in the vision of Jehovah standing by the Altar. (4) The same in the institution of the Holy Communion.

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

FORGIVENESS

Forgiveness is the forthgiving of the love of God to the wrongdoer. This does not remove the penalty or the consequences of sin, but gives the assurance that in spite of the wrongdoing repented of, the love of the Father still enfolds the sinner. Sin is the assertion of our self-will against the love of God. Forgiveness is the awakening to the fact that our relationship to God is unbroken. This brings pardon and peace. It is the gospel of another chance.

UNTO HIM THAT LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US AS KINGS AND PRIESTS UNTO GOD AND HIS FATHER: TO HIM BE GLORY AND DOMINION FOREVER AND EVER. AMEN.

DAILY BIBLE READINGS

	A. M.	P. M.
	Psalm 103:1-14	t. Luke 7:36-50.
		. Luke 15:3-32.
		phesians 4:17-32.
		St. John 1.
		olossians 1:1-15.
		ebrews 9:11-14, 28.
		ebrews 13:12-22.

[redacted]

s such a measure of Thy grace that
rgetting those things which are be-
nd, and reaching unto those things
hich are before, we may press to-
ard the mark for the prize of the
gh calling of God in Christ Jesus, to
hom with Thee and the Holy Ghost
honor and glory, world without end.
men.

Y OF PRAYER

ess, but in the justice of her institu-
ons and the brotherhood of her chil-
ren. Make her rich in her sons and
aughters and famous through the
fty passions that inspire them. O
od, grant us a vision of our city, fair
s she might be; a city of justice,
here none shall prey on others; a
ity of plenty, where vice and poverty
hall cease to fester; a city of brother-
ood, where all success shall be
ounded on service, and honor shall be
iven to nobleness alone; a city of
eace, where order shall not rest on
orce, but on the love of all for the
ity, the great mother of the common
ife and weal. Hear Thou ,O Lord, the
ilent prayer of all our hearts as we
each pledge our time and strength and
hought to speed the day of her com-
ng beauty and righteousness.—
Abridged from Rauschenbusch: "Pray-
rs of the Social Awakening."

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EDITORIAL

The Lesson of History

It has been interesting in this war to note how the imprecatory psalms have had a meaning to people who had previously fancied that to declare, "Do not I hate them that hate thee," was to be guilty of un-Christian sentiments. People hurl anathemas against pacifists and slackers, who up to this time have maintained a "good God, good devil" attitude toward the universe. We do not hesitate to excommunicate those who are guilty of violating the espionage act.

The truth is that people who love their country are filled with righteous wrath against those who plot against her safety, which seems to indicate that where we love much we are apt to feel pretty indignant against those who betray the allegiance they have taken.

All of this has a bearing upon the attitude which Churchmen have felt in the past toward those who were "scuttling the ship that they were sailing in."

It is a strange thing that patriotism is so keen in times of war and so tame in times of peace.

As soon as war is declared the patriotism of the nation which has been smouldering for years past bursts into a white heat, and the nation which men had made but little effort to live for becomes a thing worth dying for.

It is the same with the Church.

The blood of the martyrs is the seed of its life and energy.

It explains what our Lord means when He says "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake, Rejoice and be exceeding glad; for great is your reward in heaven."

Just as we need a war to develop patriotism, so we need fierce opposition to develop Churchmanship.

It takes the bellows of war to fan into flame the fires of love.

After all what is the Church? Is it not that solidarity of men, knit together in the love of Christ, who are sworn to fight manfully against sin, the world and the devil and to continue Christ's faithful soldiers and servants unto their lives' end?

Is not the Church to the Christian all that the nation is to the patriot?

And has He not a right to be as jealous for its honor and for its safety as the citizen has for the nation?

But the socialist tells us that we are to serve no flag; that the world is our country, and that all flags should be destroyed in consequence. Coupled with this is also the wiping out of the family and the substitution of the herd idea. And associated with it in the religious sphere is the churchless Christianity which has such a popular hold upon the imagination of those who are loyal to country and family, but who have destroyed the identity of the Church.

This theory of the universality of nation, family and Church fails in that it is not a true universality of these entities, for it begins by destroying them. It cannot end by merging that which has been destroyed.

It is the substitution of mere ideals for realities, and then wishing those ideals into new realities.

It is that form of Bolshevikism which ignores the experience of the ages, and substitutes for it the theories of a very short life-time and ends in the destruction of everything that the past has built up—religion, art, wealth and character—It puts men who have never had the brains or ability to run a grocery store into the intoxicating pastime of messing a nation or the Church of God.

It ignores facts and ends in a fool's paradise.

The nation and the Church stand on a similar basis and fall together if the foundations are undermined. The political economy of Russia today is not more chaotic than the social economy of the Protestant world in America, and unless the grace of God intervenes to stop it, both Russia and Protestantism will fall a victim to the imperialism of Germany or Rome, which stands ready to profit by the dissensions of fools.

You cannot build permanently, either state or Church, on the theories of individualists, for the foundation is not that of stones cemented into solidity, but grains of sand, ever crumbling into new and variable formations.

The family, the state, the Church are ordered combinations of individuals, who live each for the other, upon a basis of fact, of human experience, of historic reality.

To substitute the herd for the family is to destroy the sanctuary of family life.

To substitute theories of the individual for constitutions growing out of human experience is to wreck the state and to produce anarchy. It is to do away for ever with patriotism and to replace it with individual selfishness.

The Bolskeviki begins in theories of universal brotherhood but ends in the exercise of the very worst individual tyranny.

So in the Church Luther begins by condemning the Pope and ended by demanding that everybody should submit to his own individual infallible doctrine. So did Calvin. So did John Wesley. So did Mrs. Eddy.

You dethrone the Czar or the Pope in order that you may have a boss who will think for you and excommunicate you if you dare to disagree with him. And then you get tired of your boss and each man, there being no constitution left, becomes his own boss and does that which is right in his own eyes.

In France they had Louis XVI, then Robespierre, then Chaos, then Napoleon, then a degenerate Napoleon, then a constitutional republic. In England they had Charles I, then Chaos, then Cromwell, then a degenerate Cromwell, then Charles II, and then a constitutional monarchy. In Russia they had the Czar, then Lenine and Trotsky, then Chaos, then the Prussian Emperor and then, let us hope, a Russian constitutional government.

In the Church we have had the Pope, then Luther and Calvin, then little Luthers and little Calvins, then Chaos—and God grant that we may have, not the Pope again but a Constitutional Church, that recognizes the continuity of history and the value of the unity of the spirit in the household of faith.

We need a religion, embodied in a definite institution, in which there is no Louis XVI, no Robespierre, no Napoleon, no shifty Napoleons, but in which the body of the faith is upheld and sustained by the body of the faithful in a constitutional order that fadeth not away. And no federation of Churches, nor community Church, will ever realize this essential oneness of the Holy Catholic Church, nor its true universality.

EDITOR'S QUESTION BOX

(Ask any questions that are sinc ere and send them to Bishop Johnson, Wolfe Hall, Denver, Colo.)

Has any parish priest the right to omit entirely, each first Sunday in the month, the order of Morning Prayer, substituting in its place the Office of Holy Communion?

The English clergy have the obligation to say Morning and Evening Prayer daily. The American Church has never enacted this law. There is no rule that I know of which compels an American priest to say Morning Prayer on Sunday morning more than on Monday morning.

Has any parish priest the authority to habitually omit, each Sunday, the reading of the Litany—relegating its use exclusively to Friday afternoons?

There is no rule which says when the Litany is to be said. The direction for the use of both Morning Prayer and the Litany is found on page 7 of the Standard Prayer Book, in the article "Concerning the Service of the Church"; provided, that no one of these services be habitually disused".

Has any of our priests the right, at funerals or other Church services, to substitute the word "Thy" for "Catholic", in the prayer beginning, "O God, whose days are without end"?

In the adaptation of Collects, considerable latitude is used, perhaps not legally. Certainly a priest would not have the right to leave out the word "Catholic" in the prayer mentioned because he was wiser than the Church, and objected to saying what the Church has said.

Has any priest the right to give warning for the celebration of the Holy Communion in any other way than the one prescribed in the Prayer Book, beginning, "Dearly beloved, on ——— day"?

The reading of this rubric is mandatory, and should be followed more often than it is.

Can the Gospel and Epistle for any Sunday be legally omitted?

On a special occasion of local importance another Epistle and Gospel might be used, with the consent of the Bishop, either obtained or implied.

Should the priest say "Amen" to any other Collect or prayer, except where the "Amen" is printed in plain type?

I know of nothing to prevent his saying Amen when printed in Italics, as he deprives no one of any privilege in so doing. The italicized Amen is to indicate what the congregation is to do, not what the priest is not to do.

Is it not using the "Amen" for a wrong purpose when it is intended as a signal that the prayers are ended?

Involves the doctrine of intention, which I hesitate to go into.

Is it not at least bad taste for a priest to appear in the streets, or in the cemetery, "vested", wearing a straw or other hat?

It may look badly, but it is not an irreverence to wear a hat outdoors. Except where the cemetery adjoins the church, we have never felt vestments in the street were particularly desirable.

The whole matter of local use is left very wisely by the Church (as it was in the early Church) to local custom.

Uniformity of performance is not essential to unity of the faith, but it is most desirable in a country where people move about as they do in the U. S. A. that local customs should give way to general use.

The laity cannot expect absolute uniformity, however, in a Church which has so few mandatory directions about the services as this Church has.

What devotional organization has the Church corresponding to the Y. P. S. C. E. for the development of the spiritual life of her young people?

The Church has never, in any age, so far as we know, deemed it advisable to develop the spiritual life of young people by mixed organizations of both sexes.

I question very much the development of the spiritual life in such organizations for three reasons:

1. In education and religion the mingling of the sexes has never made for education or religion, inasmuch as the distractions incident to such organizations prevent rather than aid either development.

2. The practice of encouraging young people to talk and pray in public before thinking on their knees in private makes for superficial egotism rather than devout worship.

3. The tendency of these organizations, in the words of the prophet, is "to worship their drag and to fall down before their net".

The early service is the best place that I know of in which to develop real spiritual growth in young people; and where it is patiently and intelligently used has, I believe, the best ultimate results.

In case a mission is too poor to pay the Pension Fund assessment, what protection has the clergyman?

The diocese is the unit recognized by the General Convention, and we are inclined to think the responsibility rests with the diocese to see that all of the clergy who so desire shall participate in the benefits of the Pension Fund.

As a rule, missions are not too poor, but too illy informed. Where the matter is presented to them correctly they usually respond gladly, even at some self-sacrifice in the matter.

AN EX-CANADIAN SOLDIER-PRIEST will gladly supply a Church during July and August for living expenses. Rev. T. Dyke, Jackson, Tenn.

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NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

The Standing Committe of the Diocese of Central New York has organized by the election of the Rev. Edward H. Coley, D. D., of Utica, as President, and the Rev. James K. Parker of Waterville, as Secretary.

The open air services held on Sunday afternoons at Pittsburgh, Pa., are attracting large audiences. On a recent Sunday short addresses were given by the Rev. Dr. E. H. Ward, Rector of St. Peter's Church, and the Rev. Edwin J. Van Etten, Rector of Calvary Church. The Rev. William Porkess, Rector of Grace Church, presided, and Bishop Whitehead gave the benediction.

The English Church Missionary Society has just closed its fiscal year with receipts of $2,035,000, not including special funds. This is the "largest ordinary income the Society has ever received." The society was able to meet all its obligations for the year with a surplus of $7,500.

The Rev. A. Ray, Rector of St. Mary's Church, St. Paul, Minn., says in his parish paper; "The Rector does not often use stories for purposes of illustration, but the following served to give point to a discussion on a Sunday morning lately.

A small boy was saying his prayers on the evening preceding departure for the summer home, and ended up, "Well, good-bye, God; we're going to the country for the summer, but we'll be back in three months."

"We have been strengthened in our purpose to ask for a referendum on the question of pew renting" says the Rev. A. M. Hilliker, Rector of Christ Church, Lonsdale, R. I., "by the strong pronouncement on the subject made by the Bishop of the diocese in his Convention address of this year. He deems the system of pew selling and renting antiquated, undemocratic and unworthy, and believes that the Church cannot be its best or do its best work for the world while special privileges in the house of God can be purchased with money.

The following supplies are furnished by the Diocese of Massachusetts to its chaplains in military service: Communion set, recreation tent, motion picture machine with screen, two fiber trunks for carrying motion picture outfit, portable altar, cross and candlesticks, stationery with name of regiment, talking machine with attachment to play any record, Underwood typewriter, Corona typewriter and auto truck for motion picture equipment. These articles total a cost of $1,644.52, as stated in a report from the joint commission on social service of the diocese.

A Service Flag was unfurled with impressive service recently at Christ Church, Savannah, Ga., in honor of the members of the parish now in war service. The flag bears forty stars, representing men in the army and navy, two triangles for those in Y. M. C. A. war work, and two crosses for those in American Red Cross work at the front. Mr. C. Lucian Jones, who recently retired as warden of the parish, a veteran of the Confederate army and who has a son now in France, unfurled the flag while the honor roll was called by the Rector, the Rev. John D. Wing, in the presence of a large gathering of friends and relatives of those in whose honor the service was held.

The Tri-City Church Bulletin, published by the Rev. F. V. Hoag in the interest of his work at Batavia, Geneva and St. Charles, Ill., says the charge by Bishop Anderson at the Convention of the Diocese of Chicago was very striking. "He spoke of the efficiency in managing the Church's work, blaming chiefly the vestries for the failure to see how large their job really is. A well ordered vestry meeting, said Bishop Anderson, should not just hear the report of the treasurer, but should have reports, and take action on, such matters as the Sunday School, advertising, missions, charities and social service. Above all, a vestry is the spiritual center of a parish and its members not just financial advisers, but real under-pastors."

The parish paper of St. George's Church, Chicago, announces that the Rector, the Rev. Dr. Oscar Homburger, "has decided to spend his vacation this year doing patriotic work. It has been his custom for several years past to spend a month in the woods of Michigan, and put in a good deal of his time wood chopping. This year he has arranged to spend it in the plant of the Chicago Ship Building Company helping get out the ships which are needed to bring the Kaiser to his senses. After all a vacation consists of a change of scene, and a change of occupation. The scenery in a ship yard is quite different from that of Grand Crossing, and the work is quite different too, so this is considered in the nature of a vacation. It is really a pleasure to get so much exercise.

On Sunday, June 16th, at St. Paul's Cathedral, Oklahoma City, Okla., the Bishop ordered Deacon, Mr. John MacLeod. Dean Bate presented the candidate, the Bishop preaching the sermon. The Rev. Herbert Hawkins of Topeka, Kansas, assisting also, saying the Litany. Mr. MacLeod continues as assistant minister at the Cathedral, with especial charge of St. John's Chapel, where there is in prospect a very successful work. Mr. MacLeod's address is 127 W. 7th St., Oklahoma City.

The Rev. E. B. Doolittle, Rector of St. Paul's Church, Brownville, N. Y., on a recent Sunday blessed the following memorials presented to the Church by Mr. Gordon W. Campbell; a brass processional cross inscribed as follows: To the Glory of God and in loving memory of Bridget Murray Campbell and of her son Frederick Spencer Campbell. Also a brass altar desk and an altar service book inscribed follows: To the Glory of God and in loving memory of Katharine Emma Campbell Hemenway. June 19, 1894-December 10, 1915. by her brother.

Personal Mention

During July and August Bishop Sage should be addresed, Richards Landing, St. Joseph's Island, Ontario, Canada.

The Rev. Edward S. Doan, Rector of St. Andrew's Church, Roswell, N. M., preached the baccalaureate sermon for the graduating class of the High School of his city.

The Rev. Dr. Rodgers, President of St. Stephen's College, will take charge of Grace Church, Mount Airy, during July and August. His address will be Cheshrim Arms, Mt. Airy, Philadelphia, Pa.

The Rev. Edw. S. Doan, missionary at Roswell, N. Y., recently preached the baccalaureate sermon for the graduates of the Roswell High School. Mr. Doan has been appointed County Agent for the U. S. Public Service Reserve.

The Rev. J. J. Crawford of St. Alban's Church, Spooner, Wis., has accepted a call to the rectorship of St. Paul's Church, Watertown, Wis. He succeeds the Rev. H. A. Link, who is engaged in war service.

Bishop Tuttle, the presiding Bishop of the American Church, was i Chicago on Sunday, June 23, and preached the sermon at the morning service in St. Peter's Church, of which the Rev. Frederick G. Budlong is the Rector.

The Rev. H. W. Wells, Rector of St. Paul's Church at Woodville, Miss., from which point he has also served St. James' Church at Port Gibson, will change his place of residence to Port Gibson on July 1st and assume full charge of the parish there.

The Rev. Philip A. Easley, Rector of St. Matthew's Church, Grand Junction, Col., will spend the summer at Colorado Springs and will have charge of the services during the month of July in Grace Church and during August in St. Stephen's Church.

Three hundred parishioners and friends were present at a reception tendered the Rev. and Mrs. H. J. Simpson at Pontiac, Mich., on June 6th. Mr. Simpson sailed the following week for Y. M. C. A. duty at the front in France. He was presented with a purse of $275 from the parish, $25 in gold from the Ladies' Aid society and several articles useful for camp life from friends.

A Sermonette by an Oregon Layman

The following brief address on "The Church and the War" was delivered in the Young Men's Christian Association hall at Portland, Oregon, by Mr. Clarence D. Porter, a well known layman of that city, who is a lay reader in his parish and an earnest Churchman:

The hour of opportunity is upon America.

The hour of opportunity is upon the Church.

America has become the granary of the nations. The wardrobe of the earth. The head banker of the world. America shall also become the work shop of the King of kings for the salvation of the world.

Never has there been a time when the world desired more earnestly or has had reason more confidently to expect the Church to be true to Christ than today.

Let me say with emphasis—what America will be fifty years hence, yes, what the world will be a hundred years hence, depends in a large measure on what American Christianity does **today.**

Every patriot in America is thinking, talking, living for the great conflict that is shaking the world to its very foundations, and every American fights in this war singing the Battle Hymn of the Republic as he marches on.

"In the beauty of the lilies Christ
was born across the sea,
With a glory in His bosom which
transfigures you and me;
As He died to make men holy, let us
die to make men free,
While God is marching on."

The Church has transmitted to the civilized world that great philosophy of Christ—Sacrifice. "Greater love has no man than this, that a man lay down his life for his friends." Every red blooded American recognizes this ideal of service and it is with this spirit our whole nation has entered the war. As I look at life we have hitherto done what we were compelled to do. In the coming days we shall do what we ought to do.

The Church must "carry on" if we expect our boys to "carry on." Without the Church America cannot win, because we are fighting for the principles laid down by the Master Himself. This terrible conflict, my friends, is bringing men's hearts to God. All the new religions and new theorists have failed to give us any certitude or finality. The words of Christ ring louder today than they ever did. They mean more to us at this trying hour than ever before. "I am the way. I am the truth." "Ye shall know the truth and the truth shall make you free."

In order to bring the proper victory home to America the people of this country must get down on their knees and pray. There ought to be a prayer for our boys and our country at every gathering. Prayer is the means of putting us in tune with the Infinite. In order to receive the message sent over the sea by the wireless telegraph, the receiver must be in perfect accord with the transmitter. So therefore if we want to be in tune with God we must do so by prayer.

When men are obsessed with the passion of murder and rapine, such as the Kaiser and his cohorts are, they are out of tune. They have denied Christ. "Come unto me," saith Christ, "and ye would not." America must heed these words and the Church must not fail in sounding the message to all mankind at this terrible hour.

President Wilson said this is a war of autocracy against democracy. That is true, but it is also a war of Christianity against Prussian Kultur. Ex-President Taft said "that if the Kaiser wins, Bunker Hill and Valley Forge are wiped out of our history," but I say to you if the Kaiser wins the Lord's Prayer is idle rhetoric and Calvary is grim mockery.

In conclusion let me bring to your attention that we are in this war with the sword of Christ. We must fight as if Christ was personally by our side in the trenches. We must stand for the same principles Christ stood for and then when the smoke of the battle has cleared away we will have a peace the whole world yearns for—"Peace on Earth Good Will towards all men." Yes, even in a broader sense—"A peace that passeth all undertanding."

Open air services are being held by St. Matthew's Church at Wheeling, W. Va., during the summer months.

West Texas Auxiliary Meets in Cuero

The twenty-third annual meeting of the West Texas Branch of the Womans' Auxiliary met at Cuero, May 22 and 23. In point of attendance and interest it was unanimously considered one of the best in the history of the organization. The meeting was called together by the president, Mrs. A. W. S. Garden, at 3 p. m. on Wednesday. After the reading of the minutes and roll call a very interesting address on the proposed amendments to be brought before the next Triennial Meeting was given by Mrs. J. Muir, one of the past presidents. A corporate communion was held in Grace Church on Thursday at 8:30 a. m. Bishop Capers officiating as celebrant. The president's report showed a fine record of work accomplished during the year. She had visited every parish in the diocese except one, and had organized sixteen new branches. The treasurer reported over $1,600 raised for missionary purposes during the year. A fund of $250 was in hand for the traning of a woman worker from West Texas, this fund being a memorial to the late Miss Roberta Johnston.

The educational secretary reported that sixteen branches had pursued a regular course of study. Receipts from the blue boxes for the year amounted to $497.55.

The president read Miss Lindley's letter on the Call to Prayer, dealing particularly with the spiritual side of winning the war. The subject was generally discussed and plans made for carrying out the suggestions of Miss Lindley.

The plan for an annual Council of Church Women to meet concurrently with the diocesan Council was presented by Mrs. Garden, and was referred to the Council, through the Bishop, where the plan was officially adopted.

The question of support for a woman field secretary for the diocese was presented by the Bishop and on motion of Mrs. Buchel the Auxiliary decided to raise $600 for this purpose.

The following officers were elected for the next three years: President, Mrs. Albert Massey; First Vice-President, Mrs. George Allensworth; Second Vice-President, Mrs. Otto Buchel.

A resolution expressing thanks and appreciation to Mrs. Garden for her able administration and untiring zeal in the interest of the Auxiliary during the past three years was passed by a rising vote.

A vote of thanks to the Cuero Branch of the Auxiliary, Mrs. Frank Thompson, president, for the gracious hospitality and the efforts which had made this one of the most successful annual meetings was passed.

A. W. S. GARDEN
Correspondent

Poems Worth Preserving

Selected by Pastor Suburbanus

THE KINGDOM OF GOD

By Francis Thompson (1859-1907)

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumor of thee there?

Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions, would we hearken,
Beats at our clay-shuttered doors.

The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendored thing.

But (when so sad thou canst not sadder)
Cry— and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched between Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,
Cry—clinging Heaven by the hems;
And lo, Christ walking on the water,
Not of Gennesaret, but Thames!

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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ROUND ABOUT THE PARISH

A Series of Articles by

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I

A VISIT TO THE OLD COLLEGE

I have been attending the commencement exercises of Kenyon College. It is one of my yearly vacations, for very few vacations have such an interest to a college man as a few days spent at his Alma Mater. Although it is now twenty years since I left the college, the desire to return remains strong. Kenyon College has such a distinct hold upon the affections of those who have studied in its classic halls that it never fades out. So I go back year after year with the same zest.

But the college reflects somewhat the changes of the world in those twenty years. Although the village of Gambier, in which it is situated, is on the line of the Pennsylvania railroad, yet most people prefer to return in automobiles. So the whirr of the motor is heard through the great college park. From all over Ohio, at commencement time, the graduates come in cars to the beautiful hill, in the very heart of the rolling country of central Ohio. In my day, motors were unknown, and the sole local transportation facilities were ancient busses that had been rejected at the bone yard.

Kenyon College is a curious combination of the old and the new. It has, like Harvard, its ancient buildings, its sheltered park, its traditions of nearly a century, its timeless emphasis upon culture and the classics, upon the cultivation of the whole man into the best phases of our Anglo-Saxon civilization; but with these venerable treasures it has a spirit ever fresh; its buildings remodeled and equipped with every modern convenience; its dormitories refurnished within for the health and comfort of the student; its curriculum adjusted to demands of modern education in science and languages; its faculties men of fine training and experience in modern methods of research and teaching.

As I walked again through the park and viewed the old buildings, with their thousand associations, and the new buildings with their fresh aspect and superb architecture, the thought came to my mind with a great wave of gratitude, "How fortunate I was to have been sent to Kenyon. Here I have enjoyed an atmosphere like unto that of Oxford and Cambridge of old England; a spirit as distinct as that of Harvard or Dartmouth or Williams, in New England; a freedom from the distractions of a modern hubbub called a city; an environment that was fascinating and wholesome, together with the opportunity for a broad and liberal education. Truly Kenyon combines all that people most admire in ancient seats of learning, and most respect in our modern universities."

What does an alumnus do when he returns to his college? He becomes a boy again, indulging in his youthful fervor and resuming his youthful habits. Old nicknames are revived, old stories told, and old associations renewed.

My first dash was to the old dormitory, old Kenyon, as we call it, built on the brow of Gambier Hill nearly a century ago. Its massive walls are so thick that each window has its wide window seat, from which one may look, at least from the front windows, into the spacious college park. In one of the rooms I heard shouts of laughter, and there I went and found other old grads having a talk about Kenyon of their day. After noisy greetings, I was permitted to share the window seat with several old-timers, whose dress and manners would scarcely arouse the suspicion that they were prominent lawyers and physicians and men of affairs.

"Look at all this luxury," exploded '88, waving his hand about the room. In my day Kenyon was a barracks compared to this. We lived then exactly as students had lived since the first college was built. We carried cordwood from the cellar to feed the voracious stoves. We hauled water from the pump. On winter mornings I always broke the ice in the pitcher and had to pound the frozen wash cloth with a potato masher to make it flexible enough to reach the inner sanctums of my ears. Those were days and that was the life. Today," and he waved his hand airily, "you boys have all the conveniences of a Pullman car."

"Stop your noise, old gray beard," shouted '89, "and tell us about the famous stunt you engineered in your junior year."

"When I was in college," said '87, "there was one member of the faculty who lived a quiet, domestic life. He had an admirable wife, and they were much respected in the community. It was noised about the college one day that in the near future Mr. Eaton and his wife would celebrate their twenty-fifth wedding anniversary. This news caused some activity among the students. They learned that it would occur on Saturday, May 18th. In the noon mail of that day were many large envelopes addressed to various members of the faculty and to many people living in the village. They read simply:

"'Mr. and Mrs. Eaton desire the pleasure of your company for dinner at 6 o'clock, on the evening of Saturday, May 18th, being the twenty-fifth anniversary of their marriage.'

"As the people read their cards, the usual comment was something like this: 'How characteristic of Mr. and Mrs. Eaton. They wanted their friends, but they gave them no opportunity to plan for a gift.'

"So Mr. and Mrs. Faculty and Mr. and Mrs. Townsfolk, dressed in their best clothes, began making their way to the hospitable home of the Eatons. The president of the college arrived first, which he deemed it his duty to do. It was a few minutes before six. Mr. and Mrs. Eaton received them graciously, and were pleased with the congratulations of the courteous president and his kindly wife. Very soon other members of the faculty began to arrive. Mr. and Mrs. Eaton, with quiet friendliness, greeted them all and asked them all to be seated. When the townsfolk arrived the company spread from sitting room and parlor, by sheer force of numbers, into the dining room. A faint odor of fried onions was noticeable in the dining room, which was adjacent to the kitchen.

"Still the door bell rang, and the guests were admitted until the house could hold no more. Mr. and Mrs. Eaton were becoming embarrassed. It was now half-past six, and the guests were growing hungry and uneasy. Had Mr. and Mrs. Eaton overestimated their facilities for entertaining? There was a general flutter of that sparring and padded conversation, all according to the rules, and no one playing off-side. At last the disturbed Mrs. Eaton seized her nearest friend, one whom she trusted, took her to the kitchen, into the very remote corner, and pleadingly said, 'Please tell me what we are to do? What does this all mean?' Her friend gave a gasp, a great light dawning. She blurted out the question, 'Did you not invite us to dinner?'

"Mrs. Eaton turned pale. 'Why, no. I have asked no one for dinner.' The friend said firmly, 'Mrs. Eaton, go right to your husband and stand beside him. I'll fix this.' In a moment Mrs. Eaton took her place. The friend got her own husband and whispered a few words to him. I am sorry to say he gave a short convulsive laugh. She then said to her nearest neighbors, the Professor of Latin and his wife:

"'Please do exactly as I do and ask no questions.'

"She stepped up to Mr. Eaton and, holding out her hand, said so clearly that every one in the room could hear:

"'We have enjoyed this privilege of greeting you in your house on this occasion. I wish you all good things.'

"Her husband did likewise, and they started for the door. The Professor of Latin and his wife, amazed but obedient, did the same. The other guests, stunned, followed like so many sheep. Soon the house was empty, and a group of students, lounging at the nearest corner, as the procession of departing guests drew near, started the gentle college song, which begins:

"'How can I bear to leave thee?'

"The students later took up a collection among themselves to pay for printing and postage."

(To be continued.)

Ordinations

On Friday, June 7, in Immanuel Chapel, Theological Seminary of Virginia, Bishop Darst of East Carolina, ordained to the diaconate Boston M. Lackey and Theodore Partrick, Jr., and to the priesthood, Rev. George Boate.

On Thursday, June 20, in St. Mark's Church, Wilmington, N. C., Bishop Darst ordained to the priesthood Rev. William N. Harper, M. D.

Mr. Richard Ceredig Jenkins was ordered deacon at St. John's Church, Ketchikan, Alaska, June 21st, by the Rt. Rev. P. T. Rowe, D. D., Bishop of Alaska, assisted by the Very Rev. G. D. Christian of Juneau and the Rev. Harry Corser of Wrangell. The Rev. Mr. Jenkins was formerly a Congregational minister, a native of Wales, educated in England, and worked in England, China and the United States. He and his wife and daughter are in residence at Ketchikan, and he will have charge of the mission work there.

On June 16th, being the third Sunday after Trinity, in the College Church of the Holy Spirit, Gambier, the Rt. Rev. William A. Leonard, Bishop of the Diocese of Ohio, ordained to the Holy Order of Deacons Messrs. Milton G. Nicola, William R. Kinder and Francis B. Shaner of Bexley Hall, Gambier, Rev. Dr. D. F. Davies was the presenter and Rev. Dr. W. H. Dewart of Boston was the preacher. Rev. Mr. Nicola will be placed at Grace Church, Ashtabula Harbor, Rev. Mr. Kinder will be at Findlay, and Rev. Mr. Shaner will serve in St. Martin's Parish, Shaker Heights, Cleveland.

Church Celebrates 213th Aniversary

The 213th anniversary of St. Anne's Church, Middletown, Del., was celebrated on Sunday, June 16th. The Rector, the Rev. Percy L. Donaghay, conducted the morning service, and Bishop Kinsman preached the sermon. The Hon. Edward C. Sikes, former governor of New Jersey, gave an address in the afternoon. The services were attended by hundreds of people from Middletown and the surrounding country. St. Anne's is one of the oldest churches in the United States. The bricks for its erection were brought to this country from England, and the Altar cloth, which is well preserved, is said to have been embroidered by Queen Anne herself. The silver communion service was presented to the parish in 1789.

NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

Each of the 22 men in war service from All Saints' Church, Mobile, Ala., receive THE WITNESS as a weekly greeting from their parish.

The real reason why the Kaiser never alludes to our Lord in his speeches is said to be the fear of giving offense to the Turks. If he is a Christian, he camouflages superbly.—The Fly-Leaf.

Plans have been completed by St. John's Mission, Rochester, N. Y., for the construction of a temporary church building, to cost 6,700. The Rev. Dr. J. K. Burleson, Curate in St. Paul's Parish, is in charge of the mission.

"I may not be a subscriber very long, being 83 years old, but while I live I may be counted one," writes Miss Helen M. Phillips of Republic, Kan., in a clear, firm hand, remitting a dollar for one year's subscription to THE WITNESS.

The graduating exercises of the class of 1918, nurses of All Saints' Hospital, Fort Worth, Texas, were held at the Nurses' Home on Thursday evening, June 20. The Rev. Fred T. Datson, Rector of Trinity Church and chaplain of the hospital, conducted the exercises, Bishop Moore of Dallas gave the address and Mrs. J. H. Bevan, president of the Board, presented the diplomas to the graduates.

The handsome new edifice of the Church of the Epiphany, Sherwood, Philadelphia, Pa., erected at a cost of $100,000, was dedicated on Sunday morning, June 23, by Bishop Rhinelander, who was assisted in the impressive service by the Rector, Rev. William Newman Parker, and other clergy of the West Philadelphia Convocation. The Bishop also preached the sermon. The corner stone of the new building was laid by Bishop Beecher of Western Nebraska, March 6, 1917.

Trinity Church, Washington, Pa., has a war Service Flag with fourteen stars, representing practically every branch of the service. Five of the "boys" are in France. St. Agnes' Chapter, Daughters of the King, has recently completed a layette for a Belgian babe. The Rev. E. H. Perry, M. D., Rector of the Parish, has received an appointment in the Medical Corps of the United States army, and expects to be called into active service at an early date. The vestry has granted him a leave of absence for one year.

Bishop Moore confirmed a class of ten, eight soldiers and two officers' wives in the Y. M. C. A. Hut 63, Camp Bowie, Friday evening, June 21. The Rector and part of the vested choir of St. Andrew's held a brief service before the confirmation. The class, prepared by the Rev. E. H. Eckel and Chaplain F. R. Godolphin, was presented by the latter. To many of the soldiers in the well filled hall the sight of a confirmation was a novel experience.

A business man in Lawrence, Mass., once had a customer who contracted a debt that ran along unpaid for a year or more, and even several letters failed to bring about a settlement. One day, while glancing over the religious notices in a local paper, the business man saw something that gave him a new idea. He went to his desk and wrote the following note to his debtor: "My Dear Sir—I see in the local press that you are to deliver an address on Friday evening before the Y. M. C. A. on 'The Sinner's Unbalanced Account'. I enclose yours, as yet unbalanced, and trust that I may have the pleasure of attending your lecture."—The Fly-Leaf.

Conference of the Mid-West

Everything points to a most successful summer Conference at Racine College, in July. For many years the East has had a Cambridge Conference, to which yearly between three and four hundred Churchmen and Churchwomen congregate for two weeks of helpful companionship and stimulating instruction under expert leaders. It has been long felt that the Mid-West ought to have a Conference of this same kind at some accessible point. This year marks the inauguration of the Conference of the Mid-West at Racine. The site is the beautiful campus of the historic college, directly on the shore of Lake Michigan. The date is July 17 to 25, and there for ten days many Church people throughout the Mid-West will assemble for their own Conference. Among the many notable leaders and speakers will be Bishops Reese, Weller and Tuttle, Dean Bell, Rev. C. H. Young of Chicago and Rev. G. P. Atwater of Ohio. The registrar is Miss Rosalie Winkler, 131 Eleventh Street, Milwaukee, to whom applications should be made for room, board and information.

The First American Chaplain to Give His Life in War Service

The Rev. Walton Stoutenburgh Danker, Rector of St. John's Church, Worcester, Massachusetts, on leave of absence in war service as chaplain of the 104th Regiment, died from the effect of a shell wound received while on duty at the front in France, Tuesday, June 18th, and his body was laid to rest on the following day near the spot where he fell. Mr. Frederick H. Danker, a brother, who is engaged in Y. M. C. A. war service at the front, was with the chaplain when he died. He was the first American chaplain to give his life in the service on the American front. He was decorated about one month prior to his death with the Croix de Guerre by the French government. His name headed a list of 116 men of the regiment decorated for bravery. He was born at Little Falls, N. Y., in 1874, graduated from Trinity College in 1897 and from the General Seminary in 1900; ordered deacon by Bishop Lawrence in 1900 and advanced to the priesthood the following year by Bishop Starkey. He had been associate missionary at Trenton, N. J., worked at Bayonne, N. J., and was Rector at Milford, Mass., and assistant in the Church of the Messiah, Brooklyn, before taking up his duties as Rector of St. John's Church, Worcester, in 1907. He was chaplain of the 6th Massachusetts Regiment, 1904-6, and was made chaplain of the 2nd Massachusetts Regiment in 1909. He served with this regiment on the Mexican border in 1916, and became chaplain of the 104th Regiment when his regiment was taken into the federal service in 1917.

A Pasadena clergyman recently visiting a California camp asked a young man whom he had known for years what the women of his Church could do for him and his comrades. "You know," he said, "that they will be glad to do anything, everything, for you boys in uniform." The young man said, "Please tell the ladies that we are loaded up with all sorts of fine, warm, knitted stuff, but there is one thing we would be awfully glad to have them do for us. Please ask them to pray for us."—Association Men.

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MISSIONARY MESSAGES FROM A NATIONAL HOLIDAY

By the Rev. Francis S. White

The Unanimous Declaration of The Thirteen United States of America

"When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly, all experience has shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

* * * * * * * * * *

"In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury. A prince whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people. * * * * *

"We, therefore, the representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these Colonies, solemnly publish and declare, That these United Colonies are, and of right ought to be, FREE AND INDEPENDENT States; that they are absolved from all allegiance to the British Crown, and that all political connections between them and the State of Great Britain is, and ought to be, totally dissolved; and that, AS FREE AND INDEPENDENT STATES, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which INDEPENDENT STATES may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

Signed by 56 men, more than two-thirds of whom, in this connection, let it be stated, were members of that Church to which, presumably, you who read this also belong.

When you read this, we will have celebrated another anniversary of the Declaration of American Independence. What I am writing is jotted down and sent to the printer before July has begun. History is making so rapidly these days that in the interval between my writing and your reading this article, big events may come to the birth, whose vital message will dominate your minds and stir your hearts and wills to the complete obliteration of this particular message. Even so, I hope the message may be worth your perusal.

Let us begin with the trite observation that every holiday was meant to be a holy day to some certain and special degree, and being a holy day, it must possess some special religious significance, and having a religious significance, there must be in its observance a missionary message. What missionary message does Independence Day proclaim to you and me at home, and to our loved ones, and our neighbors, fighting for us overseas? The first and foremost missionary message is that men are not independent at all, and any religious message that declares men are independent, in the sense of having no ties or obligations to their fellows, is upsetting and liable to make for error in teaching and viciousness of life. The nation, the church, that tries to stand up in a splendid isolation is going to rival and surpass the deserts of the earth for barrenness. That is only the true nation, the true church which insists on asserting its dependence—independent enough to assert its dependence, not on the few, nor the one, but the many, and also the dependence of the many on the Eternal One. All nations have not yet learned the lesson. That is why America can become, in a very real way, a true missionary among the peoples of the earth. True, she herself has not yet mastered the message of democracy. She has not sounded its depths, nor its wide reaches, nor its height; neither has the American Church come up to the measure of the splendid requirements of her Master. "All the world" is still thought to be a phrase for the poet, and the dreamer, and the student not in arms. "Meum" and "Tuum" still keep "Master" far in the rear when men are in the striving. This is as true in the cottage as in the palace, in the mission as in the cathedral, in the town meeting as in the nation's capital. And so will it ever continue to be until this melting pot of the nations holds in its heart a passion that is as pure as the refined silver button in an assayer's crucible, which passion will be to declare to all men that they must depend on each other to establish that glorious liberty of the children of God, where all shall be one in Christ Jesus, and there shall be neither bond nor free, Jew nor Gentile, Greek nor barbarian; but each, depending on the Almighty, makes his contribution for the good of all, and as good stewards of the manifold grace of God help to hold, in common with the big and little nations of the world, that freedom which only comes to those who are depending on and trusting one another to keep it free from selfishness and self-centered striving.

The next missionary message which Independence Day gives to the world is that all men are not equal, but that every man should be given the chance to make the most of his one, two or five talents. The curse of Christian civilization is the creation of privileged classes, and their perpetuation. The church or the nation which fosters artificial distinctions of clan and caste is tying a rope about its neck which will pull taut when the body comes to a realization of itself, and starts to prove to all men the reason for its existence.

Again, not that our nation and our Church, because of their traditions, have exceptional opportunities to publish these tidings of an equal chance. It is a message which we Church people and citizens should ponder well. Are we using our gifts and our possessions and our inheritances toward the establishment of a condition of affairs where "the equal chance" is not a phrase to conjure with, but a fact on which to edify and build? God has set us here in this peculiar nation of many peoples, and given us a chance to make a Church for the American people to best express their worship, and most efficiently to order well their benevolent and philanthropic ideas and ideals. But if we plan to care for, and only minister to, any one class, no matter what its label, we will not become the American Church for the American people. Independence Day is a call to us to stop artificially labeling people—to stop dividing society into cultured and ignorant, laborers and capitalists, vulgar and refined, bad and good. The Puritan tried to make such divisions in the Church, and his efforts have split it into a thousand fragments. The economist has tried the same thing in the state, and it has become a house divided against itself. The Declaration of Independence keeps a fly in the ointment when it says we are created equal. But the Church can give the Declaration's intention a vivid and vital interpretation if she will set the example of insisting on the state's giving every one of her children an equal chance by reminding them that at every turn in the road that "God is no respecter of persons".

Another missionary message which Church people should get from Independence Day is that we should preach as inalienable rights, not only the right to **life,** but the right to **let live** and, above all, the right to **help live.** And, again, her children should learn well the lesson that liberty is the life blood of every individual, whether he be large or small, to attain and keep which he must ever be prepared to battle, and that that only can be called liberty where the right of one is related to the rights of all. Again, that missionary message must not be forgotten which preaches that happiness is not to be **pursued,** but can be **attained.** A happiness which must be pursued is a will-o'-the-wisp, a moon gift, which waxes big to the eyes of desire, but wanes in the hands of possession. Let us show that "beatitude" and "happiness" mean the same thing, and are possible earthly attainments, rather than impossible nose-bags held just beyond men's

Americans are going to live by reach.

the spirit of the Declaration of Independence, rather than by the legalism of the Constitution. American Churchmen must carry the spirit of the Mount of the Beatitudes into their daily lives, and when they do this, the natural religion of the Declaration of Independence will then become for them a spiritualized missionary message, which will captivate the heart and the mind of the world, and also stir the wills of men to such a degree that the prophecy of "the new heavens and the new earth" will fade into a reality. God speed that day! He cannot do it unless in your day and generation you yourself do your part to preach these missionary messages of Independence Day by living them in your own daily life.

Personal Mention

Roanoke College, Salem, Va., conferred the degree of Doctor of Divinity upon the Rt. Rev. Thomas C. Darst, D. D., at the commencement exercises on June 12th.

At its commencement exercises in June Kenyon College conferred the degree of Doctor of Divinity upon the Rev. George P. Atwater, Rector of the Church of Our Saviour, Akron, Ohio.

The Rev. Lloyd B. Thomas, formerly Rector of St. Peter's Church, Carson City, Nev., in accepting a call to the Rectorship of Trinity Church, Oakland, Cal., under date of June 11, paid a very gracious and appropriate tribute to his predecessors in Trinity Parish, the Rev. Dr. Bakewell and the Rev. Clifton Macon.

The Rev. Clarence R. Wagner, ordained a deacon June 13th by Bishop Talbot of the Diocese of Bethlehem, at Lebanon, Pa., will leave, Aug. 15th, for Manila, where he will have charge of the Cathedral dormitory for Filipinos and Bontoc-Igorots attending the University of Manila. He will also assist in the work at the Cathedral and St. Luke's Hospital.

H. M. Marks, senior warden and active worker in Trinity Parish, Fort Worth, Texas, has been made the local general secretary of the Y. M. C. A., and is believed to be the only civilian Churchman in the state of Texas in charge of Y. M. C. A. work. Miss Emma Childers, secretary of the local Y. W. C. A., is also a Churchwoman, and connected with St. Andrew's Parish.

The Rev. Frederick L. Gratiot has accepted the position of assistant to the Rev. Dr. Stone, Grace Church, Chicago. During the past two years he has been assisting the Rev. Dr. Wolcott of Trinity Church, Highland Park, Ill., serving the first year as a deacon while a post-graduate student in the Western Theological Seminary, and the last year in the priesthood.

The Rev. Hugh D. Jones, deacon in charge of Grace Church, West Rutland, Vt., was advanced to the priesthood by Bishop Hall at Trinity Church, Rutland, on Sunday morning, June 23rd. The Rev. H. P. Scratchley, Rector of St. John's Church, Poultney, and the Rev. Joseph Reynolds, Rector of Trinity Church, Rutland, assisted in the services. The Rev. W. H. Banford, Rector of Zion Church, Manchester Centre, preached the sermon. Mr. Jones is a native of Wales, where he had served as a licensed preacher for twenty years, and ten years in the active ministry. He was ordained deacon last year at St. Paul's Church, Burlington, Vt.

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
6 S. aft. Trinity	Deut. 6 Ecclus. 11:1-28	Mark 12:28-end	Amos 9	Luke 22:1-30
M.	Levit. 10	Col. 27:27-end	Prov. 22:17-end	Matt. 22:41; 23:12
Tu.	11:1-12, 39-end	Acts 28:1-15	23:1-18	23:13-end
W.	12	28:16-end	23:19-end	24:1-28
Th.	13:1-8, 45-end	I Thess. 1	24:1-12	24:29-end
F.	14:1-20	2	24:13-22	25:1-30
S.	16:1-24	3	24:23-end	25:31-end
7 S. aft. Trinity	Deut. 7 Ecclus 14:20; 15-end	Phil. 3	Levit. 25:1-22	John 8:12-58

The Book of Deuteronomy consists, on the face of it, of addresses given by the great Law-giver in the wilderness, on the eve of the entrance into the Promised Land. It contains both prospect and retrospect. Looking backward, it reviews the people's past, summing up the Divine purposes in the discipline to which they had been subjected, and seeking to arouse a sense of gratitude toward the Giver of all good for their redemption from Egyptian bondage and their guidance in the wilderness. Looking forward to the time when they should have entered Palestine, it stresses for them and their children the necessity and blessednness of obedience: "These are the statutes which Jehovah thy God commanded that ye might do them in the land whither ye go to possess it." There is nothing that recently emancipated slaves want to hear less about (and the same is true of their children) than obedience. It is associated in their minds with slavery. But how many Christians, it may well be asked, look forward to a heaven in which there is to be a perfect obedience to those laws of God revealed to us in this transition stage of being, this wilderness between our redemption from worse than Egyptian bondage and that kingdom which is righteousness first and then "peace and joy in the Holy Spirit"? The truth is, righteousness is to many a system of restraint rather than an inspiration and a joy, as was the case with those Scribes and Pharisees whom our Lord denounces in the Gospel for the day.

The second lesson is keyed to the same thought, quoting, indeed, this very Deuteronomic chapter (Deut. vi:4-5 and Mark xii:29-30), adding however, that it is only through the Son of God that God is revealed as lovable, or man made loving.

The evening lessons were selected (topical-course) with reference to this same truth of Collect, Epistle and Gospel, the necessity of inward heart religion. It is something attainable only as God "pours it into our hearts", and also through the adoption on our part of the Cross as the law of life: "That like as Christ was raised from the dead through the glory of God the Father, even so we also should walk in newness of life". Hence the story of the institution of the Holy Communion. But note that even the Sacraments themselves may be reduced (and often are) to a system of legalism which leads only to a law of restraint, the righteousness of Scribe and Pharisee, which we must "exceed"—surpass in quality, not necessarily quantity—in order to effect an entrance into the Kingdom. The "blood of Christ must circulate in the veins of our souls (John iv:34, vi:57, I John i:7).

It was with this in mind that Amos 9 was selected for first lesson. The Lord standing by the Altar, in the mouth of the prophet, means something more even that "real presence" as commonly understood. It means the preaching of the word of righteousness, ruling out the often suggested antithesis between "preaching" and communion.

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

ETERNAL LIFE

"Eternal life is a present possession, not to be waited for but to be entered upon. Is not the common state of Christian disciples one of looking forward to eternal life after death, instead of entering upon its glories now?"

"If we can see that eternal life is here and now, we may be led to that vital conception of life which seeks to lay hold righteously upon the things in this life, and so to use them as to work through them, the spirit of truth ever working with human progress, as it does with seed progress, to the knowledge of God, which is eternal life."

GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON HATH LIFE.

PRAYERS

Grant unto us, Almighty God, Thy peace that passeth understanding; that we, amid the storms and troubles of this our life, may rest in Thee, knowing that all things are in Thee, under Thy care, governed by Thy will, guarded by Thy love; so that with a quiet heart we may see the storms of life, the cloud and the thick darkness; ever rejoicing to know that the darkness and the light are both alike to Thee. Guide, guard and govern us that none of us may fail to lay hold upon the Life Eternal. Amen.

O God, who hast inspired us with the deep desire for eternal life and filled our souls with need of Thee, grant that we may so enter into the mind and life of Christ, that we may receive the fulfillment of all our desires, and lay hold on eternal life, through Jesus Christ our Lord. Amen.

DAILY BIBLE READINGS

A. M.	P. M.
Psalm 16.	Colossians 3:1-15.
Psalm 27.	Luke 9:22-36.
John I 1:14.	John 3:14-22.
John 5:24-41.	John 6:43-60.
John 6:60-71.	John 10:10-16.
I St. John 1.	I St. John 5:11.
I Timothy 6:11-21.	Revelations 8:1-6.

Poems Worth Preserving

Selected by Pastor Suburbanus

THE TRUE JERUSALEM

(From "Milton"

By William Blake, 1757-1827

And did those feet in ancient time
  Walk upon England's mountains green?
And was the holy Lamb of God
  On England's pleasant pastures seen?
And did the Countenance Divine
  Shine forth upon our clouded hills?
And was Jerusalem builded here
  Among these dark Satanic Mills?

Bring me my bow of burning gold!
  Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
  Bring me my chariot of fire!

I will not sleep from mental fight,
  Nor shall my sword rest in my hand,
Till we have built Jerusalem
  In England's green and pleasant land.

(William Blake is often called "The Mystic". At first one is puzzled at the allusions in the first two stanzas, but there is no need to interpret the trumpet call of the last two. On his recent visit, they were quoted in part by the Archbishop of York.)

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EDITORIAL

Enthusiasm and Courtesy

I can remember that once when I was a small boy I was bubbling over with affectionate enthusiasm for people. I must have been a great nuisance as a boy for I was very niosy and bumptious and not always neat and well groomed, but I had unbounded enthusiasm for people and things. Well it sometimes happened that I ran up against folks that did not appreciate. To them I must have been an irrepressible, that needed squelching; and they were divinely ordained to do the squelching.

Usually these people who did the squelching were ornaments of society and pillars of the Church—It was seldom I was treated with contempt by the plain folk of the neighborhood. They used to give me cake on New Year's Day and an occasional mug of cider during the year and they were never very harsh or vindictive at my innumerable excapades. But not so with the more cultivated members of the community. To them I was a nuisance that should be abated, and my enthusiasm for folks cooled off and my affections became calloused, and when I went to college I was a very skeptical and cynical young man, still very unattractive, but not at all sensitive to the people who were bored by me, and I fancy I was rather boresome.

Pardon this personal reminiscence. I presume it is bad form and not done in the best society, but just recently I have been moving in other circles; I have been taking a hike in old clothes through the rural parts of New England and have tried to get the viewpoint of the man on the street toward society.

Of course I wasn't a tramp because I had money enough in my pocket to pay my fare, and owing to indulgent habits did put up at the best inns, that would take me in for the night, but I did get a view of society from the standpoint of the fellow who was down and out, presumably—And right here I found that the impressions of callow youth were creeping over me, and I noticed things that I had forgotten.

For example, I noticed that people who rode in automobiles, and kicked up an enormous dust that pedestrians had to swallow for quite some time after they had passed, usually looked out on the world with a stoney stare and a very solemn visage; while men going along in an ox-cart, who made no dust, greeted you with a nod and a smile. "Why should folks who enjoy the greater material blessings look so cross about it?" was one thought that came to me time and again.

Then again, the finer the inn, the cooler the reception. I didn't have the courage to try the fine houses, but I had the right to go into an inn. Of course I was dusty and wore a flannel shirt, but then I was the same individual who was accustomed to a chimere.

But leaving the road and youth, and entering the home and the Church, what is lacking in it all that you would like to introduce if you could? I should say it was a little warm coloring. Just before taking this hike I heard Dr. Cram give a lecture on the Middle Ages, in which he drew a beautiful picture of the colors of Gothic architecture and showed how the Gothic Church that we see today was merely the cold grey memory of a warm pulsating reality in many colors. I once had the temerity to put some red into the chancel of the Church, but was told by many that it was bad form. I guess it was—The same kind of bad form that attempts to put any color into society. The cold greys and pale creams of correct buildings were a standing rebuke to that glaring red—but somehow I still feel that society would be more human if it had a little more red and a little less mauve.

In the course of my wanderings I visited a boys' school with a high tuition and all advantages. It was fine, tempting and exclusive.

Is it a good thing for boys to be raised after an exclusive fashion? Up to what age should boys be coddled and why?

These are questions that come from the dusty road and intrude the halls of good society. They are like a noisy, boisterous boy and must be suppressed.

I am no anarchist; not even a socialist. I believe in inequality of everything and am violently opposed to government by the incompetent and the envious. But I can see what makes anarchists and socialists—It is the dehumanized culture which isn't interested in boisterous boys and dusty pedestrians, and which has arrogated to itself the duty of suppressing contact with the same.

The longer I live the more I am inclined to feel that Pullmans and motor cars and exclusive hotels and genteel schools are most comfortable, and like so many things in this world that are comfortable, their value is most questionable.

Not that it can really hurt the prodigal. As a rule he is past hurting, but that it is so bad for the elder brother.

He makes it fashionable to be blase, to show no interest in human nature as such, but rather in clothes and social ritual and self esteem.

He makes it possible for the polite to be most rude. For what is rudeness but showing your superiority, like a Prussian, to someone who must submit to your demand for his salutation.

And this I say, not in the interest of bad manners, but good manners, for good manners can never be the exclusive privilege of a class. They are like the Christian religion, things that need to be sent abroad by those who have them.

But I am growing skeptical as to those who have them.

I have seen more rudeness on the part of people who claim to be polite than I have seen among those who would acknowledge that they are rude.

For a man of wealth and education who snubs a man of poverty and without advantages, is far ruder than if he ignored some conventional rule of society, for he has taken advantage of weakness and arrogated to himself a conscious superiority.

What is enthusiasm? Is it not God's gift to children, and if so, should it not be trained in expression rather than be subject to repression?

And what is courtesy? Is it merely an exchange of certain meaningless formalities between people of the same caste, or is it the condescension of Christ, who being a Prince of Heaven, did not think such princely condition a thing to be hoarded, but stripped Himself of its advantage and took the form of a peasant that He might teach a very stupid world what is the one essential of polite society, enthusiasm tempered by courtesy, and that courtesy to the least not to the greatest?

And there are the offenders against this law of christian courtesy in high places, in bureaus, and boards, and hierarchies.

When one, be he secretary or Bishop, shows a fine enthusiasm when talking to his superior, and is bored and formal with some one whom he is not obliged to consider, is he not a respecter of persons? We have a lot of paganism in high places, which lets its light shine but gives out no heat. It is not the fire of Pentecost, but the phosphorescent glow of a decayed paganism.

For Christ demands not only light, but warmth, the kind of warmth that takes a half starved, ill clad soul and makes it glow with enthusiasm. That is what Christ did. He made the man whom everybody else snubbed feel that he had a place at the fireside in his Father's House.

Do we? Or do we snugly occupy the best chair at the fireplace, and give the outcast a fine talk and tell him to go and get warm outside.

I plead for Christian courtesy to replace the purely Pagan article which society has always loved and the King of kings has always abhorred. And we have driven enthusiasm into other channels because we are so prone to snub anything that offends our aesthetic sense.

Christ is not a stained glass window —He is a sympathetic tender human heart more anxious to find the enthusiasm of faith than the pale glow of platonic knowledge.

We study society without loving the units that compose it, and love means contact, often rough, rude and relentless, but contact, even at the expense of one's serenity.

The courtesy of Christ is just that, being kindly to the least of those; not to swine, but to those fine natures that men had a chance to polish the fine gems that lie embedded in their plain and homely bodies . Would that we smiled more often and more naturally and never officially, for that lost smile is worse than a frown.

MISSIONARY NOTES AND ITEMS OF INTEREST

SCRAP-BOOKS

Archdeacon Stuck writes in the Spirit of Missions on Scrap-Books—an article well worth reading:

"Scrap-Books are very common offerings from members of the Woman's Auxiliary; are very common amongst the contents of boxes received at any mission station of the Church. They vary in size from a small note book to large folios, and in contents they exhibit an equally wide diversity. Because I have lately been examining several may I say a few words about scrap-books?

I know of no other gift which so certainly reflects and manifests the personal qualities of the giver (provided the giver be also the maker) as a scrap-book. There can of course, be a mechanical arrangement by which pictures at random and quotations and excerpts haphazard are pasted on pages. There are some such here—mere agglomerations, without plan of form; an unintelligent method which bears out my point by indicating a mechanical and unintelligent mind.

Most of them, however, start with some evident intent even if its early abandonment shows infirmity of purpose or exhaustion of material—and the latter seems to imply the former, for who intending to build a tower or fill a scrap-book, "Sitteth not down first and counteth the cost, whether he have sufficient to finish it"?

Sometimes a scrap-book shows mere idiotic flippancy. Here is one with the text—"Thou hast been faithful over a few things, I will make thee ruler over many things," illustrated by a photographer of the "Old Faithful Geyzer in the Yellowstone Park.

But it was to express the pleasure ure which an unusually excellent scrap-book gave me rather than to be critical of others, that I wanted to say a few words, for here is something that excites my admiration and thankfulness. I know not where the book came from or who made it, but I imagine it was made by some devout intelligent gentlewoman confined to a room with some chronic complaint. The raw materials were an old prayer book, an old hymnal, a score or two of Perry pictures and a number of strips of tasteful, illuminated border cut I fancy, from some old calendar. The plan was as simple as the material. It consisted in appending to pictures of great events of our Lord's Life, the gospels for the days when those events are commemorated, and an appropriate selection of hymns. Besides the great events, of the Christian year many incidents were illustrated.

Under Hoffman's pleasing picture of Christ blessing little children was placed the hymn, "I think when I read that sweet story of old. "And underneath Plockhorst's "Good Shepherd," one of the least objectional of that insipid painter—was, "The King of Love my Shepherd is," while underneath Holman Hunt's great picture of Christ the Light of the World, was "O Jesus Thou art standing outside the fast closed door." "O Sacred Head surrounded by crown of piercing thorn," was put beside Guido Reni's wonderful representation of that subject "Abide with me" was prettily placed by Hoffman's "Journey to Emmaus."

At the end of the book pasted on the outside cover with a blank page left to segregate it, was a picture of Washington at Valley Forge, kneeling in prayer, and underneath it the hymn, "Our Father's God to Thee." Below the hymn prayers for the president and for congress.

So here is a book costing about fifty cents which is a treasure, a book that preaches and sings; a book that is choir and pulpit, lectern and prayer, desk, stained window and altar—that is a whole portable Church in itself, and that, please God, shall console and rejoice the heart of the sick and instruct the mind of the simple."

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FORMS OF CHURCH GOVERNMENT

By Rev. J. H. Young, D. D.

II
Polity Congregational

According to the Congregational polity, each local congregation is wholly independent and self-governing. There may be conferences, in which delegates from all the local congregations meet for discussion, but action of the conference is, or can be, binding on any congregation. There can, therefore, be no central government, and no creed binding on all, for each congregation has authority to make its own creed. Strict denominational usage among bodies which hold this form of polity refuses to speak of the body as a church. It is not good form to say the Baptist church, or the Congregational church, but the Baptist churches or the Congregational churches.

The official term for the Northern Baptists is the Northern Baptist Convention. A small Baptist body is known as "The Duck River and Kindred Associations of Baptists". The title represents very accurately the independence of each local congregation under this polity.

The bodies holding this polity are the Congregationalists, who in the census of 1906 had 700,000 members. (In their theory of the ministry they seem to belong rather to the Presbyterial polity.)

Baptists, 16 bodies, 5,600,000 members.

Disciples, 1,100,000 members.

Christian Connection, 110,000 members.

Adventists, 7 bodies, 92,000 members.

Unitarians, 70,000 members.

Universalists, 64,000 members.

Mennonites, 14 bodies, 54,000 members.

Christian Union, 14,000 members.

Congregational Methodists, 14,000 members.

(All of the above figures are from the census of 1906.)

And a host of small bodies, running down to a total membership, in one case, of only 78.

THE MINISTRY

There is only one order of ministers, the elder. Deacons are laymen. The minister is simply one of the members, who holds office in the congregation. Any idea of priesthood other than the common priesthood of all is distinctly repudiated.

The source of authority in the ministry is from the congregation, and comes with election as pastor of that particular congregation (or in some cases with installation). When the man ceases to hold that office he ceases to be a minister, and regains his orders only when elected to another charge.

While the above is the normal Congregational doctrine of the ministry, we must recognize that perhaps the majority in the Congregational church hold a doctrine much more like the Presbyterian, while many ministers in other bodies of this polity hold a theory similar to the Quaker theory of a strictly prophetic ministry.

STRENGTH OF THE POLITY

The strength of the polity lies in its recognition of the rights of the laity. We believe that democracy is a good thing in the state, in spite of its loss of efficiency, because it educates the citizens by throwing responsibility upon them; so is it good in the Church. Also the Church needs some measure of democracy to save it from clerical tyranny.

The weakness of the polity appears whenever such bodies attempt to do any work which requires co-operation, as missionary work. Also the very lack of a creed, because each congregation is left free to establish its own doctrinal standards, results in the narrowest and most iron-bound creed. Any deviation in minute detail, particularly in matters which to others seem unimportant, results in the other congregations refusing to "fellowship" with the one differing, and so a new body is created. The great majority of bodies under this polity are bound together chiefly by the method of administering baptism, namely, by immersion only. Such differences of opinion as prevail among the members of our own communion, and also in the Roman church, would split bodies of the Congregational polity into minute fragments, simply from lack of any real bond of unity.

It would seem evident that this polity can offer nothing as a basis of the reunion of Christendom. A united Christendom must recognize the rights of the laity, but must have some bond of union.

EDITOR'S QUESTION BOX

(Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colo.)

Is it in accordance with the ordination vows of a priest in the Protestant Episcopal Church to speak of the principal service of his Church as "a lazy man's service" and to allow the use of the term "high mass", which the Church has not adopted, and to speak of Communion at 11 a. m. as a possible "service at which the person worships without receiving", when he knows that the Church nowhere provides for such a service?

There are three distinct questions here.

(a) As to calling this or that service "a lazy man's service" is a question of fact, which must stand or fall with the facts. Some priests call Morning Prayer a lazy man's service; others style the late celebration of the Holy Communion by the same title. Personally, I think that, after all, the lazy man is probably the one who stays at home and attends no service. But there is nothing in a man's ordination vow which prevents his liberty of speech in this particular.

(b) The term, "high mass", is neither used in the formularies of the Church, nor is it forbidden. It is rather a meaningless designation of the Lord's Supper, which has the merit of being short and the demerit, it seems to me, which usually attaches to a nickname. The word "mass" is a shortening of the words of dismissal in the Latin Eucharist, which were "ita, missa est", corrupted into "mass". It has no particular merit beyond that of irritating a good many people, who think it means something rather Romish. But it would be too strong a stricture to say that a man wasn't loyal to the Church who used such a term; I should say that he was rather over-anxious to show his loyalty.

(c) As to persons "not receiving" at the late celebration, that is a part of the liberty in which the Church rather glories. You certainly would not force people to receive at the late service, if they had already received at the early, or if they had made no preparation, or if their habit was to receive fasting, who had eaten breakfast. The late Eucharist is certainly an act of worship, and while the Church does not say that you may omit to receive, neither does it say you must receive.

Liberty demands that we allow the man who differs from us to have as wide a liberty in that which may be dear to him as we usually demand in those things that are dear to us. I certainly would not want to be told that I must receive, if I found myself at an 11 o'clock service of the Holy Communion. Let us all remember that we need the man who differs from us, if for nothing else, so that we may develop the greatest of all virtues, charity.

Would it not be a great objection to open air chancels, such as were suggested in "Round About the Parish" (June 8), that women would be likely to attend without hats"?

There are some rules that are observed because it is good form, and others because it is good morals. Anything that would be helpful to good morals in a community could well be utilized, even though for a time some rule of form would be violated. A simple request that women wear their hats at such a service would be generally observed.

Do not more women than men receive at late celebrations?

Of course more women go to Church than men. Some one made that objection to me awhile ago, and I told him that if he could go to state's prison he would find the balance on the other side in about the same proportion, and probably for about the same reason. Personally, I am inclined to think that it has to do with the case.

In the early Church was it the rule to receive fasting?

There is some difference of opinion about this among scholars, but my own belief is that in the primitive Church the Church services were nearly all in the early morning, and fasting before communion grew out of the fact that for generations they had this service in the early morning.

There was no Christian Sunday in the eyes of the law before the Fourth Century, consequently a Christian was obliged to work seven days in the week, unless he claimed Saturday because he was a Jewish Christian. The early hour was, therefore, the time when he could meet with less danger of interruption and detection for the Divine Mystery, which was jealously guarded from profanation in the early Church.

How does the Episcopal Church regard Martin Luther, as to character, work, etc.? Is he considered a great man by our Church?

Unfortunately there is nobody who can answer this question, for the Episcopal Church has never issued any formal utterance in the matter. Far be it from me to speak for the Church, but speaking for myself, I can say that after teaching Church History for three years, and putting many hours' study daily on this theme, I myself came to the unanimous conclusion that I had very little regard for reformers in general, and Martin Luther in particular. True, I will concede that he was a great man, for no little man could have done the work that he did. But in character he was violent, coarse, vulgar, and would brook no opposition nor difference of opinion. Having put down one Pope, he became as infallible in his own estimation as the Pope was in the estimation of the Roman Church. He advocated bigamy as permissible, told the nobility to shoot, kill, stab and destroy the peasants who had risen against their Teutonic masters (no easier then than now), and his pernicious doctrine of "faith without works", which he arbitrarily imposed upon the Lutheran following, is probably more responsible for the present condition of morals in Germany than any one other cause. He was brave, courageous, and deserved much credit for what he destroyed and much that he did, but he was arbitrary, and believed that what he declared was God's will. There was a total lack of sympathetic tendencies in his person, and there has never been an overabundance of this quality in his following. Erasmus, who was the greatest scholar and most level-headed reformer of his day, had not Luther's courage, nor his assurance.

The Consecration of St. Paul's Church, Brookings, S. D.

On Wednesday, June 19, the new church at Brookings, S. D., was consecrated by Bishop Burleson. Mr. A. E. Winegar read the "Request for Consecration", the Rev. W. B. Roberts read the "Sentence of Consecration" and the Very Rev. E. B. Woodruff preached a splendid sermon from the text, "This is none other than the house of God; this is the gate of heaven". The emphasis of the sermon was on the need for the consecration of our lives today through worship to the Kingdom of Christ, and our American need for a deeper reverence and a keener sense of the spiritual basis of life in these troubled times.

At this service the beautiful new lectern carved by Kirchmayer, and presented by Dr. R. L. Slagle, president of the University of South Dakota, in memory of his wife was blessed by the Bishop.

After the service, St. Paul's Guild served luncheon in the basement of the church to the congregation, and short talks were given by the Bishop, Dean Woodruff, Rev. Paul Roberts, Rev. W. H. Anthony and Dr. Slagle.

The thirtieth anniversary of St. Barnabas' Church, Tarentum, Pa., was observed on June 11 and 12. At the Holy Communion service on the 11th, the benediction was said for the "Snavely memorial lamp", which had been placed in the Sanctuary in memory of Charles Edwin Snavely, the first Minister-in-Charge. The Rev. J. W. Diggles of Johnstown and Rev. Edwin J. Norris were the visiting clergymen. A number of valuable memorials have been added to St. Barnabas' during the five years' incumbency of the Rev. John Edmondson Diggles.

EVERY-DAY RELIGION

By the Rev. Dr. James E. Freeman

VOICES OF THE AGE

"There are so many kinds of voices in the world, and none of them is without signification."—I Cor. xiv:10.

Voices represent personalities .Personalities represent ideals or theories of life. Luther's voice sounded the note of religious liberty; Lincoln's voice proclaimed the freedom of the slave; President Wilson's voice announces that the world must be made safe for democracy. Where voices witness to high principles or ideals, their influence is the greatest of all the powers with which we have to do.

Our age is witnessing to a variety and in some respects to a confusion of human voices.

Amidst all the discordant and confused sounds, the attentive ear may distinguish three outstanding voices. The first of these we believe to be the voice that proclaims a newer and finer brotherhood of man. For centuries men have been seeking for some agreement that would constitute the basis of a larger federation of human interests. We have sentimentalized over the brotherhood of man, but we have failed to realize the ideal. Even here in this country, while we have talked much of our unity, we have been clearly conscious of the fact that unity was only a theory rather than an actual and realized practice in our life. Our part in the war has suddenly aroused us to a new consciousness of the ideal for which we strove, and within the space of a comparatively few months we have witnessed the integration of our people; and now, as never before in the history of our life, the forty-eight sovereign states, with all their diverse interests, have coalesced, and this great polyglot nation has disclosed a fellowship of service such as it had never known before.

Beyond our own borders, witness the brotherhood of nations in the growing phalanxes of the allied cause. The flags of these nations have literally blended their colors, and the great brotherhood of man, fired by one ideal, and acting under one standard, is effecting a unity of interest unparalleled and incomparable. What must come out of this greater federation of human interests, no living prophet may forecast, but of one thing we are certain, namely, that the future world is to be more firmly compacted, and Robert Burns' dream is to be realized,

"When man to man the world o'er,
Shall brithers be for a' that."

The second great voice that is heard today is the voice of a finer tolerance. We have come at length to a period in which bigotry and intolerance are to be banned. In other words, we are approaching the time in which party passwords and shibboleths are to give place to a finer expression of real Christian unity and fellowship. Our new national army, perhaps as no other instrumentality in our history, is effecting this result. In camp and field men are not asked as to their party affiliations, and neither wealth nor rank nor social distinction can buy a place of standing. Here in this vast and growing field of service and sacrifice, the only thing that counts is character. It is well for us at home to realize this, especially in our religious enterprises, that all too frequently witness to competition and indecent rivalries. We have no thought that presently all denominational standards will be abolished, but we do believe that in the future less accent is to be placed upon them, and that we shall witness the "survival of the fittest".

The third distinguished voice is that of a saner interpretation of religion. We are not so far removed from a period in which false interpretations of religion resulted in bitterness, hatred, and the sacrifice of life. All too frequently human conceits have been substituted for the clearly defined expressions of the Divine will. Rigid and arbitrary dogmas, conceived in the minds of theorists, have been substituted for pure religion and undefiled, with the result that thousands of thoughtful people have been excluded from the domain of Christian fellowship.

We cannot but believe that along with the saner spirit of tolerance that is to come we shall have a greater and more definite expression of those deep religious values enunciated by Christ. If, as the Frenchman said, "Man is incurably religious", and we believe he is, then he must have presented to his consciousness those ideals or conceptions of religious truth that find their warrant and authority in Him who gave to the world its greatest system of religion.

We have run through a period characterized by strange and peculiar religious conceits. We have here in America approximately 177 varieties of corporate religious expression, hence our confusion and bewilderment. We have needed an electric storm to clarify our atmosphere, and now we have it. Along with the truer expression of human brotherhood, and a finer tolerance, we believe profoundly that we are to have a clearer interpretation and a more positive declaration of those great, essential and fundamental religious verities upon which the fabric of our temple is builded.—Courtesy of the Minneapolis Tribune.

Caplain Bernard Iddings Bell has been enjoying a month's vacation from his arduous duties at the Great Lakes Naval Training Station, Chicago. During his absence, Dean Lathrop of All Saints' Cathedral, Milwaukee, had charge of the work.

Field Secretary of the Board of Missions the Rev. Louis G. Wood has just concluded a week's visit to Mobile, Ala., and vicinity, the tangible result of which is an enthusiastic and unanimous resolution of the several rectors and vestries to undertake a city-wide campaign for missions, and an every-member canvass in October. He was not a stranger in Mobile, having conducted such a campaign in All Saints' Church, the Rev. James F. Plummer, Rector, two years ago with great ability and success.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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A VISIT TO THE OLD COLLEGE

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Savi our, Akron, Ohio

II.

(Continued from last week)

My commencement day at Kenyon will linger long in my memory. It was a rare June day, and the whole college community arose to its exhilarating influence. Across the green grass under the trees comes the procession from the chapel, where a brief service had been held, making its way to Rosse Hall, where the exercises take place. It was a veritable pageant, arousing memories of ancient processions through mediaeval college quadrangles. The color scheme was gorgeous—the college chorus in purple gowns, the graduates in black gowns, the faculty with gown and hood of every color, and representing every possible degree granted to them by their respective alma maters; dignified trustees; Bishops in their robes, and finally the erect figure of the president in cap and gown, the president who has wisely guided the destinies of Kenyon for nearly a quarter of a century.

Into the hall and up to the platform the procession wends its way, and then begins that program which is unlike every other public function in which men engage. College songs are interjected between stately orations. With great solemnity, the candidates for degrees are presented to the president, who replies in sonorous Latin. Each candidate kneels before the president, who invests him with the hood proper to his degree, and the candidate arises a Bachelor, or a Master, or a Doctor, amidst the applause of the audience.

Then to the great luncheon provided by the college for all the men assembled on the hill. Here are wit and wisdom, stories new and stories old, flashes of philosophy and quaint reminiscence, a feast of good things. Here men of national fame mingle with the recent graduates, and in the comradeship of the occasion give to this hour the lively freedom of the usual college commons.

This year we had a thrill. The president of Kenyon had just returned from France. He had lived for weeks, as an officer with the French officers amidst the ruins of Verdun, a name which will take its place with Marathon and Waterloo in the memory of generations yet to come. He had brought back with him a memento from that shell-wrecked place, such as only a college president in contact with the students would have had imagination enough to value—the metal sign from the railroad station, with the name "VERDUN" upon it. He displayed this sign, with its blue enamelled background and white letters, a unique souvenir of a place which will mean to France ever the determination of their nation. It was an inspiring moment when we realized that in the halls of Kenyon College would remain this imperishable relic of a nation's steadfastness.

The president explained that he did not secure this sign by a method well known to college students who wish to ornament their rooms with some unusual emblem from towns or cities in which their team has won a game, but he secured it by the simple method of asking the station agent for it. It was a gift. Such is the value of simplicity in making known one's desires. Every Frenchman who hereafter visits America will wish to make a pilgrimage to Kenyon College to see that remnant of the town where "they did not pass".

Later in the day I went to the banquet of my fraternity. There are five of the great Greek letter fraternities at Kenyon. They are a notable and beneficial influence in the college life. They foster close friendships not only among men of the same generation, but between the older men of the graduates and the students, so that the undergraduates feel concretely the pressure of the graduate body to sustain the traditions for character and scholarship which the old men have learned to appraise at their true worth. The first fraternity lodge in the United States was built at Kenyon in 1852. The fraternity banquet is a love feast, where often father and son sit side by side singing the well known songs and listening to the well known yarns. Here the boy learns what the men of Kenyon expect of him in loyalty and character. The past is brought concretely to bear upon the present. It was a pleasure to sit and listen to the frank avowals of the older men, that they had found in the world that those things were worth while which old Kenyon had endeavored to instill into their lives in their younger days.

Then came the usual informal gathering and the stories. It was '86 who now took up the parable.

"I am glad that I did not go to one of these new fangled colleges, where they make a man turn up his trousers and go bare-headed in order to matriculate," began '86. "The college in my day was one of the original kind that Noah took into the ark with him. We ate when we got through studying, instead of studying when we got through eating and drinking. The fellows then knew more about who scored a touchdown at Thermopylae and less about the Harvard-Yale games. Our tutors made us shake hands across the sea with Latin grammar, until we knew all the exceptions well enough to call them by their first names. Nor could we stay out at night skylarking around with a banjo and a few mandolins, and singing sentimental songs to the college widows. Our president would have had us expelled for scandalous conduct if we had done that. No, we were the plain and unornamented students. The older of us grew wavy side whiskers, to make us resemble the celebrated divines whose portraits adorned the walls of our assembly room. Our clothes were the kind mother used to make.

"We all lived in a great dormitory, with a tutor in every division to keep order, and to help us with our sums. Some of the tutors were decent fellows, but for the most part they were men who looked upon college boys as an evil to be tolerated. For our clothes and whiskers had not subdued in us the taint of original sin, and we had the same high spirits that prompt boys to do all sorts of mischief. But we were most of us what I might call artificial sinners. We didn't indulge in any real wickedness, but we sometimes managed to make good Latin of ourselves by being exceptions to the faculty rules. We were irregular verbs, as it were.

"But these tutors didn't realize that the boys were of more consequence than the rules, so sometimes, when a

(Continued on page four)

Prize Essay Contest for Clergy in Rural Parishes

Through the kindness of a friend who desires to remain anonymous, the Joint Commission on Social Service is enabled to offer a prize of $75 for the best essay on the relation of the rural parish to the country community by any clergyman of the Episcopal Church who has done, or is doing, active work in the field. In order to secure something like uniformity of results, the committee in charge of the competition has decided that the essays should be written on one of the two following general subjects:

1. A program for the rural community (based upon your own local conditions). (1) The field as you know it. (2) Agencies at work (local, state, national—voluntary or official). (3) An ideal program for your community (in view of actual conditions and possibilities). (4) The outstanding need of the community. (5) The function of your parish in co-operation with other agencies now working in the field.

2. A special report on a phase of rural social service in which you have been or are now particularly interested, either in view of the above or independently.

Other conditions of the contest are: Manuscripts shall be from 3,000 to 5,000 words, and must be submitted in typewritten form (double spaced) in triplicate, in order to avoid undue delay in reading by the judges. Each essay must be signed by a non de plume, accompanied by a sealed envelope bearing this pseudonym and containing the real name of the writer. The contest will close on Jan. 1st, 1919, on which date all essays must be in the Commission's office (281 Fourth Avenue, New York City).

The Commission reserves the right to publish the essay to which the prize may be awarded, and any others deemed worthy of honorable mention.

Inquiries may be addressed to the Commission's office, 281 Fourth Avenue, New York City.

Nurses in Church Hospital Graduate

At St. Paul's Church, Duluth, Minn., there was held a most impressive service in connection with the graduating of eight nurses from St. Luke's Hospital. The address of the evening was delivered by Miss Edith Barber, Director of Bureau of Nurses, Northern Division, American Red Cross. The exercises were opened with a special service compiled by the Rev. Dr. Ryan, and the full choir rendered special and beautiful music. A delightful reception to the eight members of the class was tendered them in the Guild room. A supplementary class of 16 nurses was graduated Jan. 22nd. The eight members of the class have enlisted for service overseas. There are 17 nurses from St. Luke's in the service, and a special Service Flag is to be given for them.

NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

Dr. Washington Gladden, eminent Congregational divine, author and editor, died at his home in Columbus, O., June 2nd, aged 82 years.

A public service was conducted in Christ Church, St. Joseph, Mo., on June 23rd, by the Rev. C. H. Moloney, in memory of Capt. Donald F. Duncan, who was killed June 6th in battle on the Chateau Thierry front.

Miss Alice Cooper of Pittsfield, Mass., writes: "A friend has been giving me the WITNESS when she was through with it, but I must have one of my own. She might forget to give it to me. I love every line in it."

A collection of thirty-one hymns familiar to Christians of every name is being adapted for band music, suitable as accompaniment for community singing and in military camps. The Rev. Dr. G. C. F. Bratenhal, Dean SS. Peter and Paul Cathedral, Washington, D. C., is chairman of the committee having the work in charge.

Bishop Funsten of Idaho, gives notice that on May 13th, 1918, in St. Michael's Cathedral, Boise, in the presence of the Rev. Alward Chamberlaine, and the Rev. David H. Jones, he deposed from the ministry of the Church, Freeman A. Daughters, Presbyter, at his own request and for causes not affecting his moral character.

A srvice flag with sixty-one stars, one of which is gold, has recently been presented to St. Paul's Church, Duluth, Minn., and blessed with appropriate prayers. Flags of the four allied nations, England, France, Belgium and Italy, the gift of Mr. H. R. Spencer, hang from the pillars in the nave of the Church, and the stars and stripes hang over the chancel steps.

The Leader in Religious Education, the organ of the General Board of Religious Education, begins this month a Christian Nurture Supplement designed to assist those schools and teachers using the Christian Nurtune Series. It is estimated that about ten thousand teachers are now using the series and the Supplement aims to give intensive teacher training.

The School Board of the Diocese of West Texas, through a most fortunate combination of circumstances, has been able to acquire the ownership of the beautiful property, in which for the past three years St. Mary's Hall, the Diocesan School for Girls, San Antonio, has been housed, free of all encumbrance, and the school will be opened as usual in September. Announcement was recently made through these columns that the school would be closed during the war.

The Home Service department of the Red Cross is accomplishing a great work among the wives and children of the men who have gone to war, caring for the lonely families, giving them neighborly counsel and where needed financial aid, to keep them in good spirits, health and comfort—seeing to it that no soldier's family suffers for any essential thing that it is within its power to give. The Manual of Home Service relates a number of instances like the following in which splendid service has been rendered: "All she asked," writes a Home Service worker, "was advice and friendship. Her husband's enlistment left her alone. We found her a boarding place with a motherly woman, helped her to dispose of the furniture that she did not need, and found a visitor who welcomed her to her own pew in church. The little woman has become an enthusiastic Church worker.

The first of a series of conferences of the clergy of the Diocese of Southern Ohio, preparatory to the great fall campaign of the Woman's Auxiliary, to be known as the "Advent Call to Prayer", was held at noon on Tuesday, July 2, in St. Paul's Parish House, Columbus, Ohio. Clergy of Columbus and vicinity were present. After luncheon, Miss Elizabeth Matthews, president of the diocesan organization of the Woman's Auxiliary, spoke at some length upon the plans of the campaign which were being formulated for this diocese, and enlisted the hearty co-operation of all the clergy present at the meeting. Miss Matthews will address gatherings of the clergy in each of the other Convocations of the diocese in the near future. and is thus preparing the way for an early start in the autumn campaign.

Miss Mary Cook of Middleboro, Mass., has been secured by the Board of Religious Education of the Diocese of Southern Ohio to act as executive secretary of the Board and work among the Sunday schools of the diocese during the coming year. Beginning in September, she will give six weeks to each of the three Convocations of the diocese in turn, and will then repeat a period of six weeks in each, thus completing a nine months' campaign over the whole diocese. In each Convocation six Sunday schools will be selected, to which she will give her six Sundays. Her week days will be devoted to each of these six Sunday schools in turn for teachers' meetings. Sunday schools will be selected which are in conveniently located centers, so that the teachers' meetings may be easily attended by teachers from surrounding Sunday schools

Owing to the congestion of war measures in Congress the General Board of Religious Education has become incorporated under the laws of the State of New York. The act of incorporation exempts the Board from taxation in common with all charitable institutions. One of the valuable provisions is that the Board is now legally empowered to receive gifts and hold trusts for educational purposes. In the drawing of wills it should be remembered that special trusts may be created for any aspect of the Board's work. The War-Time Education Fund is now fairly launched. Subscriptions have already been received from thirty individuals, the largest being one of a thousand dollars. Four government bonds have also been donated. An appeal is being made to rectors to take up parochial offerings for this fund and an encouraging response has been made. The modest sum of $45,000 is asked for from the entire Church to meet conditions in Christian Education made crucial by the War.

THE CHURCH'S HARDEST LOAD

"The hardest load the Church has to carry is the men who, being of Christ's Church, aren't living in the way worthy of Christian men. The rankest heathen is quickest to get onto this."

—Bishop Lawrence

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MISSIONARY MESSAGES

By BISHOP MIKELL

Helping God

We often ask ourselves the question, "How can God help us"? We do not so often think how we can help God.

There are two ways of thinking about God. One is to think of Him sitting serene and unconcerned above the troubles of men, not caring whether they sin or perish. The Bishop of London has a favorite figure, in which he speaks of some men thinking of God as a sun-crowned Apollo, not deigning to dip his finger in the world's sorrow and misery. And he says rightly that it would be impossible to love and serve a God like that. The thought that "God sitteth above the water floods, God remaineth a King forever", sometimes gives us a comforting sense of God's strength, which may call forth a response of fear, but which cannot inspire love and service.

But the revelation of God in Jesus Christ tells us to think of God in another way. It shows us that God is concerned in the suffering of His world. When we suffer, He suffers. "Surely He bears our griefs and carries our sorrows".

That is the thought of God which helps us most in these days, when all the world is swamped in a sea of suffering and sorrow. The thought that the pain of every wounded body, the sorrow of every empty heart, the burden of every sinful soul, is as real an agony in the heart of God as the agony in the garden was to Jesus, when His sweat was as it were great drops of blood falling to the ground. We could not really love God unless we believed that He suffers with us. Only that thought gives reality to the petition of the Litany, "By Thine agony and bloody sweat—by Thy Cross and Passion—good Lord deliver us".

Surely if God suffers, He is suffering more today than ever before since Calvary. He is right who says that before the armies, as they march forth, there goes the figure of Christ bearing the age-long burden of His Cross to fresh Calvaries.

As God looks down upon His erring, warring world today, a cross is set up in His heart as really as that cross of wood was set up on that green hill far away outside a city wall.

"There is no place where earth's sorrows
Are more felt than up in heaven."

And so we come to the question—not how can God help us—but how can we help God?

God has always wanted human help and human love and human sympathy. We remember how Jesus yearned for the love and sympathy of His disciples. We remember how He wanted them to watch with Him when He was in that agony of prayer in the garden. We remember His pitiful cry, when He came and found them asleep, "What, could ye not watch with Me one hour"?

Surely we love God best and serve Him most when we think of Him as wanting our love and needing our service.

What event in the life of Christ draws us to Him most? Is it when we think of His ascension—taking up again His power amid the noise of the shouts of the archangels and the trump of God? Is it not rather when on Good Friday we think of Him as hanging on the cross, and hear Him cry out, "I thirst"?

He Himself said, "I when I am lifted up upon the cross will draw all men unto Me".

We draw nearest to Him and He draws nearest to us when He comes to us under the form of His broken body and poured-out blood. That is the nearest drawing together of the human and the Divine.

What help can we offer to God, as He looks down over the flaming ramparts of His world?

We can offer Him our repentance. For without being unreal, we know that it is our sins that have helped to fill the cup of God's suffering. If any worldliness, or selfishness, or sin, or indifference to God of any one of us helped to make up the accumulated worldliness and indifference to God which brought upon the world its present calamity, then each one of us is just so far responsible. For it is the weight of human sin that has brought upon the world this weight of woe.

It is probably true that no one who reads this has ever committed any great sin. But have we not committed the greatest sin—centered our life about ourselves and not about God? Have we not busied ourselves in the service of self and not in the service of God?

One of our modern theologians tells us that we have a wrong idea of repentance. He says that we fall into some particular sin and come to God and offer our penitence for that particular sin. He says that that was not the way that Jesus dealt with human sin; that He paid surprisingly small attention to individual sins, to individual wrong incidents of life. That Jesus goes beneath those to the life itself. What He rebukes is not sins, but sinfulness, not so much what men have done, but what men are. God meant our life to center about Himself, and we have centered it about ourselves. We are living altogether below the level of children of God.

Repentance is a turning from that—a change from indifference to enthusiastic service, a change from self to God.

And surely some small weight of suffering is lifted from the heart of God when one of us—His children—really says, "That it may please Thee to give us true repentance".

"Only human penitence can heal the wounds that human sin has made."

We can help God by giving Him our trust.

In the dark days of the Middle Ages men used to say that God and the saints were asleep.

In the dark days of this modern age we are tempted to say the same. We thought that we trusted in God, and then some new suffering from the war comes to us—some mischance to our arms, some fear of the might of the enemy—and a little lurking devil of doubt peers into our face and whispers mockingly, "Where is the God in whom you trust"? We hear Elijah mocking the priests of Baal, "Surely he is pursuing; or he is on a journey; or he is asleep and must be awakened".

We are losing many things in these days—our easy life, our easy trust, our thoughtless faith.

We are living in fear of many things these days. Anarchy and despotism seem to have joined bloody hands to crush in their cruel grasp all that makes life worth living.

We cannot afford to lose God and our trust in God.

We must make a definite act of trust. The saints used to talk of making an act of the Presence of God. "Thou God seest me. Thou art about my path and about my bed and spiest out all my ways". We must these days make an act of trust in God. "In Thee will I put my trust, I will not fear what man doeth unto me". At the end of all our efforts and all our work, there is nothing to say but that. But that is enough. With this quiet confidence in God, we can "bear all things, believe all things, hope all things, endure all things".

Thr Brotherhood's Work for the Church at Camp Wheeler

By a Brotherhood Man

Sunday, June 15. Service was held in the open, under the pines. This service was well attended, and Chaplain White of the 118th F. A. preached a short and impressive sermon. After this, our entire attention was given to loading the automobiles and trucks with soldiers to attend Macon churches. A fair estimate places the number we sent into the city churches at one thousand. Of course, no charge was made, and following the service, many families took the boys to their houses for dinner.

Monday and Tuesday I kept myself busy going over the camp, from unit to unit, reminding our own Church members and the soldiers in general of the expected visit of Bishop Mikell and Bishop Reese. It is needless to say I saw many, and left notices in those places where persons could not be found. Wednesday, Bishop Mikell arrived, and was taken in charge. He first went to the base hospital, and after seeing members of our own Church, he visited many of the wards and talked to the patients. After leaving the hospital, the Bishop was taken to the infantry part of the camp and presented to many of the officers and men in that vicinity. Supper was taken at the officers' mess of the 121st Regiment. Following this, a short time was spent in general conversation, when we wended our way to the stockade of the 31st Division. Here we had religious service with the prisoners. The Bishop's talk to the men was full of wonderful and taking thoughts, and on its completion the men flocked around him and thanked him for his words of wisdom and truth. We then repaired to Y. M. C .A. Building No. 47, where services were held. The place was well filled and the soldiers most attentive, and followed very closely the Bishop in his talk. We then took our departure and went to another part of the camp, and attended for a short time a social given by some of the officers. Here again the Bishop was able to come in contact with more of our people, and others he had not met previously. We called this the time to stop for the day. The Bishop remained in camp, occupying the tent of Chaplain White, and took breakfast with the officers' mess of the 118th F. A. We then went to the base hospital, and service in the chapel was held for the nurses and officers connected with this department. There were a goodly number at the service. Following this, we had a conference with the three Rectors of Macon and camp chaplains as to what was the very best plan to serve the soldiers, and to bring them into a closer and nearer relation with their Lord and Master. While no definite plan was decided upon, the general idea was most evident that the Brotherhood was doing a most excellent work, and along the most acceptable lines.

This concluded, the Bishop was taken to still another part of the camp, and had dinner with the officers of the 124th Regiment and their invited guests. Here he was able to meet a large number of Churchmen, as there are more of them in this locality than in any other part of the camp. A large part of the afternoon was spent in visiting and watching a special review of the new men. The Bishop had his supper with the Y. M. C. A. men at their mess hall. Here he was fortunate in meeting Mr. Charles Bush, the general secretary of that association. A brief and informal gathering with the "Y" employes, and we left for Y. M. C. A. Building No. 44, where we had our last service with the men. A splendid lot of soldiers greeted the Bishop, and his talk, as usual, received close attention.

We then motored to Macon, where the Bishop took the night train for Atlanta, Chaplain White and myself returning to camp.

Friday I spent in trying to locate more men.

Saturday was devoted entirely to securing soldiers for attendance at the Macon churches on Sunday.

Now that the week is passed, I feel that much lasting good has been accomplished by the work. The Bishop met a very fair number of our own people, and scores of those who belonged to other creeds. This was of great benefit in two ways, as it gave our Churchmen encouragement and comfort, and impressed the others with the determination on our part to be broad, liberal and Christian towards the soldier boy. The Bishop made friends wherever he went. His talks were of the highest order; so earnest were his words and counsel that many must follow our rule of prayer, and not a few our rule of service. Next week will tell of the visit of Bishop Reese, as his stay in the camp was on Sunday, June 23.

P. S.—Should add that the Bishop had another service at the base hospital, where he confirmed one of the patients.

A class of twelve, the largest in the history of the institution, which is now 18 years old, was graduated from the Nurse's School of All Saints' Hospital, Fort Worth, Texas, the evening of June 20. Bishop Moore and members of the medical faculty made addresses. Regret was felt at the absence of the chaplain, the Rev. Edwin Wickens, who is now 80 years of age, and has been for some weeks a patient in the hospital himself. Announcement was made of the erection at an early date of a second home for nurses on the hospital grounds. All Saints' is a diocesan institution, and the outgrowth of the devoted work of 15 women of Trinity Parish, in connection with missionary extension in the city.

Khaki's attitude towards religion is the marvel of the age. In Europe, they tell us, men are losing their sight, their limbs, their strength, "all but their souls, those they are finding". In the great camps of America men are listening to the great vital truths of life and of God as they have never listened before.

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
7 S aft Trinity	Deut. 7 Ecclus. 14:20; 15-end	Phil. 3	Levit. 25:1-22	John 8:12-58
M.	Levit. 17	I Thess 4	Prov. 25:1-20	Matt. 26:1-30
Tu.	18:1-5; 24-end	5:1-13	25:21; 26:12	26:31-56
W.	19:1-18	5:14-end	26:13-end	26:57-end
Th.	19:30; 29:8	II Thess. 1	27:1-10	27:1-50
F.	22:17-end	2	27:11-end	27:51-end
S.	23:1-22	3	28:1-13	28
8 S. aft. Trinity	Deut. 8 Ecclus 34:9; 35:3	Heb. 12:1-11	Jer. 34:8-end	12

The command to destroy the Canaanites, contained in the first lesson for Sunday morning, is one of those Old Testament passages which grate on modern sensibilities. More than that, the effort which a certain powerful nation is now making to "put over" on the world its system of "kultur", at the point of the sword, has caused a revulsion of feeling against the whole idea of any nation's regarding itself as having a mission in the world. All this has its bearing on the Lectionary problem. Even before this war, many persons favored the omission from the public reading of the Scriptures of passages like those in Deut. vii:2-16. Nor is it to be denied that those and similar passages have been the occasion, if not cause, of much harm in the world, as witness Cromwell's slaughter of the Irish, New England's burning of witches and Southern defense of slavery. On the other hand, it may be urged that we ought to face facts and know history—ought to be put in a position to appreciate "the pit whence we have been digged". Not otherwise can we understand either the fact or the method of progress, or know the distinctive and inestimable privilege of living under the Christian dispensation. Science itself comes to our help here. If it be true that the doctrine of evolution has been a great stimulus alike to thought and activity, as applied to history in general, and to all life, why should we deprive ourselves of a similar benefit in the realm of religion and revelation? Moreover, a comparison of Biblical and other history will bring out that in the former are contained elements not in the other, since it attains to a Christ and a Church, the weapons of whose warfare are not carnal. More even than this. There is contained even in the Old Testament a history of the soul, something more than "philosophy teaching by example". If we allow our risen Lord to open our minds to understand the Scriptures, we find in Deut. vii a much-needed exhortation today to overcome all evil, to compromise with no injustice, and at the same time to remember that the elimination of all sin, whether in ourselves, the Church or the world, is something that can be accomplished only gradually, "by little and little". There is no instantaneous salvation, even for the redeemed and converted.

This latter truth is the kernel of the second lesson. St. Paul, writing a quarter of a century after his conversion, did not regard himself as having attained but gave all his efforts to strive toward the mark. These two lessons fit the petition of the Collect for growth and perseverance even to the end.

The evening lessons are founded upon the teaching of the Epistle that redemption is unto liberty, with a view to so using our liberty as to attain unto that freedom which is complete deliverance from sin. The children of Israel had been redeemed from Egyptian bondage (morning lesson), but they were also to carry with them into the Promised Land the ideal of liberty. On the fiftieth year, they were to "proclaim liberty throughout the land" and to "return every man to his possessions"—an act of social justice which might mitigate at least the possibility of tyranny inhering in an imperfect social state.

The second lesson teaches what true freedom is, loving conformity to the truth of man's being (perhaps shorten to verses 12-36).

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

PROVIDENCE

Personal providence is assured by the fact that you are God's child. If God so clothed the grass of the field, which today is and tomorrow is cast into the oven, how much more will He not clothe you? "If ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give to those who ask Him"? God has a plan, purpose and an individual work for you, and through all experience will guide, guard and strengthen you. He cares for you. His hand and presence is never withdrawn.

Does Providence mean immunity from suffering, calamity and trouble? Is it not written, "He shall deliver thee from the snare of the hunter, and from the noisome pestilence. There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling"? This registers the Old Testament idea of providence. Open the New Testament and behold Christ on His cross. Was His suffering and pain the evidence that God had withdrawn His care? Evil, calamity and suffering come to saint and sinner alike out of the broken order of the world. God's providence is not evidenced by immunity in such experience. "In the world ye shall have tribulation". "In all these things we are more than conquerors". Personal providence, as the name implies, is provision provided for the way prepared for you to walk in. This essential provision is in terms of courage, patience and faith. The equipment with which to meet triumphantly all experience. This is the essential provision for your life, the eternal care of God which never fails.

I AM THE WAY, THE TRUTH AND THE LIFE.

PRAYERS

O God, our Father, whose presence is ever about Thy children, wheresoever they may be, so fill our hearts with trust in Thee, that at all times we may commit ourselves and those we love unto Thy never-failing keeping; confident that Thy sustaining strength is sufficient for every need, and Thy Fatherly care and protection will shield us from all harm and evil. Keep us steadfast in this faith, we humbly beseech Thee—through Jesus Christ our Lord. Amen.

O gracious God, who makest all things to work together for the good of them that love Thee, grant me such love to Thee that I may find the good in all the gifts of Thy loving Providence, and use them to Thy glory, through Jesus Christ our Lord, Amen.

DAILY BIBLE READINGS

A. M.	P. M.
Proverbs 3:5-26.	Psalm 71.
Exodus 14:10-31.	Psalm 84.
II Samuel 22:1-20	Psalm 121.
Isaiah 26:1-5.	Psalm 91.
Psalm 34.	Isaiah 40:28-31.
Psalm 107.	Isaiah 43:1-3.
Psalm 27.	Romans 8:28-39.

Mrs. Margaret Ray, wife of the Rev. George A. Ray, Rector of St Mary's Church, St. Paul, Minn., entered into the rest of Paradise on Thursday, June 20th. The burial office was read in the Church by Bishop McElwain, at 10 a. m. on the following Monday, preceded at 8 a. m. by a requiem celebration of the Holy Communion at which the Rev. Frederick D. Tyner officiated. The interment was at Lakewood cemetery, Minneapolis.

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EDITORIAL

Worship

Gratitude and Humility are at the base of Christian civilization.

The man who, having received favors, feels an obligation to show his gratitude for favors received has the instincts of a gentleman. The one who takes what is given to him as a matter of course, and does nothing in return has the nature of a hobo, who feels that the world owes him whatever it has to give and no obligation rests upon him to give any service to the world in return.

A basis of religion is to be found in man's desire to express his gratitude for the many blessings that he constantly receives.

To go on taking, whether from one's parents or God, without expressing one's gratitude in such way as is most acceptable to those who give, is to debase one's nature and to stultify one's manhood.

Worship has many sides from which we may regard its value, but the necessity of thanking God for all the blessings which we receive, including life, liberty and the pursuit of happiness, would seem to make worship an imperative necessity to one's self respect.

Giving generously to children does not always result in producing that kind of children who show reverence and gratitude.

The more that is done for them, the more they expect, the more abusive and disrespectful they become, the less they are worthy of the grace bestowed.

What a curious thing is blasphemy! It is the villainous return of an ungrateful son to the source of all blessings for the many blessings received.

It is the same kind of a thing as the abuse an ungrateful child heaps upon a kind and indulgent parent.

God is that good that He sends His blessings, His rain, upon the just and the unjust; the blessings are the same for all, the difference lies in the human nature that receives them.

One man curses and reviles the source of his blessings; the other thanks and worships Him.

A good illustration of our human nature is to be found in the word, Adam. It means "red earth."

Man is only like the ground. Here are two pieces of ground, on opposite sides of the road, same kind of soil originally; but one grows up to weeds and the other to useful grain.

The sunshine bestows its life-giving rays on each; the same rain falls on each, but the crop is very different.

The difference lies in the fact that one garden is neglected and the other is conscientiously worked.

The same kind of seed is sown in each, but the one piece of ground has responded to honest effort, the other to sad neglect.

Our soul is like a garden. About the same blessings and afflictions fall upon each soul. Souls take these things differently.

Some return curses for blessings and more curses for afflictions.

Others find in blessings and afflictions alike that which will bring forth fruit.

It isn't so much what kind of weather happens to the garden, year in and year out. It is the kind of care that the garden gets.

In the same way, do not fool yourself that you are a hard and ungrateful sinner, because you have had a peculiarly hard time in life.

It isn't what happens to us, it is the way we take it.

I was much impressed at being shown the real secret of the book of Job—He had had a particularly hard time of it—lost pretty nearly everything that most men hold dear. Then his wife advised him to curse God and die. Then his fool friends began to show him why he was the peculiar victim of Divine malice. (Some folks are never satisfied until they have made the Almighty as mean as they are themselves.)

And through it all Job was puzzled, but still refused to curse God, until finally Job worked out the problem for himself, and then he discovered the secret of his afflictions. "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

The afflictions of life had puzzled him, but at last he had a true vision of God—Before, he had heard of Him with his ear, but now, he had seen Him with his eye, and with this result, that he became conscious of his own unworthiness in God's sight.

It was exactly the same experience which St. Peter felt when there dawned upon his vision the majesty of Christ's holiness, and he exclaimed, "Depart from me for I am a sinful man, O Lord!"

When a man once sees the holiness of God, he cannot help but realize how far short of that holiness his own standards come.

So we are forced to confess our own unworthiness.

The two are closely allied—Gratitude to God for His blessings and confession of one's own unworthiness to accept them. Humility and gratitude go hand in hand as the basis of true worship, and the Hun has neither the one nor the other.

This war should teach us all not to be Huns.

It was our Lord who placed these two virtues first, the one in the Sermon on the Mount,—"Blessed are the poor in spirit"; the other in the Lord's Prayer,—"Hallowed be thy Name."

Thus do we begin to be the sons of God.

Pagan Prussia has the conceit of the savage, and is incapable of the finer qualities.

Who but a Prussian could shoot such a nurse as Edith Cavell, who had tended his own wounded? Who but a Prussian could break the wrists of the nurse who had cared for him during his need.

Without humility and without gratitude, he trusts in himself that he is righteous and despises everybody but his own kind.

Surely this war shows the terrible result of a world composed of those who worship no one but themselves, who are incapable of gratitude and unacquainted with humility.

It is a concrete illustration of the penalty which we have to pay for godlessness.

Certainly, the example of Prussia ought to make men see righteousness as the basis of true peace.

Prussia should make the sins of conceit and ingratitude so abhorent to us, that we would seek the Kingdom of God and His righteousness in humility and gratitude.

EDITOR'S QUESTION BOX

(Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colo.)

What is meant by the brothers of our Lord, mentioned in the New Testament?

The Greek word, "adelphoi", does not necessarily mean that they were sons of the same mother. The tradition of the Church is that the Virgin Mary was ever a virgin, and that His brethren were either half brothers, sons of Joseph by a former marriage (traditionally, he was much older that the Virgin Mother), or else cousins. This cannot be proven. It is rather a matter of pious belief by the Church in all ages.

Do you not consider the communion service the most important at both services in the morning, instead of substituting Morning Prayer? Why was the change made?

Unquestionably the Holy Communion is the one distinctive Church service. (We have already spoken at length, in a recent issue, on this topic, and prefer not to repeat. But we will restate the matter from a somewhat different angle.)

(a) The Holy Communion is the great service of Christian worship, but in the early Church was a private service for Christians only. It is for "those within", and not for "those without", to use St. Paul's phraseology. (b) There is nothing sacrosanct about 11 a. m., but it is the time when the largest number of non-communicants can, by American custom, be induced to go to Church. (c) If Christians really love our Lord and appreciate the vital importance of the service which He instituted, they will be glad to rise early to worship and to receive. It would seem that such early service was the Christian way to begin the week. (d) This Church owes a great obligation to those who are not communicants, and should arrange its great public service at 11 o'clock for the missionary work of the Church, rather than for the convenience of its own members, and its own members should be missionaries enough to assist in this work.

If Christians must have a later celebration, with music, let it be at 9:30 a. m. Those who will not go at 7 or at 9:30 do not sufficiently appreciate that something beside their own convenience is to be considered. (e) We are afraid that, while Morning Prayer, as now constituted, might have been an excellent missionary service in the days of Queen Elizabeth, when men thought better and talked less than now, that it is not a very good missionary service today, and we would therefore welcome a bolder revision thereof than the minute dissection given it by the General Convention gives much hope of effecting.

This Church, in our opinion, must wake up to the fact that it does not exist merely for the convenience and aesthetic indulgence of its own members, but the time has come for an active missionary crusade, which can be accomplished best, in our judgment, at 11 o'clock on Sunday morning. The change from late celebrations to Morning Prayer was probably made because High Mass had come to be a function, divorced from receiving, and in the Latin tongue, not edifying to those who frequented it.

How just the English Church was in this decision we know not, but we do know that they are on the ground and we are not.

Ordinations

The Rev. William B. Spofford, a master in St. Paul's School, Concord, N. H., was ordained priest on Sunday, June 16, in the old chapel of the school, where for the past year he has ministered to the neighborhood congregation known as St. Paul's Mission. The Bishop of the diocese ordained him, and the Rev. Howard F. Hill, D. D., presented him, Dean Ladd of the Berkeley Divinity School preaching the sermon.

On Sunday, June 23, in St. James' Church, Keene, N. H., of which the candidate has long been a communicant, Whitney Hall, recently graduated from the General Theological Seminary, was ordained deacon by the Bishop of the diocese, the Rev. John S. Littell, D. D., Rector of the parish, presenting the candidate and preaching the sermon.

Mr. Vincent Bonnlander, a graduate of the General Theological Seminary, was recently made deacon in the Seminary Chapel, the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, officiating. The sermon was preached by the Rev. Prof. Ralph B. Pomeroy of the Seminary. Mr. Bonnlander is temporarily officiating in the Church of the Holy Comforter, Rahway, during the absence in war work of the Rector, the Rev. R. W. Elliott.

On June 23, the fourth Sunday after Trinity, Howard Rasmus Brinker and Charles Glenn Baird were ordained to the diaconate, and the Rev. Morton Joslin and the Rev. Rowland Frederick Philbrook advanced to the priesthood by the Rt. Rev. Nathaniel Seymour Thomas, S. T. D., Bishop of Wyoming, assisted by the clergy in attendance at the Eleventh Annual Convocation of the Missionary District of Wyoming, held in Christ Church, Douglas.

The sermon was preached by the Rev. S. A. Huston of Cheyenne. Mr. Brinker was presented by Mr. Huston, Mr. Baird, by the Rev. Samuel E. West, the Rev. Mr. Joslin, by the Very Rev. D. W. Thornberry, and the Rev. Mr. Philbrook by the Rev. Paul B. James.

Mr. Drinker is in charge of Christ Church, Douglas. Mr. Baird is doing summer work in encampment, and expects to return to the Philadelphia Divinity School for his senior year. Mr. Joslin and Mr. Philbrook continue in their present work, the former at Kemmerer and the latter at Glenrock.

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A Visit to The Old College

(Continued from page 1)

tutor came along humming to himself the opening of Virgil's epic:

"'Arma virumque cano, Troiae qui primus ab oris.'

"Or when he was indulging in a slight intellectual recreation by rehearsing the corrolaries of geometry in the hallway, and he spied a boy about to awaken fresh enthusiasm in a classmate by emptying a bucket of water on his head from an upper window, the poor tutor reached in his pocket, drew out a six-shooter rule and let the offender have all six shots. It was too bad.

"Such attentions got on our nerves somewhat, and our tutors did not come in for that share of love and esteem that the college chaplain urged us to show toward our governors and teachers.

"One of the stringent rules of our dyspeptic guardians was that nothing to eat should be brought into our rooms in the dormitory. Our faculty thought that eating in the dormitory would not only be a cause of disaster to our constitutions, but would hinder the orderly progress of our minds toward the heights of knowledge. So stringent were they about this that you might have thought that eating in the dormitories had been the cause of every revolution and catastrophe from the plagues of Pharaoh to the panic of '73, and that abstinence from eating between meals had been the cause of every good, from Magna Charta to the Declaration of Independence.

"One particular day several of us took a walk into the country. It was a cold, clear day, and a light fall of snow had mantled the earth with a robe as pure as ermine. A solitary turkey liked our looks, in spite of homespun clothes, and insisted on accompanying us. 'Poor bird, so far away from home,' said we, 'why can we not offer him shelter?' We acted upon the thought, and with care provided a place in the college basement. There were enough farmers in our crowd to know what to do to make a turkey serve his fellow men, and they did it. That same evening, when the shades of night had fallen, we slipped our turkey into a pan and placed him on the stove in my room. Seven or eight boys assembled for the ceremony. All was quiet in the dormitory. Below us a group of boys were studying for examination. They had not been invited to the feast.

"Just as our turkey had turned to a glowing brown, we heard a slow footstep in the corridor. The restless tutor, like a war horse scenting the battle from afar, had forgotten his prejudices so far as to allow the delicate odor of roasting turkey to enter his nostrils. He had been alone on the floor above. He came and knocked on our door.

"Hastily I seized our turkey, and thrusting him into a pillow slip, I tied the mouth of the slip with a bit of rope and hung him out of the window, thrust the pan into my trunk, locked it and admitted the tutor.

"His eyes glowed when he stepped into the room. The air was heavy with the fragrance of the roast turkey.

"'Gentlemen,' he began, in a thin, squeaky voice, 'you are disobeying the rules of the faculty by having eatables in this room.'

"'Mr. Hudson,' I replied boldly, 'so far as I know, there is nothing to eat in this room.'

"He gave me one scornful glance and began to search.

"For half an hour he questioned and searched. Into every corner he peeped. And at last he said icily:

"'I seem to be mistaken. Good night.' He then withdrew.

"In the meantime, honest students, in the room below, poring over the annals of ancient Rome, were aroused from their studies by the gentle flapping of some white object against the window pane. Their studious frame of mind prompted them to investigate the phenomenon.

"I draw the veil over the result of their investigations. Even now that memory saddens my heart.

"We above, when the tutor had departed, built up the fire and got out our pan, ready to warm up our bird after having exposed him to the cruel winter winds. I opened the window, drew up the pillow slip and, opening it wide, I drew forth a picked carcass, a bundle of bones neatly tied, and a placard which had this simple, homely motto:

"'Thanks; that was a good one. Send down another.'"

(To be continued)

Personal Mention

The Ven. Wm. R. Plummer, Archdeacon of the Diocese of Indianapolis, has accepted a call to the rectorship of St. Paul's Church, Evansville, Ind.

The Rev. Robert A. Goodwin, Jr., of Aldie, Loudoun Co., Va., who has been in charge of several missions the past year, will sail for France at an early date to engage in war work.

The Rev. A. F. Lowe, assistant at St. Paul's Church, Buffalo, N. Y., has accepted an appointment for war work service at the front in France with the Y. M. C. A.

Rev. Henry E. Kelly, Rector of St. George's Church, Bridgeport, Conn., has entered the school for chaplains at Camp Taylor, Louisville, Ky., in preparation for going "Over Seas." His parish has given him a year's leave of absence.

Bishop Greer of New York, has left town for North East Harbor, Maine, where he will remain until September. Bishop Burch, who will be in charge of the diocese, will remain within working distance of the city.

The Rev. George Heathcote Hills, Rector of Grace Church, Cincinnati, O., is on his way to France, to engage in Religious war work under the Y. M. C. A. His son P. Heathcote Hills, recently enlisted in the United States navy.

The Rev. Cuthbert W. Collorbon of Sewanee, Tenn., has entered upon his work as priest-in-charge of Grace Church, Waycross, Ga., in the absence of the Rev. Robert N. MacCallum, who is civilian chaplain at Camp Wheeler.

The Rev. Herbert Shipman, Rector of the Church of the Heavenly Rest, New York City, sailed for France on Sunday, June 30. Mr. Shipman is chaplain of the 106th regiment of Field Artillery. During his absence the parish will be in charge of the Rev. E. Matthews, who has served for some time as curate.

The Rev. William Neely Colton, Rector of St. Barnabas' Church, Irvington, N. Y., has gone to France for twelve months as a Red Cross chaplain. His parish will be under the care of the Rev. Dr. Pardee, secretary of the American Church Building Fund Commission.

On the occasion of his twenty-fifth anniversary as rector of Christ Church, Ironton, O., the Rev. W. H. Hampton, was tendered a noon-day luncheon by the Chamber of Commerce, attended by seventy-three business men of the city. The president of the Chamber of Commerce paid Mr. Hampton a high tribute of appreciation and respect in which, a local paper states, he aroused those who heard him to the fact that Ironton was paying her tribute to a man among men, to the most beloved man in the entire Ohio valley. A purse of $400 and a guest book containing the signatures of those present were presented to Mr. Hampton.

After a long wait, the Rev. Oliver F. Crawford, until recently Rector of St. Paul's Church, Bellevue, Ohio, has been commissioned a chaplain in the army. Chaplain Crawford entered the second officers' training camp at Ft. Benjamin Harrison, Ind., and was commissioned a second lieutenant of infantry, reporting at Camp Custer, Mich., last December, where he was attached to the 329th Machine Gun Battalion. Upon the request of his commanding officer, Mr. Crawford received his appointment as chaplain.

The Sunday edition of the New York Herald, July 7th, published on the editorial page a sermon by the Rev. Dr. T. J. Lacey, Rector of the Church of the Redeemer, Brooklyn. In an extended sketch of Dr. Lacey's life, the Herald says: "Dr. Lacey has held his rectorship for the past fifteen years, and he is one of the most prominent clergymen in the Episcopal diocese of Long Island. He has been more than ever before the public of late for his patriotic addresses and his war work in general. The clergyman has been a special friend to the Greek Orthodox Church in this country. Recently at the request of the Episcopal Board of Missions, he has been compiling a directory of the parishes of that faith throughout the United States."

Commencement at Kenyon College, Gambier, Ohio

The ninetieth commencement of Kenyon College and Bexley Hall occurred June 14 to 18, 1918. At the annual meeting of the Board of Trustees on Friday evening, the 14th, the committee on Bexley Hall announced the election of the Rev. Dr. George Franklin Smythe as Dean of Bexley Hall, to fill the vacancy created by the death, in July, 1917, of the Rev. Dr. H. W. Jones, Dean. Dr. Smythe was for a number of years chaplain and Professor of the Bible at Kenyon College, and for the last three years has served as Colburn Professor of Homiletics and Religious Education at Bexley Hall.

At the ordination service on Sunday morning, June 16, three candidates for the diaconate were presented to the Bishop of Ohio and two to the Bishop of Southern Ohio, as follows: Ohio, William Randall Kinder, Ph. B., Milton George Nicola, Ph. B., Francis Berton Shaner, A. B., Southern Ohio, John Kenneth Putt, A. B., Mr. Boggess. The sermon, preached by the Rev. William H. Dewart, '87, of Boston, was on the text from St. John xiii:26. At the college baccalaureate service in the evening, an impressive and inspiring feature was the benediction by the Bishop of Ohio of the Kenyon Service Flag and the regimental colors of the Kenyon Battalion. The sermon by the President of Kenyon College was preached on the text, "The Lord is King, be the people never so impatient: He sitteth between the Cherubim, be the earth never so unquiet" (Ps. xcix:1).

On Monday morning, at the formal commencement exercises, the class orator was William Vincent Mueller, '18, and the Alumni orator, Josiah Kingsley Ohl, LL. D., '84, editor of New York Herald. Thirteen graduates of Kenyon received Bachelor's degrees in course, five received the degree of Master of Arts in course, and one was awarded ferred as follows: Master of Arts, Albert A. Augustus, Cleveland; Doctor of Divinity, the Rev. James Henry Young, '87, A. B., '89 Bex., Seabury Divinity School; the Rt. Rev. Robert L. Harris, '96, A. B., 99 Bex, '13, A. M., Marquette, Mich.; the Rev. George Parkin Atwater '95, A. B., '98 Bex, '99, A. M., Akron, Ohio; Doctor of Letters, the Rev. William H. Dewart, '87, A. B., Old North Church, Boston; the Rev. George Gunnell, Toledo; Doctor of Laws, Major Guy D. Goff, '88, A. B.; James W. Ellsworth, New York City.

Evanston Bids Dr. Stewart Godspeed

A local paper published at Evanston, Ill., makes the following editorial mention of Dr. Stewart, who is leaving for France for service as a chaplain of the American Red Cross:

There are two things to consider when a man of position in the community leaves his work for service in the war zone. We must think of how the work which he is leaving will fare while he is away from it, and measure the loss by the benefit which will accompany his presence among the men who are waging the war.

Very soon there will go from Evanston one of her representative citizens, a man who has thrown out many lines in which to exercise his influence and spend his activity. The Church which he is leaving will feel the lack of the Rector, even under the charge of the man who will be left in care of the work of the parish. But the men at the front will be heartened and helped by the presence among them of Dr. George Craig Stewart, and for that reason the community will bid him godspeed, wishing for him a safe journey through the perils that beset the sea, and rejoicing in the possibilities of his labor among the fighting forces of the country.

Announcement has been made in the daily press of the appointment of the Rev. C. K. Weller, Rector of St. Peter's Church, Talladega, Ala., as a member of the National War Work Council of the Y. M. C. A., for the Southeastern military department. He attended a meeting of his committee at Atlanta on July 2nd, which had under consideration the best methods of bringing the needs of the American expeditionary forces and of the allied armies to the attention of the American people. Mr. George W. Perkins of New York City, is chairman of the Nation Council which is composed of a large number of eminent men in the professional, business and religious walks of life.

MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

One of the best things that the government has done for the natives of the interior and northern part of Alaska is the introduction of reindeer from Lapland. Up to the present time, the mission at Anvik has not been supplied with these useful animals, but Dr. Chapman writes, on Feb. 2, that the district superintendent of the government schools was approaching with a herd which had been ordered moved from Marshall to Anvik.—Spirit of Missions.

The Bishop of Exeter, brother of the Marquis of Salisbury, writes a letter to the London Times, in which he says: "July the fourth should be a day of solemn thanksgiving and humble prayer as an act of courtesy to our allies and an act of thanksgiving to the Almighty for the noble reasons which have inspired America to come to our aid. It is particularly appropriate that the day which for years has commemorated the bitterest hostilities between the two nations should now be observed as a festival of amity." The Bishop says that he has already arranged to observe the day in his diocese.

That the ships sunk by the U-boats in British waters are being salvaged is something that few of us have thought of. Four hundred and seven of the ships sunk have been raised since January, 1915.—Boston Globe.

SUMMER CONFERENCE AT CAMBRIDGE

The Conference for Church Work and Summer School for Church Music began on June 21st and ended July 6th. Headquarters at the Episcopal Theological School, Cambridge, Mass. The printed circular issued says:

The Conference is intended for instruction and training in the spirit and methods of Church work. It aims to bring together, for mutual help, leaders in the thought and action of the Church, and also those who are doing or intend to do Church work, but who feel the need of better preparation. It is for every one who wishes to render higher service in the extension and development of the Kingdom of God.

The program was as follows:

7 a. m.—Holy Communion.
7:45—Breakfast.
8:35—Morning Prayer.
9-9:45—Bible class for the whole Conference, conducted by the Rev. Wallace E. Rollins, D. D., Professor of Church History, Virginia Theological Seminary.
9:45-9:55—Singing.
10-12:30—Classes.
12:40—Intercessions.
1-2—Luncheon.
4—Tea in Cloister.
4:45-5:45—Informal Conference.
6-7—Dinner.
7—Hymn Singing.
7:15—Sunset Service under "The Tree".
8—Public Meetings.
9:15—Compline.

The subjects for classes, and leaders for same, were:

FIRST WEEK

Principles of Teaching—Rev. Dr. Boynton.
Organization of Church School—Miss Frances H. Withers.
Christian Nurture Series—Rev. Dr. Bradner.
Church History—Rev. L. C. Lewis.
Normal Mission Study—Miss Emily C. Tillotson.
Social Service—Dr. W. H. Jefferys, M. D.
Mission Study—Mrs. Pilsbry.

SECOND WEEK

Principles of Teaching—Miss Ashhurst.
Christian Nurture Series—Rev. J. W. Suter.
Mission Study—Miss Boyer.
Business Methods—Miss Fuller.
Junior Mission Study—Miss Sturgis.
Church Doctrine—Rev. Dr. Slattery.
Social Service—Miss Scudder.

Miss Grace Lindley, secretary of the Woman's Auxiliary, was present, and outlined her admirable war plan for 1918-19. She also held some special classes for leaders.

The informal Conferences were: Miss Lindley's War Plan; Missionary Education; St. Barnabas' Guild for Nurses; Religious Education; Young People's Conference; The Woman's Auxiliary of the Future; Boys' Work Supervised by the Church; an Open Forum. Subject: "The Summons to a New World Order"; Girls' Friendly Society; Church Periodical Club.

The Summer School for Church Music had as instructors Rev. Charles Winfred Douglas, Mus. Doc., New York; Pete. C. Lutkin, Mus. Doc., N. W. University, Evanston, Ill.; Richard C. Appel, M. A., Episcopal Theological School, Cambridge, Mass.

PROGRAM

Esthetics and Criticism of Church music (hymn tunes, anthems); plain song.

Use of the organ in the service; choral conducting and interpretation; plainsong accompaniment; congregational music.

There were occasional conferences also organ recitals.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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A VISIT TO THE OLD COLLEGE

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

III.

(Continued from last week)

Men from all over the land were gathered at Kenyon for the commencement. The managing editor of one of New York's great daily papers, "The Herald", a graduate of Kenyon, delivered the Alumni oration, and a lieutenant-colonel of our forces, also a Kenyon man, made an address.

A group gathered in the shade of the trees, awaiting the tennis match, and our talk turned to the advantage of the small college. The convincing points were set forth with especial emphasis. In the small college there is an atmosphere undisturbed by contact with the affairs of a great community; there is contact and friendship between students and professors; there is much individual attention in the class rooms; there is a greater light upon every student's character, so that a vicious person cannot long escape detection; there is a larger chance for self-expression in college activities. Especially at Kenyon, with its nationally known traditions, with its intercollegiate athletics, and with its fraternities, there is opportunity for the growth of the individual by participation in the activities that have long been associated with college life.

"Some great men have been educated at Kenyon," said '78. "This old college has served its nation well. There was Salmon P. Chase, at one time chief justice of the United States; David Davis, a justice of the Supreme Court; Henry Winter Davis, who achieved distinction as a brilliant orator in Congress; Stanley Matthews, also a justice of the Supreme Court; Edwin M. Stanton, who was Lincoln's great secretary of war; and Rutherford B. Hayes, President of the United States. Today, Kenyon is true to her traditions, and I have seen it stated in the paper that Kenyon has a greater proportion of its graduates enlisted in the war than any other college in America."

"Yes, and Kenyon has had some men who were not so great," broke in '94. "Do you remember the famous Henry? In his day Henry had the reputation of being the most famous practical joker that had graced the college for many a year."

"Let us drop the celebrities and hear about Henry," suggested '96.

All gave their assent, and '94 began the tale.

"Henry was an innocent looking fellow, but his mind was set upon harmless fun.

"It was he who, opening a package in his room and finding a dozen of his room mate's pictures, just delivered by a photographer, sent one to each of twelve girls at Harcourt School, the young ladies' seminary in the village. Henry it was, likewise, who stole into a room where a senior was taking an afternoon nap, and set his watch and clock three hours ahead. The senior had been invited to dinner with the president at six. Upon waking, he saw his clock and watch both pointing to half-past five. At three o'clock exactly he presented himself in evening clothes at the president's door.

"Henry urged the freshmen to learn their Catechism, and then sent them to the embarrassed president to recite it. He, likewise, with assistance, during the absence of the occupant, moved every scrap of furniture from one room across the hall into another room, and set it exactly as it had been. They took everything but the stove. When the occupant returned, he was dumbfounded to find his room empty, and equally dumbfounded to find his effects in perfect order across the hall. It took that freshman three days to decide whether it was easier to move his furniture to his stove, or move his stove to his furniture. He was not without conflicting advice, all suggested by our joker. It was his same original genius that prompted him, one winter's night, to turn the college bell upside down, fill it with water and allow it to freeze. The imprisoned clapper on that bell awoke no students the following morning.

"Henry invented the practice of telling the freshmen that after Church all freshmen were expected to walk home with the girls from Harcourt School on the very first Sunday, thus prompting that friendliness which ought to exist between the college and the girls' school. He would stand on the side lines after service and watch the embarrassed efforts of a few freshmen to break into that line of girls, a line jealously guarded by the vigilance of a whole corps of sharp-eyed teachers. But, like all jokers, he once ventured too far. He had tried his skill on Big Dave, a true blue Irishman, from County Tyrone. Henry openly, in a small group, planned a midnight supper, at which he assigned to each fellow some eatables. To Dave he assigned, lemons, sugar and crackers. Each fellow was supposed to provide what was assigned. To all but Dave he gave some secret instructions. When the boys appeared about ten, their packages were placed upon a table. All but Dave's. His lemons were soon made into lemonade, sweetened by the sugar. He then told Dave to pass his crackers, and to open the other packages. Dave did so; but the other packages contained nothing but old collars, empty bottles, and such non-eatables. Dave furnished the whole feast.

"Dave planned to get even. He looked Henry the joker squarely in the eyes and promised him a fair return. Henry only laughed. One night, a few weeks later, Dave summoned all the boys, except Henry, to his room .Dave then made them keep silent while he arranged something in the hall. The halls were dark, and every once in a while a boy would stumble over some obstacle. Henry had been particularly annoyed by this, and had sworn that if anything were left where he should stumble over it, he would throw it out of the window.

"Dave soon returned and said: 'There's a trunk across the hall; now for some fun.'

"He then looked out of his door and called:

"'Henry, come quick!'

"Henry, on the floor below, and eager for any excitement, dashed up the stairs and ran along the hall. In a moment he was on the trunk. Headlong he went across it, onto the floor. There was a resounding crash as Henry struck the floor. We all waited breathlessly. Henry, evidently so mad he could not speak, picked up the trunk and hurled it down the stairs. He followed, and hurled it down a second flight, and out on to the stone steps. Then, seizing a stick of firewood, he battered that trunk for five minutes.

"Appeased, somewhat, he came up stairs through the hall, and into Dave's room. Dave was calmly smoking. The other boys were apparently unconcerned.

"'You fellows think you're bright. Well, I carried out my threat, and I don't care which one of you is the loser. There's not enough of that trunk left to start a fire with.'

"Dave said calmly: 'Sit down, Henry. That's all right. We are not offended. It was your own trunk, Henry, that I borrowed for the occasion!'

"Dave was avenged."

(To be continued)

Domestic Secretary for the Board of Missions Elected

THE VERY REV. FRANCIS S. WHITE

The Church is very fortunate to secure the services of the Very Rev. Francis S. White as the domestic secretary of the Board of Missions.

The readers of THE WITNESS are well acquainted with him, as they read with profit and interest each week his "Missionary Messages" on the second page of the paper. In making the announcement, the Spirit of Missions says:

"Dean White is a native of New York City, a graduate of Hobart College and the General Theological Seminary, but his entire ministry has been spent in the Middle West. After graduation, he was at first assistant at St. John's Church, Detroit; then, for five years, a member of the Associate Mission at Omaha, and later Rector of Trinity Church, Atchison, Kansas. Since 1911 he has been Dean of St. Mark's Pro-Cathedral, Grand Rapids, Michigan, and president of the Standing Committee of the Diocese of Western Michigan. While in Omaha, he was the editor of the Nebraska Crozier, and he is at present one of the editors of THE WITNESS. He is also known as the author of 'The Story of a Kansas Parish'.

"For the past year, Dean White has been a chaplain at Camp McArthur, Waco, Texas, with the Seventh Division, U. S. A., in which the Michigan National Guard has been incorporated. Since February he has been in the service of the War Commission. Although reluctant to relinquish his services as chaplain, Bishop Perry feels that he ought to take up the important work which the Board has asked him to do, and Dean White will enter on his new field of usefulness in the early fall. The Church is to be congratulated on this addition to the staff of the Church Missions House, and, in the name of its readers, The Spirit of Missions bids him a hearty welcome."

Declines Election as Suffragan Bishop

The Rev. G. G. Bennett regretfully declined the election to the office of Suffragan Bishop of the Diocese of Montana, which was tendered him at the recent Convention in Missoula. He says:

"There is no work which has been offered me during my ministry which so strongly appeals to me, and which I would rather do than go into Eastern Montana and try to carry out the plan you outlined of building there a diocese. To me it would be as a monument to Bishop Brewer, builded upon the foundation of his far-sighted genius, made possible by your wise and generous division of territory.

"I must decline, however, because of the opinion I hold regarding the office of Suffragan Bishop; to me it is un-American, un-democratic, and by the acceptance of it a man curtails his service to the Church as a whole, and exposes to many uncertainties his services to the part to which he is elected.

"A man's first duty is to the Church as a whole, and when he sees in an office such possibilities as I see in the office of suffragan, to be true to the Church and himself, he cannot work in that office."

Ordination

On the fifth Sunday after Trinity, June 30, at the Cathedral of St. John in Quincy, the Bishop ordained Ira Chestnut Young, M. D., to the diaconate, and the Rev. Robert Hall Atchison was advanced to the priesthood. Dr. Young was presented by the Rev. J. Boyd Coxe, Rector of Trinity Church, St. Louis, Mo., who was also master of ceremonies. The Rev. Mr. Atchison was presented by the Rev. D. E. Johnstone, LL. D., D. C. L., who preached the sermon.

NATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

A Summer School for Men

The Thirty-third Annual Convention of the Brotherhood of St. Andrew in the United States is to be held at Northfield, Mass., from Wednesday, August 14, to Wednesday, August 21, 1918.

The sessions of the Convention will be in the mornings and evenings the afternoons being reserved for rest and recreation.

All the splendid features of past Conventions will be found in this one. The Convention theme is "The Christian Life"

In addition, an opportunity is offered to spend a vacation in connection with the Convention in what is probably the most beautiful part of New England.

Accommodations can be had for those who wish to bring their families.

The expense of the Convention is to be taken care of by a registration fee of $5 for the men and $2.50 for the boys.

The Convention is for **all** the men and older boys of the Church, regardless of their membership in the Brotherhood—for any man interested in the extension of Christ's Kingdom.

This is the only "Summer School" especially for the men of the Church.

THE STUDY OF THE CHURCH'S MISSION

A new feature of the Convention this year will be a discussion of the Church's Mission, to be conducted by Dr. William C. Sturgis, the educational secretary of the Board of Missions. Dr. Sturgis is one of the best known laymen in the Church, and has always been identified with the Brotherhood of St. Andrew. He is especially successful in interesting **men** in the subject of missions.

THE BOYS OF THE CHURCH

are not being forgotten in this Convention. Sunday afternoon and Tuesday morning will be largely devoted to the boy work of the Church. Four boys from various parts of the country are to be present and tell how to win other boys to the Church and to the Sunday school.

If you are having difficulty in holding your older boys and of keeping them at work for the Sunday school or the Church, bring them or send them to the Convention, and have them catch a vision of what the Church is doing and how they can have a real part in it. They will never lose that vision. It will mean much to them in the days to come.

When you have attended a Convention of the Brotherhood of St. Andrew, then you can say with Bishop Richardson of the Canadian Church: "The Brotherhood today is carrying on the work for which God called it into being, and for which it stands."

"NORTHFIELD"

The Convention will be established in the buildings and on the grounds of the Northfield Seminary. This school, attended by some six hundred girls, was founded many years ago by the late Dwight L. Moody, whose birthplace and boyhood home are in the vicinity.

The Mount Hermon School for Boys, six miles distant, is also a part of the same foundation, Mr. William R. Moody, son of the late evangelist, being the president of the joint Board of Trustees.

Round Top, where the twilight meetings of the Convention will be held, is the little mound near the Auditorium, upon the summit of which are the graves of Mr. Moody and his wife. During the summer vacation period, for a number of years, the school grounds and buildings have been used for the student and missionary conferences and similar gatherings of a religious character. The place, therefore, is especially appropriate as a background for the Brotherhood Convention.

The Auditorium mass meetings—the progress meetings—will be addressed by leaders of the Church on such subjects as The Church and "The Nation", "Social Service", "Missions", "Reconstruction".

The current number of St. Andrew's Cross will have the complete program, and copies may be had by addressing the Brotherhood headquarters in Philadelphia.

Twenty-five Years as Missionary Bishop of Japan

Bishop McKim has completed twenty-five years as Missionary Bishop of Japan. He was consecrated on June 14th, 1893, in St. Thomas' Church, New York, as was also Bishop Graves of Shanghai.

In 1893 there were four churches and two missions in the city of Tokyo. There are at present ten churches and three missions.

In 1893 there were seven places outside of Tokyo where services were held regularly; there are now fifty-six.

In 1893 St. Paul's School for Boys had fifty students; since then it has been expanded into the nucleus of a university, and has, in its various departments, nearly 800 students.

St. Margaret's School for Girls in 1893 had forty-nine pupils; its present number is 275.

These are a few of the interesting statistics which Bishop McKim has to tell.

Miss Lenora Williams niece of the Rt. Rev. Dr. Arthur L. Williams of Nebraska, was united in marriage to Lieut. Irving Benilken at Trinity Cathedral, Omaha, on Saturday, June 1, by the Bishop, in the presence of a large congregation.

The First Dakota Deacon

Fifty years ago, on Whitsunday, 1868, the Rev. Paul Makazute was ordained deacon—the first Dakotan to enter Holy Orders in the Church. On Whitsunday last there was held at his grave, on the Santee Reservation, in South Dakota, a memorial service commemorating the event, and his daughter, Mrs. Rebecca M. Fraciar, placed in the hands of the superintending presbyter a check, asking him to give it to Bishop Burleson, to be used in some appropriate way as a memorial thank offering. The Bishop has sent it to the treasurer of the Board to be sent to the first Chinese Bishop—who has recently been elected—as a thank offering, in memory of the first Dakota deacon. Bishop Burleson felt that the gift should go to something outside the District of South Dakota, thus linking the significant event of fifty years ago with the larger work of the Church.

The Rev. William Heilman, Rector of St. Luke's Church, Ypsilanti, Mich., who has been War Commission camp pastor at Camp Custer since October 1st, has received his commission as chaplain in the National Army, with the rank of first lieutenant. Mr. Heilman is assigned to the 161st Depot Brigade at Camp Grant, Rockford, Ill.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Saint James The Apostle
July Twenty-fifth

THE COLLECT

Grant, O merciful God, that, as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. Amen.

"Leaving his father and all that he had without delay." This Collect lays stress on promptness and wholeheartedness in Christian giving, which is the heart throb of Christian missions. Whether we give of ourselves or our substance, the power of a gift lies in these two qualities—promptness and whole-heartedness. In connection with the slow progress of many a good cause, procrastination has given birth to the phrase, "He gives twice who gives quickly". Let us see to it, then that our gifts, when due, are promptly made. Think of the interest that has to be paid on money borrowed, because those who contribute to the mission cause are slow, or niggardly in the distribution of their gifts or pledges! Think of the many millions of dollars that the Church has lost, because the people who were thinking of contributing to the cause put it off. Think how many Rectors blush for their parishes, because the givers to missions are so apathetic and listless! Think how many Bishops have been humiliated, because their priests have manifested no interest whatever in the extension of the Church's influence within diocesan or national or world-wide bounds, let alone all three of them!

This call of our nation to her young men in the great war, and the response of those men, is an object lesson for us all. It was not a call for self-preservation that made those men respond, although in responding they were fighting for principles that involved self-preservation. See how those men left their dear ones and all that they possessed, and went forth, conquering and to conquer! So does Mother Church call to her sons; so does Christ call, through the Church, for their whole-hearted support. "Now or never" is the call; and the glory of the call lies in the fact that men are not impressed, but are given the chance to volunteer "without delay"; to leave all that holds them back "without delay";to relinquish the holiest ties of the human heart "without delay". If this generation of Christians would only catch that vision of St. James, the world might even now be won back without delay to the stainless soul and blood-stained body of Jesus Christ. Oh, blessed St. James, reveal thyself in visions to parents and their sons and daughters, and show them the joy of whole-hearted sacrifice! Pray for the vestries and congregations of the Church on earth, that they may see the wonderful power and final joy that lies in a continual readiness to obey thy commandments to follow, to go, to teach, to preach, to baptize, to feed and tend the flocks of our common Master, Jesus Christ.

"Forsaking all worldly and carnal affections." We have criticized our exuberant children for saying "I love", instead of "I care for" or "like". "I love candy"; "I just love to go to the theatre"; "how I love to go to parties", etc. The call of the government in the great war to forsake many of the good things of life shows many a critic of the phrase that it is not so exuberant and exaggerated as he claimed, for he is finding that it is hard to give up many things that might be called "worldly" and "carnal", and that he cares for them up to the point of loving them. But in spite of the hardships involved, we are giving up, and will gladly give up more, and, because of the sacrifice, we are enjoying better health. The death rate has not increased where "Hoover rules". This same principle is what Mother Church has always been striving for. If we would only forsake, not for the sake of forsaking, but for the sake of following Jesus Christ, or (may I be permitted to write it?), better still, for the sake of taking Jesus Christ into the dark places of the earth, we should find therein a joy which far exceeds the satisfaction we must have when we know that by forsaking the comforts of our daily life we are helping win the war.

"Follow Thy holy commandments." "Holy" commandments, because in obedience we will find "holiness, without which no man can please God". How many of us yield a whole-hearted obedience to the commands of Jesus? Do not many of us practice the commands we like, and omit the ones we do not like? It seems to me that all we have to do is to make a list of Christ's commands, as the New Testament has recorded them, in order to find out that there are many we do not follow "without delay". And no commandment that Jesus gave is more universally overlooked, or neglected, or trifled with, than the command "to go into all the world, preach, teach and baptize". How, then, can we expect to grow in grace and in the knowledge of the Lord Jesus when we neglect so great, and so comforting, and so stimulating and sanctifying a command?

FOR THE EPISTLE

In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.—Acts xi:27, and part of chap. xii.

Jerusalem did not permanently keep all the prophets within her bounds. She sent them forth with their messages of warning or comfort. The cities of privilege have many great responsibilities thrust upon them. Among these is the responsibility of not keeping within their walls many "prophets" who should be in the next towns. In the "on-to-the-city" movement which has permanently captivated the minds of all sorts and conditions of men, there is acknowledged danger in letting the sources of religious life in small towns and rural communities become choked and clouded through neglect, or through unwise or indifferent oversight. There are many commissions spending lots of money these days over problems more or less remote from the practical everyday life of men, women and children. Unless a commission, with power to act, begins to work on the problem of our Church in the rural community and the small town, our city Churches will soon begin to develop a dry rot which will threaten final extinction. Nearly every city parish should have a nearby town on its conscience, and a group of its laymen interested in the spiritual welfare of that town. There is wonderfully strong and vital soil in these towns waiting the coming of wise and patient pastors, who can start impulses and will power Godward, as they go townward. Why wouldn't it be a good plan for the men grown gray in big city parishes, as they begin to feel the strain of the city, to seek out these little towns, and, settling there, bring to them the messages that will send their youths back to farm, or on to city, "strong in the Lord of Hosts and in His mighty power"?

"According to his ability." They were an inspiring group of men and women—those early disciples. You notice they not only **determined** to send relief according to their ability, but they **did** it: "which also they did", says the chronicler. It is the ideal way of giving. "According to our ability" might well fill us with dismay, for how many of us give according to our ability? There are many of us who determine, make up our minds, to give according to our ability; but of how few of us can the recording angel write, "which also they did".

"Sent it by the hands of Barnabas and Saul." We do things differently these days. We call up our Barnabas and Saul, we ordain and consecrate them to a certain task; then the old hereditary stain of Pharaoh shows itself, and we say, "Go make your tale of bricks without straw". It isn't fair, is it? It isn't in line with our determinations, our resolutions. If we determine to send the relief which lies in a pure Gospel, surely we should see that we put into the hands of God's ambassadors that which will enable them to plant and water in such degree that it is possible for God to bring forth the increase. It is useless to blame God or his Bishop, when we give that Bishop thousands of square miles to plant and water, furnish him with a handful of helpers, a small packet of seeds and a small sprinkling pot, and then tell him to produce fields white to the harvest. It certainly is not fair to God, to the Bishop, to the Church, to ourselves, whose duty it is to help plant and water.

"He killed James, and because it pleased the Jews he proceeded to take Peter also." Many a good soldier of Jesus Christ has been sacrificed to prejudice and misunderstanding. Let us be very careful that we do not fall into Herod's sin. Many a James has been slain by a bit of gossip carelessly repeated. Many a Peter has been held back from his place and work because of politics in the Church. God help us never to vex the Church. Pray that you will never become a Herod to any one who follows the Christ, the King. Do not become a partisan; refuse to belong to anything but the whole Church, the one holy Catholic Apostolic Church, built on the prompt obedience of St. James, as well as on the conversion of St. Peter.

THE GOSPEL

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—St. Matt. xx:20.

"What wilt thou?" The mother of St. James wanted her sons to be very prominent in the life of the Messianic Kingdom. How many mothers, as they dream of their children's future, ask the impossible of them and for them? Doubtless Peter's wife's mother wanted the same privilege for her son-in-law that Zebedee's wife was seeking for her sons. When we intercede for our dear ones, let us do so with our eyes open to the consequences of our requests. Do not be ambitious for place and position; be ambitious for character and service. God alone is the arbiter of a man's place and position in His Kingdom. Men may mistake the reputation of an apostle for his character; but God knows. He prepares people's places for them. Start your children right. God will see them through in the way that is best for their souls. Let us realize that the Church should develop a sense of mission and vocation in every soul; and let us do nothing to prevent that soul from striving to reach its ideal. But refrain from telling God or His Church just what work that soul shall or shall not do.

The mother of Zebedee's sons came with her children to worship. The Church will regain her influence when Zebedee again joins in the family worship; and not until he does come will the family life become again the cradle of all virtues. People may smile at "family prayers", but there is no denying the fact that prayer will not only bind men to the throne of God, but it will tie family life together and hold it as an integral part of community life better than any other corporate act which might be named. No better work for Christ and His Church could be accomplished, now, than the revival of simple, devout family worship. Zebedee, won't you please take this to heart, and become once more the leader of family devotions?

"We are able." This is the splendid answer of youth, and of the pure in heart. It should mark all responses of the Church to cries for help in time of need. It should be the answer of the Church to the inarticulate demand of people for leaders who are not afraid to serve, and hence are able to lead. It should be your answer and mine to the people who are timid about making big ventures for Christ, in Christ's name. The Red Cross drives, the Y. M. C. A. drives, the W. S. S. and Liberty Loan drives, are splendid examples of this response. It shows what can be done by those who really believe in the cause they have in hand. Shall the Church fall behind these, her benevolent agencies, in relying on and appealing to the faithful to give as they are able; to give according to one's ability? I trow not.

"Minister"; "servant"; "not to be ministered unto, but to minister". Here is the heart of missions laid bare. "To give His life a ransom for many". This thrilling, gripping reality of life is speeding home to us over the wires every day these days, and quickening into vision many a dull-eyed town and sleepy-eyed village, and sleek-eyed city. God hasten the day when our dear Mother, the earthly Jerusalem, shall also waken us up to the necessity of serving men and women for the sake of their larger life. If this American Church will only supply the servants to Americanize the aliens who are straying from services they no longer understand and appreciate, you will see a spiritual awakening that will mark the beginnings of a really new era, and a really great day and generation.

Where do you stand on this "serving" or "being served" question? Where does your parish stand? Where does your diocese stand? What are you doing to make your parish, diocese, Church, a truly great parish, diocese, Church? What are you **determined** to do for the relief of your spiritually needy brethren? Will you start in now to help, "without delay", and never cease until the "battle's fought, the victory's won"? I trust so.

Book Review

A timely book in this age of chatter and clatter is "The Empire of Silence", by the Rev. Charles Courtenay, M. A., chaplain of Holy Trinity, Rome. It is at once restful, strengthening and stimulating. There is much noise everywhere, but only silence can produce anything worthy of attention. Roots do their work in silence; the mountains and the stars deliver their messages in silence. The author quotes at length on his subject from ancient and modern authors. He calls attention to the fruitful silent times of our Lord, the spiritual power of the quiet Mystics and Quakers, the necessity for silent times that all great men have felt. The print is good and the book light, though an octavo volume of 400 pages. Published by Sturgis & Walton Co., New York.

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

HUMILITY

Translate humility by the word "dependence", and you will understand its Christian meaning. To the pagan, humility was the submissive attitude of a subject kneeling before a king, the groveling of a slave before his master. This act expressed abject submission. "Whoso humbleth himself as this little child, the same shall be great in the Kingdom of Heaven," said Christ. The humility of a child is expressed in his dependence upon the life of his father. There is a wide difference between submission and dependence. The first is official and the second is personal. One is the language of the court, with the picture of God as an all-powerful King seated on the throne, and man, His resigned subject, kneeling before Him; the other is the language of the life of the home, where the dependent child knows the life of his father within him, and works with the father to do his will. This is Christian humility, the door through which we enter and work for the Kingdom.

LEARN OF ME, FOR I AM MEEK AND LOWLY IN HEART, AND YE SHALL FIND REST FOR YOUR SOULS.

PRAYERS

O God, grant us the spirit of humility, that we may thankfully receive all the gifts which Thou hast prepared for us, and use them to Thy glory, through Jesus Christ our Lord. Amen.

O Lord, I am not mine, but Thine; claim me as Thy servant; keep me as Thy charge; love me as Thy child. Fight for me when I am assaulted; heal me when I am wounded; revive me when I am discouraged. Amen.

DAILY BIBLE READINGS

A. M.	P. M.
Matthew 20:17-34.	Matthew 11:28-30.
Luke 1:46-56.	Micah 6:8.
John 13:1-17.	I Peter 2:17-25.
Psalm 34.	Luke 18:9-14.
Psalm 25.	Philippians 2:1-13.
II Cor. 12:1-10.	Psalm 131.
Ephesians 4:1-16.	Philippians 4:1-14.

Poems Worth Preserving

Selected by Pastor Suburbanus

THE HIGHER PANTHEISM

(This famous poem was written for the first conference of the "Metaphysical Society" of England. That society was a remarkable group of noted scientists, authors and clergymen, which was founded in 1869 by the poet's friend, Sir James Knowles, with Tennyson's hearty co-operation. It continued for eleven years. It sought to bring science and religion into closer harmony.)

The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O Soul, the Vision of Him who reigns?

Is not the Vision He? tho' He be not that which He seems?
Dreams are true while they last, and do we not live in dreams?

Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?

Dark is the world to thee: thyself art the reason why;
For is He not all but that which has power to feel "I am I"?

Glory about thee, without thee; and thou fulfillest thy doom,
Making Him broken gleams, and a stifled splendour and gloom.

Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.

God is law, say the wise; O Soul, and let us rejoice,
For if He thunder by law, the thunder is yet His voice.

Law is God, say some; no God at all, says the fool;
For all we have power to see is a straight staff bent in a pool;

And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He?

—Alfred Tennyson.

Toleration is the greatest gift of the mind; it requires the same effort of the brain that it takes to balance one's self on a bicycle.

We often ask, What has he done? Seldom we inquire on what principle "he" acts.

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EDITORIAL

June Bugs

I was talking the other day with the head of a Red Cross Branch, having nearly a thousand members—She was a bright, energetic sensible woman, very capable and free from all pettiness. I knew that she gave hard and conscientious service in her very responsible position, and I knew the excellent record which that particular branch had made.

"Don't you get very tired," I said. "Yes" she replied, "I do, but the thing that saps most of my strength and uses up most of my vital energy is dealing with sensitive people. Ninety percent of the workers are just fine, but the other ten percent cause me far more worry than the ninety."

"Tell me about it," said I, playing the role of the reporter. "Well, there is the woman who comes here from some other branch. She starts the trouble by saying, 'O! that is not the way to do that. We do it so and so in New York.' Then the person in charge of that particular work gets offended, and I have to placate and soothe her larcerated feelings. Down in Washington, they were so bothered by these self-constituted censors that they put up a large sign, 'This is the **Potomae Division.**'

When visitors of the peculiar type entered they always enquired, 'Why do you put Potomac in such large letters?' "In order that those who come here from somewhere else, may know that this is the Potomac division, and that we have our own way of doing things and not some other way."

A clergyman sitting at the table remarked, "Now you know some of the difficulties with which a rector has to contend."

But what a shame it is that so much vital energy of capable leaders, both in Church and elsewhere, must be consumed not in the prosecution of the service, but in nursing the other workers through all suffering from fancied troubles. It is this which makes leadership in any praiseworthy enterprise so disagreeable, instead of making it a pleasure. This is one reason why it is so difficult to get capable people to act as leaders in Church and benevolent enterprises.

It is not that they do not enjoy work. Anyone who can do anything well, loves to do it. But it is that no one whose mind is concentrated on efficient service loves to have it distracted by the interruptions of the officious and the poutings of the hyper-sensitive.

For example, what is one to do with this particular type of a feline? In a certain branch, a bolt of cloth had been assigned to cut up into bags for holding certain work. It was a tedious uninteresting job, but an impulsive Irish girl, who wanted to serve said, "I will take it home and do it." She did, and sat up all night to accomplish it. The next day when she proudly brought in her huge pile of work, a smug, self-satisfied, irresponsible imbecile of the privileged class came along and looking at the fruit of much labor and enthusiasm, said in that affected tone peculiar to her tribe, with a patronizing air and a censorious accent, "O! Bags!" Of course the Irish girl left in high dudgeon and the idiot went on her way, absolutely unconscious of the injury that she had done.

Too bad you can't imprison for such offenses. Indeed it is almost impossible to make them realize that they have committed any offense. But there they go, like some big blundering June bug, bumping into people here and there in their insolent fussiness but never doing a tap of efficient service themselves. The very stupidity of the June bug makes the task of disciplining it a hopeless one.

Over at the front, we are being told that trench life is bringing the rich and the poor together in a way that they understand one another as never before. If in the trenches, why not in the Red Cross meetings? Why should there not be a psychological expert in every Red Cross branch, who should send certain specimens to the rear because they are hopelessly impossible?

But the June bug is really a harmless creature, if you refuse to take it seriously. Better, far better to take it humorously than to allow it to keep you away from Church or from Red Cross meetings. As bad as the June bug is the sensitive creature that allows these big bugs, who love the lime light and do no work, to affect them.

If our boys at the front can stand bullets, we ought not to shy at June bugs. Let them come on and do their worst. These are war times, and we must all expect wounds of some sort and those inflicted by June bugs are a very mild form of shell shock from which one quickly recovers if one wills to do so.

There is serious work to be done and the good soldier will take his medicine. Why not be a good soldier, and if in any meeting where you are assembled with others for the public good, and where good leaders are doing their best to utilize the forces that volunteer, why can you not relieve the leader from the unpleasant task of binding up the imaginary wounds which your pride or vanity may have received, because some blundering June bug has made you seem ridiculous, or has disarranged your attire which you thought so becoming?

Think about it before you add to the burdens of leadership those of running a sanitarium for imaginary troubles.

Take your wounded feelings as our soldier boys take their wounds, as part of the game, and in Church or in Red Cross or elsewhere carry on, as a good soldier, not asking your officer's attention, unless the wound be so serious that your own dressing will not suffice. Try to get over the wounds that you receive by your own efforts.

EDITOR'S QUESTION BOX

Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colorado).

Have you seen the article in the Chronicle regarding your being enthronized in an Episcopal chair?

Yes, I have been told that Alexander the Chronicler did me much harm. I have known Alexander for many years. He is more modest in chairs than I am, but not in clothes. The chair in question was forced upon me, and I only did what any Bishop must do, if a chair is placed in a church, and he is told to sit in it. I merely sat in it on this occasion, not knowing how to be enthronized.

No! I do not like to throw poison gas, but, then, even Americans are sometimes forced into it.

There is absolutely no use for Alexander and me to become engaged in theological controversy. It is, as one friend wrote to another, after an epistolary correspondence, which had degenerated into a theological controversy: "It would seem to be time for us to stop this correspondence, for it has become unprofitable. It is degenerating into a mere theological controversy. Let us end it. Let us each go on serving the Lord—you in your way and I in His."

Why does the Church refuse the communion to those who differ from her?

The Church is the body of Christ. As such her pleasure is to do the Master's will. She can have no other desire than to do as He would do.

So the Church is in the world to save sinners and to build men up into the manhood of Christ.

These are two distinct things. The one demands that the church door shall be open to all men—that no man shall be deprived of the right to hear the Gospel. It demands the open pew. The other requires that after the invitation shall have been accepted there shall be a discipline which the hearer shall accept.

It is the same with the nation. We open the door to all who come seeking liberty, but before they become citizens they must accept the responsibility of citizens. No man has a right to vote merely because he lives in the country. He must assume the responsibilities of citizenship before he is entitled to its privileges. It is not enough for him to say that he is just as good as those who vote. That is not the question. Has he been willing to be naturalized. If not, why should he claim the privilege. The principle is that we could not have a nation at all unless we had some test of citizenship.

Neither could we have a Church unless there were some requirements of membership. To ask for the privileges of membership, without being willing to assume the conditions of that membership, is to require the Church to set aside its discipline, in order that you may be a free lance. The Church denies its privileges to no one; it merely requires, as every society requires, that to enjoy those privileges you must assume the responsibilities of baptism and confirmation. And why should you not?

So many want an open Altar and a rented pew. Why? Because it lessens their responsibilities. If you close the pew, you can regulate whom you sit next to. The outcast has no chance to hear the Gospel. If you open the Altar, then you decrease the ties of brotherhood, for you are responsible for your brother with whom you break bread in a home, but not in a restaurant. If anybody can eat at the Lord's table, you have turned the Lord's house into a public restaurant. The closed pew and the open Altar releases the worshipers from their obligations of brotherhood.

Why should the Church be doing work among the heathen abroad, when there are so many heathen at home?

This is the same question that the first Christians in Jerusalem asked. Why go out of Jerusalem when there are so many in Jerusalem, when there are so many at home who have not accepted Christ?

It is a good thing for us that the dispersion of the Christians sent them out into all lands, otherwise the Christians at Jerusalem would still be saying that everybody had not yet been converted in Jerusalem, why go outside?

There are three main reasons why we are committed to the policy of foreign missions:

(1) Because the Lord has commanded it.

"Go ye into all the world and preach the Gospel to every creature."

We are under orders, and the question is not whether we agree with our orders, but rather whether we will obey them. It is not so much whether we believe in foreign missions as whether we believe in Christ.

(2) As descendants of heathen, we owe it as a duty of gratitude to pass on to others that which we have received. We are Christians today because somebody, in the ages past, believed in foreign missions. It is a debt of gratitude that we owe to pass over to others that which we have received ourselves.

(3) Because missions are the life of the Church. It is in the mission field that the Church has done its heroic work.

The Church is so constituted that unless we expand, we die. What is more hopeless than a congregation which lives only for itself. We need a program as wide as Christ's love, if we are to be like Him. The more we do for others, the more we grow ourselves.

As for the heathen at home, the most we can give to any one is the opportunity to accept Christ. Those who have the opportunity, and do not embrace it, are like those in the parable—"they would not believe though one rose from the dead."

Do you approve of knitting in church?

When? During the worship? That would be an insult to God.

During the sermon? That would be disrespectful to the preacher. Besides, it is impossible to preach to people who are doing something else.

Surely the reverence for God's sanctuary should be sufficient reason for giving your whole attention thereto. What one needs in church is detachment from the world. Even though you are knitting for a good cause, it is no reason why you should destroy that atmosphere which is essential to worship. There are enough distractions, without manufacturing any new ones.

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MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

The American army chaplain must know his manual of tactics as well as his Bible. He must be able to sit a horse, and to undergo the exposure and strain of trench life. He must be a soldier as well as an evangel and spiritual counselor, and so there has been established at Camp Zachary Taylor, Louisville, Ky., the only educational institution of its kind in the world, so far as can be learned—a school for chaplains. Its pupils represent 18 denominations, and they are a hefty lot.

Graduates of this school, and all the chaplains of the army, are now to be under one general head—Bishop Charles Henry Brent of the Episcopal Church of the Diocese of Western New York, formerly Bishop of the Philippines, having just been appointed to that office. He has been for some months in France, actively interested in the work of the chaplains of the Y. M. C. A. He has long been a close personal friend of Gen. Pershing. He will work from the general military headquarters. He has under him two assistants, the Rev. Paul Dwight Moody, chaplain of the 103rd Infantry, who is a son of the late evangelist, and the Rev. Father F. B. Doherty, chaplain of the 3rd Cavalry.

The head of the school at Camp Zachary Taylor is Major A. A. Pruden, chaplain of the Coast Artillery Corps, formerly at Fort Monroe, and who has seen service at Hawaii.

There have been 3,000 volunteers for the service of chaplain since the United States went into the war, and now the men are selected by what is called the hand-picking process. They come in through recommendations by their denominations. A man who is apparently fitted for the army work, but may feel that his home duties are too important to leave, has arrangements made to relieve him. The men must be under 45 years of age, and they range from recent graduates of theological seminaries to men of wide and varied experience in the ministry. They will see hard service, and the physical examination which they are obliged to pass is as strict as that of the men. Great Britain has a method of instructing her chaplains, but it is not a regular school, with a schedule of duties, like that in this country. The instruction is given in England by one experienced chaplain, who supervises the new chaplains who are already at work in the cantonments and barracks. It is because America has been so little of a military nation that so much military training is required.

Great Britain allows one chaplain for every 800 men, and does not consider this enough in cavalry regiments. America had one chaplain for each regiment when it formerly consisted of 1,200 men. Since the requirements have been enlarged to 3,600 men, more chaplains are needed. The Federal Council of Churches of America, which represents all denominations, have petitioned for an increase in the number of chaplains.

As with the "rookies", the chaplain in his training camp turns out of bed when the bugle blows reveille at 6:15 o'clock. He takes a half hour setting up drill, and lines up with cup and plate at 6:45 for the regular army mess. Class work, after mess, includes instruction in military law, military customs, international law, French military hygiene, first aid and general lectures on recreational and amusement work. In the afternoon there is drill and instruction in horsemanship. One of the latest graduates of the school said that no previous experience in his life had called forth so much devotional exercise on his part as instruction in horsemanship.

"From the moment I got on that horse's back I prayed fervently, though silently, and when the order came to gallop, I prayed aloud."

The third term of the school is now in session. It opened March 1st, with 75 students. On June 3rd there were 90 men. Men are taken in numerically, according to the size of their respective denominations in this country. Chaplains rank as lieutenants, and wear the regular uniform, the only difference being that where the lieutenant in the ranks wears his insignia on his collar, the chaplain wears a simple cross. Major is the highest rank that can be taken, and there can be only a limited number of that rank among chaplains.

It is not the position of a slacker. The chaplain is the last to see the men when they "go over the top" and the first when they return.

Navy chaplains get their positions more simply, and there is no training. Chaplain John B. Frazier has been detailed by Secretary of the Navy Daniels to see to the navy chaplains. They also have a careful physical examination. The personal equation has much to do in both army and navy in the choice of the religious advisers.—New York Times Magazine.

Church Conference for Women Workers

The second Annual Conference for Church Workers was held at Gambier, Ohio, from June 19 to 21. There was shown, especially this year, the need of just such a conference. It is, primarily, for training Church workers in the spirit and method of Church work, and also for those intending to become workers. This year there were about 40 women present, representing the Diocses of Ohio and Southern Ohio, a marked improvement over last year, as the number has been more than doubled.

Two study class sessions were held daily in Mission Study, Religious Education and Girls' Friendly Society. The Mission Study was under the leadership of Miss C. C. Griswold, educational secretary, Diocese of Chicago; the Religious Education, under Miss Mary Cook of Middleboro, Mass., and the G. F. S. under Mrs. Herron, president of the G. F. S. of Southern Ohio. These classes, together with the discussions which naturally followed, were made so very interesting that they seemed to fill a long-felt want.

On the two afternoons, Bishop Theodore I. Reese gave two most inspiring addresses on "Personal Religion", at the Church of the Holy Spirit. These were held jointly with the Gambier Summer School. On Wednesday evening, the 19th, Bishop Williams of Michigan delivered a wonderful address on "The Church and the War". During one of the conferences, Miss Elizabeth Matthews of Cincinnati, diocesan president of the Woman's Auxiliary of Southern Ohio, explained the Advent Call of Prayer.

It is earnestly hoped that next year even more women may be able to attend this conference, as now, as never before, surely the Church is in need of more skilled and intelligent workers. The committee in charge this year were Mrs. W. H. Allison of Piqua, Ohio, Miss Susie Tuite of Cincinnati, and Mrs. Barker Newhall of Gambier. For next year there were appointed Mrs. H. P. Knapp of Painesville, diocesan president of the Woman's Auxiliary of Ohio, Mrs. John G. Anderson of Cleveland, and Mrs. Newhall of Gambier.

Memorial Church Consecrated at Champaign, Ill.

On a beautiful morning, in the presence of a congregation which packed the church to its full capacity, Emmanuel Memorial Church, Champaign, Ill., was consecrated at 10 a. m., June 26, 1918, by the Rt. Rev. Granville H. Sherwood, D. D., S. T. D., Bishop of Springfield. The Bishop was assisted by the Rector of the parish, the Rev. George P. Hoster, D. D., the Rev. J. G. Wright, the Ven. John C. White, the Rev. John M. Page, the Rev. William Baker, the Rev. William H. Tomlins, the Rev. F. J. Compson, the Rev. John T. Lillard, Jr., of the diocesan clergy, and the Rev. A. E. Selcer of the Diocese of Chicago.

Promptly at 10 a. m. the vested choir of men and women, led by the crucifer and flag bearer, entered the church singing hymn 493. The Bishop, preceded by his chaplain, the Rev. John M. Page, bearing the pastoral staff, and attended by the clergy, knocked at the west front door and were admitted by the wardens and vestry of the Church, who escorted the procession up the aisle, repeating, as it slowly moved up, the 24th Psalm. After the procession had reached the sanctuary and the Bishop had taken his seat, the deed of gift and instrument of donation were presented to the Bishop and read by the Rector. The church was consecrated after the form set forth in the Book of Common Prayer, after which the sentence of consecration was read by Mr. Dan G. Swannell. Morning Prayer was said by the Rev. William Baker and the Rev. W. H. Tomlins. The lessons were read by the Rev. F. J. Compson. The introit was hymn No. 196. The Bishop celebrated the Holy Communion, assisted by the Ven. John C. White, who read the Epistle, and the Rev. J. G. Wright, the Gospel. The sermon was preached by the Rector, Rev. George P. Hoster, D. D., at the special request of the donors. The Rector and members of the vestry received the Holy Communion in a body. Excellent music was furnished by a vested choir of men and women, Mrs. Hutchins being the organist. The church, chapel and parish hall were built and paid for by Dr. and Mrs. John L. Polk, and given in memory of their three sons. Cram & Ferguson of Boston, Mass., are the architects of the group of buildings, and A. W. Stoolman of Champaign was the builder. The new organ is the gift of the Men's Club and Women's Guild. Almost all the furnishings, except the Altar and the pews, which are from the old church, are new, and are memorials.

After the ceremonies of the consecration, the Bishop, visiting clergy and officials of the parish were entertained at luncheon at the Champaign Club.

The Gambier, O., Summer School

The Gambier Summer School for the clergy of the two Ohio dioceses was held in Bexley Hall, Gambier, Ohio, on June 19, 20 and 21. The session proved to be the best summer session of the school yet held, both in point of excellency of program and in the number attending. Seventy-two clergymen (a considerable number more than in any preceding session of the school) availed themselves of the opportunities presented in the present session, and Harcourt Hall, the girls' dormitory of Kenyon College, which was opened for their entertainment, was taxed to the utmost to accommodate this unusually large attendance.

The program was presented by an unusually strong group of men, each a recognized authority in his particular subject. The lecturers were Bishop C. D. Williams of Michigan, Bishop T. I. Reese of Southern Ohio, Rev. W. H. Van Allen of the Church of the Advent, Boston, and Rev. Bernard Iddings Bell, former Dean of St. Paul's Cathedral, Fond du Lac.

Each of these four participants delivered two lectures during the course of the session on his appointed subject. Bishop Williams' theme was "The Church in the War and After the War". He spoke especially from the standpoint of the great social awakening which was taking place, and stressed the need of the Church taking and holding the leadership in the midst of the mighty changes which were going on.

Bishop Theo. I. Reese conducted two classes in Personal Religion, suited to the needs of the individual in these times of storm and stress. The Christian assurance of immortality was the especially appropriate theme of these classes—as an answer to the question uppermost in the minds of the masses of men through their contact with the war.

Dr. Van Allen delivered two lectures on preaching, notable for their clarity of thought, simplicity and directness of appeal, and for the happy and entertaining way in which they were presented. He succeeded in making an old theme new and entirely interesting.

Dean Bell's lectures on "The Problem of Sex Morality" and "The Problem of International Morality", were not only "up to the minute" in their application of the new social thought to two of the most immediate problems of the day, but were also notable for the advanced position taken by Dean Bell as to the Christian solution of these problems.

The round table sessions of the summer school, always looked forward to with a special relish by those who have ever attended any of the summer sessions at Gambier, were exceedingly interesting and inspiring meetings this year. The sessions were held, as usual, in the evening, after compline, in Baker's Hall. Archdeacon Dodshon of the Southern Diocese and Rev. E. G. Mapes of the Northern Diocese presided jointly over these meetings. Every one was given an opportunity to express themselves without restraint, and did so. A spirit of great good humor, however, pervaded the remarks of all who sat about the "round table".

On the second evening the round table had the pleasure of hearing President Pierce of Kenyon College, who had just returned from France, tell of his experiences as director of a Red Cross canteen near the front line trenches before Verdun. He spoke for two hours in the most entertaining way, while all listened entranced by the pictures he drew of the people and conditions in the country upon which the eyes of the whole world are now centered.

At the closing session of the summer school, officers were elected for the coming year, and certain details arranged looking toward an even larger summer school session next year. Archdeacon Dodshon was elected president of the organization, and Rev. E. G. Mapes of Sandusky, Ohio, was elected the secretary and treasurer.

The Death of the Rev. Edwin Wickens

The Rev. Edwin Wickens, for thirty-two years a priest of the Diocese of Dallas, passed away at All Saints' Hospital, Fort Worth, Texas, of which for nearly five years he had been the titular chaplain, on the evening of July 4th, at the age of 79. After a mortuary Eucharist in St. Andrew's Church, on Saturday morning, the 6th, celebrated by Bishop Moore, assisted by the Fort Worth clergy, the body lay in state, with vested clergy of the diocese standing as guards of honor, until 11 o'clock, when the burial service was said by Bishops Carrett and Moore, assisted by the Rev. Messrs. E. H. Eckel and F. T. Datson. Interment was made in Mount Olivet cemetery, Fort Worth, six of the Dallas clergy acting as pall-bearers.

Mr. Wickens was the second child of Edwin and Jane Wickens of Walworth, Surrey, England, where he was born June 30th. 1839. After serving for a time as a missionary of the Church of England in South Africa, Mr. Wickens came to America and was ordained deacon by Bishop Quintard of Tennessee, in 1870, and priest by Bishop Gregg of Texas in 1875, whose general missionary he was for several years. He was pre-eminently a pioneer missionary and builder of churches, and his name is associated with Denison, Sherman, Cuero, Groesbeck, Rockdale, Fort Worth, Decatur, Weatherford, Round Rock, Taylor, Buffalo, Pennington, Georgetown, and many other Texas towns and villages, in several of which he held the first services of the Episcopal Church, in some of which he built churches, and in a few of which he served for years at a time as Missionary-in-Charge. He was the founder of the Parish of the Incarnation, Dallas, and its minister for eleven years, from 1886 till it became a parish, whereupon he started All Saints' Mission, Dallas, and served it for thirteen years. For some years he was president of the Standing Committee and a deputy to the General Convention.

He had lived in Fort Worth since November, 1912. He is survived by an unmarried sister at Hullborough, England, and an invalid daughter in Austin, Texas.

Personals

The new president of Bowdoin College, Brunswick, Me., Dean K. C. M. Sills, is a stanch Churchman, and son of the Rev. C. M. Sills, D. D, Rector of Trinity Church, Geneva, N. Y.

Rev. Stephen C. Clark, Jr., has resigned charge of St. Luke's Church, Park City, Utah, and will enter upon the rectorship of St. Paul's Church, Pomona, California.

The Rev. E. P. Baindridge, for the past seven years Rector of St. Paul's Church, Petersburg, Va., has been appointed a chaplain, with the rank of first lieutenant in the regular army, and is attending the training school for chaplains at Camp Taylor, Louisville, Ky.

The Rev. William T. Forsythe, a well known and faithful missionary in the Diocese of Maine, died at his home in Southwest Harbor, June 27. He was born in England. He graduated from St. Augustin's College in 1883, was ordered deacon the same year and advanced to the priesthood the following year by Bishop Williams. He held charges in Canada five years, accepting the rectorship of St. Stephen's Church, Middleburg, Va, in 1889. Prior to taking up his work as missionary of the Southern Mt. Desert Mission in the Diocese of Maine, he had also been in charge of the work at Enosburg Falls and Richford, Vermont.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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A VISIT TO THE OLD COLLEGE

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio
IV.

On my last night at Kenyon I realized how much group singing was sustained as a feature of the college life. Groups of students were on the path, in the darkness, singing the old familiar songs, and it was sweet music to those who had grown to love the associations of college days.

We were sitting in the windows listening to the music, when '98 broke in:

"It is hard to realize that many of those boys are preparing, after graduation, to go to the training camps, and then overseas. But they will be ready. Do you realize that Kenyon has introduced military training as one of the requirements for every student in college? It will be a tremendous advantage to the boys, if they must go to war. It means that they will be prepared at once for positions of responsibility. They will be a long way on their training for officers. At the same time they will not be neglecting their general and specific education. If there was ever a time when the nation needed educated men, it is today. Kenyon is offering the two necessities at once—the military training and also the education."

"It is always true that one, at some time, uses every scrap of knowledge or ability developed at college," said '99. "I had a curious experience once."

"A story, maybe old, maybe new; we'll take a chance," broke in '03. "Let us have it."

"You know that I have been in newspaper work since graduation. One morning, early in my career, the editor called me to his office and gave me an assignment. It was one of those freak newspaper assignments that get men into no end of trouble. I had to be the victim. There had been a lot of talk in the papers about bogus colleges that were selling degrees. One so-called college had been discovered, that had as its faculty a keen young man and an office boy. It was situated on the tenth floor of a Chicago office building, and occupied one room. It did all business by mail, and it sold degrees all over the country. You could become a Doctor of Philosophy for twenty-five dollars, and a Doctor of Divinity for fifteen dollars. It was a scandal.

"There was one chap in our office who claimed to be a Master of Arts of a college in Pennsylvania. He did not look the part, so my chief sent me over to investigate the college and to write it up. I sent for a catalogue and studied it. It seemed a real but rather rural institution. While planning my investigation on the train, I made up my mind that I must be very cunning and not reveal my errand. If I hung around the place too long, I might find myself investigated. I determined at all costs to evade any question as to my identity, but to assume whatever character the place seemed likely to tolerate without suspicion.

"As my train pulled into the little village in which the college was located, I took my suitcase and prepared to step to the platform, when my case was taken by a lanky young man, who said:

"'I was sent to meet you, Professor Brown.'

"I was stunned. Instead of walking darkly into that neighborhood, I was in the limelight at the first step. But Professor Brown! Was that a joke?

"'How did you know me?' I asked my lanky guide, who was making toward a dilapidated carriage, with me at his heels.

"'Your name is on your suitcase,' he answered, looking as if he had read my mind. 'The president is expecting you.'

"That settled it. Some one had given the thing away, and the president had sent for me, either to convince me or to give me a piece of his mind. The lanky chap evidently thought that the title professor was a safe compliment. He did not look capable of irony.

"Well, that carriage creaked along a country road for a quarter of a mile, and then turned into a grove, in the midst of which stood a three-story brick building, surrounded by houses, evidently the homes of the faculty. The lanky chap did not say much. He pointed out the objects of interest, mentioning the names of several of the professors.

"When we drove up to the door of the building I was beginning to get shaky, and was about ready to turn back. I could scarcely make a secret investigation of a college when I was hauled up to its front door and directed by a guide, who mentioned my name again to step inside.

"'You are just in time, Professor Brown,' he said, as he pushed open the door.

"Then my troubles came thick and fast. In a little office-like room were three or four men in black coats, looking very formal and educational. One of them rushed up to me, and, without noticing my look of bewilderment, shook hands with me, as if it were a necessary matter for which he scarcely had time, and then said:

"'Please come right this way, Professor Brown. We are glad to see you. Sorry you have been delayed. But we have filled in the time.'

"He hustled me up a flight of stairs, and along a corridor. I scarcely grasped his words—I was completely bewildered. He came to a door and paused. His haste settled down to a calm unrest. Opening that door, he took my arm and conducted me to what was beyond.

"Never can I describe my feelings. The next moment we were on a little platform, and before us was a large hall, every face filled with sober-faced men and women.

"I must have shown my state of collapse, for that unfeeling president pushed me into a chair. There I sat and stared. The audience stared, too.

"Then that president stepped forward and said:

"'Ladies and gentlemen, it is a great pleasure to have with us today such an eminent man as the learned scholar who is to deliver the address.'

"I almost jumped from my chair. An address! I glanced toward the door. The other members of that black-coated bunch were just entering. No escape there.

"'I am sure,' continued the voice that was burning into my brain like a hot iron. But what he was sure of I didn't hear. My brain was in a whirl. But that president had points. One of his virtues was being long-winded in making speeches. As he kept on I grew calmer. I learned some facts about my life that I had never known before. I had taken honors at Oxford, England. I had studied in Paris. I had made two or three discoveries. I was a wonder—a very marvel. My mind was a whole library, and so on. It was so funny that I began to get my nerve and to grasp what was going on. I was to make a speech. That was sure. I had been invited. The president talked on. I began to wonder if I could do it. Could I say ten words? I gleaned that my subject was to be 'education'. Surely that was broad enough.

"Now Graves, here, knows that I used to be the chief mogul of the literary societies and the dramatic club. I was used to audiences. As the president went on recounting my virtues, I cast about in my mind for something to say. Finally he concluded:

"'And now I have the honor to present Professor Brown.'

"There was loud applause, chiefly because the president had finished, I believe. I arose and walked to the front of the platform.

"'It is useless for me to pretend,' I began, 'that I am all these things that the president has so eloquently recounted.'

"That was the truth. The audience took it for modesty.

"Then I launched into a little essay I had once written on the value of a small college. That seemed to go, for this college was pretty small.

"After that, I took up the beauties of the place. I had just written a nature article for our Sunday supplement, describing John D. Rockefeller's place at Forest Hill. That gave me the vocabulary and the high lights.

"From there I branched into the need of moral training. This was from the report of a sermon I had written for the paper the preceding Sunday.

"Then I named the branches of study most conducive to a thorough education. That was from the very catalogue of this college, and the president looked very much pleased.

"Then I shied toward dramatics as a means of self-expression. This tickled the students. They had been trying, I learned later, to give a play, and had hit on 'Uncle Tom's Cabin' as the one they had heard most about. We had given 'The School for Scandal' in college, and I had coached some amateurs only a few weeks before, so it was fresh. I started out with a few lines, then gave the whole first act, taking the various parts. By this time I had warmed to my work.

"I was pretty well at the end of my string then. But my mind was keyed up, and as a finish I recited part of my commencement oration. Then I thanked them and sat down.

"The audience was enthusiastic, but the president looked puzzled. He arose and thanked me. Some one played a piano solo, and during that operation the lanky chap came to the platform with a telegram. It was addressed to the president, who read it, and then handed it to me. It read thus:

"'Missed my train at Pittsburgh. Cannot lecture today.'

'A. F. BROWN.'

"It came across my mind in a flash what had happened. Professor Brown was in wicked Pittsburgh. I did not know what to say to the president, so I only smiled in a most cordial way and handed back his telegram. The piano stopped. The audience began to leave, and I prepared for the worst.

"They took me into an office, and I surrendered. Well, that was the most gracious faculty you ever saw. They forgave me on the spot, for they had gone through all sorts of trouble to get that audience together, and were nearly scared to death when Professor Brown's train was late. They offered me the fee, which I refused.

"I investigated that college, and found it a real institution of learning, with good, steady students. I left on an evening train, escorted by the president. Nobody but the faculty ever knew the truth.

"And today you will find men about that whole country boast of having heard the famous Professor Brown."

(To be continued)

The Church's Influence

"What is the third estate?" asked one.

"The third estate is everything," cried Merabeau, the orator of the French revolution.

What is the Church? The Church of the nation is everything. The Church stands watching from dusk till morn at the railroad station as each hour trains of troops pass and some mother for a moment greets some boy and presses into his hands her last gift before he goes overseas. Twelve such trains on Monday, in the night, eight in the day; and eleven such Tuesday. And the Church gathers her children at her Altar and prays for the men going into the night of pitched battle, and for the waiting and watching mothers.

REV. WM. MERCER GREEN ELECTED BISHOP COADJUTOR OF MISSISSIPPI

The Rev. William Mercer Green, Rector of St. Andrew's Church, Jackson, Miss, and president of the Standing Committee of the Diocese of Mississippi, was unanimously elected Bishop Coadjutor of his diocese at a special Council held in the church of which he is the Rector, on June 25. The Church News, commenting upon his election, says:

"In all the Council there was not a heart but what silently pledged itself in loyalty to the choice of the Council. It is quite evident that the man that the Council wanted was elected. Although every man should stand upon his own virtues (and Mr. Green does this in an exceptional manner), it is fitting that the Bishop Coadjutor should be a native Mississipian, closely identified with the diocese himself, and identified in a unique manner for two preceding generations. Not only was his grandfather the first Bishop of Mississippi, but his father, the Rev. Duncan Green, was a Mississippi clergyman, dying in a yellow fever epidemic as Rector of St. James', Greenville. Mr. Green himself has been constantly identified with the diocese, spending only two or three years of his ministry away from Mississippi. As lay reader, before he took orders, as Rector at Canton and Meridian, as first Dean of All Saints' College, as Rector of St. Andrew's, Jackson, for the past seven years, as delegate to many successive General Conventions, and as giving himself to all movement in the diocese, Mr. Green has so woven himself into our diocesan life that his elevation to the Episcopacy will come without the dropping of a stitch in the weaving.

Diocese of Kansas Does It

One hardly knows whether to be pleased or disappointed when he sees a pet project put through by some one else, before he has himself put it in motion. But it is only a momentary question with a Christian if, as such, he is really more concerned about the project than for the self-glorification, says the editor of the Framingham, Mass., Church Messenger.

At the January meeting of the Archdeaconry we made a speech in which we urged that something be done by the diocese in the way of making known in our cities the history, teachings, works and customs of the Episcopal Church, as a branch of the historic Holy Catholic Church. We add the last nine words now to indicate a large part of our argument—that we have something to teach and the right to teach it. But the main fact is that the cities and towns have a right to this knowledge and education. There are thousands of people all around us who are being deprived of God-given spiritual rights, because they are ignorant of their existence—and we have a duty to them which is not being fulfilled, and will not be fulfilled until we use more paper and ink.

But our temerity was met with the silence of timidity—or our timidity with the temerity of silence—put it as you like—and the matter rested for the time being.

And now comes the Diocese of Kansas, and does it! At its recent Convention it established a bureau of Publicity and Advertising—the first in the history of the Episcopal Church in America!

Fifth Anniversary of Rectorship Observed

Sunday morning, June 16, a large gathering of men assembled at the early celebration of the Holy Communion at Grace Church, Pittsburgh, Pa., in connection with the Rector's fifth anniversary, the Rev. William Porkess. At the later morning service the Rector preached a special sermon, dwelling upon the marks of progress covering the five years. During that time the Sunday school had been absolutely transformed. A real awakening to regular church attendance had been manifested. A missionary spirit on the part of many parishioners had been stirred. Considerable increase in systematic giving to current expenses had been brought about. Somewhat elaborate structural improvements to the church property had also been effected during the present rectorship. A formal request, from a number, for the publication of this anniversary sermon was made after the service.

A 2000 Mile Auto Trip by Bishop Hunting

Bishop Hunting has just returned from a two-thousand-mile motor car trip through Nevada. In the course of it he almost completely wore out the Episcopal automobile.

"I had a strenuous trip," he says, "but got through without more than average mishaps. I went into every county in the state. I visited some places where no clergyman of this Church had ever been. I could not rest content until I knew conditions. It is a comfort to be able to write that there is not a place where we have as many as three communicants which is not cared for after a fashion by our nine men. I do not know of a community where we are missing real opportunity. There are places where no religious services of any sort are ever held. Of course, the souls in these towns should be cared for. Some of them are almost as virgin fields as the foreign fields. If I could get three men I could pay them, rearrange my groups of missions, and go into some of these new places. No communicants here are neglected or forgotten. I got around to them, if no one else does. This especially applies to isolated ranches.

The Board of Missions are mighty good to Nevada. All we can do is to keep at work here, planting and watering. There will be a harvest some day. I honestly believe the Board's expenditures will be fully justified. I am sure not a penny of Board money is wasted, and we get the people to do all possible."

Six Months in Prayer

Christians are beginning to realize that only Christianity visibly united can convert the world to Christ, and that such a visible unity can be attained only through prayer which shall put the wills of the members of the Church Militant in harmony with the will of Christ, its Head.

The Octave January 18-25 (January 5-12 in the Eastern calendar) of prayer for the visible reunion of the Church which is the Body of Christ, was observed in 1918 in every part of the world and by Christians of every Communion; but a still more general observance is needed, and a more complete surrender of our hearts and minds and wills to the Will of God.

The Commission of the American Episcopal Church on the World Conference on Faith and Order therefore again requests Christendom to observe the same octave in the year 1919 for the same purpose. This notice is sent out early to reach the distant parts of hte world. But many of us who will receive this request at once may well spend six months in prayer that through united intercession Christians may have no will except the Will of the One Lord.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

"The Churching of Women"

O Almighty God, we give thee humble thanks for that thou hast been graciously pleased to preserve,through the great pain and peril of child-birth, this woman, thy servant, who desireth now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

"What is home without a mother?" To ask the question is, in the case of a good mother, to answer it, for where there is a good mother there is the beginning of heaven on earth; where there is a good mother there is the prattle of children's voices, running the gamut from the infant crying in the night to the lilt and laughter of childhood just merging into the sweet seriousness or bluff boisterousness of adolescence. Where there are children there are tears, and smiles, and childish confidences, and the echoes of sterner strifes, as "will" meeting "discipline" learns the laws of self-control, both by precept and example.

And wherever there is a good home, there the service of "The Churching of Women" has a place and a message all its own. That might well be a holiday, or holy day, where the father escorts the mother on her first journey from the home, throught the gates of the house of the Lord into His sanctuary, and the father holds the child of their joint love in his arms while the mother kneels at the chancel steps and renders her thanksgiving for coming safely through that child's advent. Does this seem mystical or too romantic a transaction to be considered by the practical, hard-working parents of today?. For some reason or other the ceremony has drifted toward, if it has not crossed, the threshold of the limbo of neglected rites; but its words and phrases are still retained within the Book of Common Prayer; therefore this service may again some day become a common service in this branch of the Church, where that which is primitive and catholic may be revived, if it can prove its right to live and help live.

Wherever the Prayer Book finds an entrance, some day rises the building which will house those who have learned to love and live by that Prayer Book, and in that building this Collect will have a right to be heard. Whether it be said or no, it certainly has a message, and therefore, and especially if it be neglected or forgotten, will that message have a missionary aspect.

It would seem as if this service was the reconsecration of parents to the task of religious education, based on a thankful appreciation of the responsibilities of parenthood. Why should a father and mother join in an expression of gratitude to the Almighty One, if there was not in their hearts a strong desire to seek grace and favor of that Almighty One, which could be turned to the advantage of their little ones? God has put himself on record that He never did care for lip service, whether the lips professed thankfulness or promised vows. Unless the heart is on the lips, the whole transaction of gratitude becomes artificial and hardening—an empty mockery. And if parents really feel no gratitude to God for the safe arrival of their little one, and, above all, for the preservation of the mother life and the mother love, it is not to be wondered at that this service has lost its hold on folks, and that the churching of women has become a relic of the past.

Can any transaction, though, savor of finer feeling on the part of man and woman who have been blessed by a child than a little journey to the sanctuary of God, following the safe convalescence of the mother? See the mother, with the flush of maternal joy, over a man born into the world, pulsing pink the cheeks which tell of recent pangs and pains; and the father glad and proud, and so grateful for the good gift of the good wife, as well as the nestling youngster, so appealing in its helplessness; the quiet sanctuary; the few close friends for this intimate service; the psalm and prayer of thankfulness; the sacrament of baptism, followed by the sacrament of life and love, with the final blessing of the man of God; the return journey to the home fireside; the taking up of daily tasks with new vigor, and new reasons for ambition, and effort, and continued struggle. Out of scenes like this must emerge beauty and brawn, grace and courage—children that are worth having, and parents that one could love with an abiding and increasing devotion as the years increased their tale. It is a service like this which will take courtship and marriage and talk of eugenics out of the atmosphere of the market place and the stock yard, and flood them with the flecked sunshine of modest and restrained attitudes and conversations toward those processes of human nature whereby God would replenish the earth.

"This woman, thy servant, who **desireth** now to return her praises and thanksgivings unto thee." Only as a mother keeps on her lips the song of praise and thanksgiving will her children learn these two important lessons of life and manners. Only as she lives them in her daily life will she be able to hold fast in times that try her soul, and to teach her husband how to walk according to God's will in those relations which involve the possible creation of a human being. Only as she desires to offer praises and thanksgivings to God can she become that holiest thing God meant her to be—a natural mother of natural children. Only as she holds herself close to the ideal of a holy family can she have grace and power to refuse to become the unnatural wife of an unnatural husband. If many women of today would change their mental and moral attitudes toward "The Churching of Women", there is a strong possibility, even probability, that home life would become that sweeter and attractive thing which so many modern writers of fact and fiction tell us it is not. If the women of today would ponder well the reasons for marriage, and what God teaches men to expect as the result of marriage, the whole service of Holy Matrimony would be approached in a much finer and better spirit by both men and women than it is by many approached today. If a man approaches his marriage day with coarse and unnatural emotions, one may be very sure that no good mother ever bared her soul to that son of hers; no good father ever talked in quiet, even tones to that son of his on the responsibilities and privileges of the marriage state. "The Churching of Women" has possibilities in its revival that should not be lost sight of by parents who love God and want to keep His commandments. The service circles around motherhood, because motherhood is the shrine, and cradle, and inspiration of every man and woman born into this world, and when motherhood is divorced from its dependence on God, and its adherence to the laws of God, a pagan virtue will rapidly succeed a Christian virtue, and quite as easily degenerate from a religion of nature only, to an unnatural religion, and a debased civilization.

The woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct; and then the Minister shall say unto her, Forasmuch as it hath pleased Almighty God, of his goodness, to give you safe deliverance, and to preserve you in the great danger of childbirth; you shall therefore give hearty thanks unto God, and say,

Then shall be said by both of them the following Hymn, the woman still kneeling.

Dilexi quoniam.

I am well pleased : that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

"I am well pleased that the Lord hath heard the voice of my prayer." Think of the prayers mothers breathe over the life while it yet rests under her heart! How tender, how beautiful the picture! How stirring to him who has been taught to reverence womanhood! To what mighty resolves should it not stir him, as he beholds that appealing picture.

"Therefore will I call upon him as long as I live." Yes, in joy and in sorrow, in anguish and despair will you call; but there will be less anxiety and blackness of despair, and more joy and happiness, if you and "father" keep the atmosphere of this service in your home lives and speech, and do it in such fashion that your children will see at what you are aiming in life, and will be stirred to help create a "holy family" atmosphere.

"What reward shall I give unto the Lord?" What could please our Heavenly Father more than to have His children bring their children to Him for a blessing? What could please Him more than to seek His life and strength and courage from the Holy Grail? What could please Him more than to call on Him for wisdom and patience and love and pity and understanding?

And what greater help and example can parents set their children than by letting them see that in all events of life, from the cradle to the grave, none is complete or fully rounded, or completely blessed, until contact has been made with the courts of the Lord's house, where the Lord has promised to meet and bless his children? Let us resolve to make the teaching oft his psalm and prayer and service so real a thing in the daily life of ourselves and our fellows that what now seems an unreal, and remote and artificial transaction shall again grow into our children's minds as the most natural thing in all the world to do. Let us banish false modesty and substitute a humble and reverent attitude towards those mysteries which God has wrapped up in human flesh, with the hope and plan that when we see what He wants us to do we will have both grace and power to bring it to pass, as far as in us lies.

Poems Worth Preserving

Selected by Pastor Suburbanus

FROM "A GRAMMARIAN'S FUNERAL"

Was it not great? Did not he throw on God
(He loves the burthen)
God's task to make the heavenly period
Perfect the earthen?
Did not he magnify the mind, show clear
Just what it all meant?
He would not discount life, as fools do here,
Paid by installment.
He ventured neck or nothing—heaven's success
Found, or earth's failure:
"Wilt thou trust death or not?" He answered, "Yes!
Hence with life's pale lure!"
That low man seeks a little thing to do—
Sees it and does it;
This high man, with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one,
His hundreds soon hit.
This high man, aiming at a million,
Misses an unit.
That has the world here—should he need the next,
Let the world mind him!
This, throws himself on God, and unperplexed,
Seeking shall find Him.
—Robert Browning (1855).

A cablegram has been received from the Rev. Dr. Coupland, Rector of Trinity Church, New Orleans, La., announcing his safe arrival in France. The vessel upon which he was a passenger was attacked by a U-boat.

Nobody ever gets a real blessing from God without immediately wanting somebody else to do the same thing.—Ex.

God wants to hear about whatever occupies our time and thought, not that He may be informed, but that we may keep in communion with Him.

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

PATIENCE

Patience is not another name for resignation. Not folded, but active, hands, ministering to human needs, are the hands of patience. It is your firm grip on the eternal moral laws of God which makes you work with patience, "without haste and without rest". The result of your effort is sure, and you are willing to wait God's time of fulfillment. The feverish desire to get quick results produces impatience. Character is not grown in a day—you can't force the sunrise. Think of the infinite patience of God with His creation, with your wrong doing. He does not thunder the sinner down, like an angry tyrant. He works and waits until man comes to himself. By His patient restraint God calls forth our best.

IN YOUR PATIENCE YE SHALL WIN YOUR SOULS.

PRAYERS

O God, with whom a thousand years are as one day, Thou hast called us whose lives pass as a watch in the night into Thy service. That we may so do our work that it should not need to be undone, stay, we beseech Thee, the fever in our hearts, and help us to walk in the light of Thine own eternity; through Jesus Christ our Lord. Amen.

O God, builder of the universe, in whose sight a thousand years are as a single day, help us to be patient. In time of sickness, grant us patience to wait the operation of Thy healing power. In time of mental conflict may we patiently wait until Thou shalt show us the pathway by which we may be delivered from our distress. In time of war and upheaval, grant us patience to wait Thy time of peace. In the building of our own lives, may we with patience make each day a polished stone fit for the Builder's use, raising us ever nearer the perfect likeness of Thy dear Son, and as Thou knowest the deepest desires of our hearts, grant us, we humbly beseech Thee, patience to wait Thy time of fulfillment; through Jesus Christ our Lord. Amen.

DAILY BIBLE READINGS

A. M.	P. M.
St. Luke 21:5-24.	James 1.
Psalm 27.	II. Timothy 2.
Psalm 37:1-22.	I. Timothy 6:6-19.
Lamentations 3:18-36.	Galatians 6.
Psalm 40	I. Peter 2:17-25.
Psalm 62.	Hebrews 11:39; 12:13.
Psalm 33.	Romans 15:1-14.

MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

The Bishop of British Honduras wants to teach his people to kneel in prayer, and on the afternoon of Ascension Day there was a "bee" of the Churchmen in Belize to make kneelers for the Cathedral. One of the laymen organized the men and boys, and they made wooden benches to fit the pews exactly. They gave the work, the Bishop furnishing the wood. Every one seemed to enjoy it, and the work went on so briskly that about thirty benches were finished between the hours of 4:20 and 6:30 p. m.

"Our friends at home will be glad to know of some of the work done by Archdeacon Mellew's missionary automobile. She is named 'Phoebe the Deaconess', because she is supposed to help the clergy. On Palm Sunday, 'Phoebe', guided by the Archdeacon, took Miss McKnight of the Hooker School, Miss Guerra, from the House of the Holy Name, and the Rev. Mr. Carrion to visit the mission at Xochitence. This is a small Indian village about twenty miles out of the city. As the people were expecting a visit, they had decorated the little chapel with flowers and branches of trees, so that it looked as gay as a Christmas festival. The people took part in the service with great heartiness, and Mr. Mellen, being prohibited by the present Mexican laws from officiating, spoke to the people after the service. Miss Guerra and Miss McKnight told the people of the work of the schools, for we want them to have a knowledge of our Church institutions."

The above is an extract from a letter from Deaconess Whitaker, in Mexico, to which Archdeacon Mellen adds: "The Hooker School is doing a very fine work. The very reason that the school is so small makes the power and influence over each one of the girls all the greater. The garden is fine, also the alfalfa, and now the corn is growing well, for the first of the rains have come."

July Fourth of the present year marks the one hundredth birthday of the American flag. The Continental, Grand Union, flag of the colonies was the first standard to have embodied in its design an attribute which endures in the flag of today. The union in the upper left hand corner still showed the device of England, the combined crosses of St. George and St. Andrew, and thirteen alternate red and white stripes filled in the field. These stripes were substituted for the red field that England was then using. This flag was raised for the first time on Jan. 1, 1716, on Prospect Hill, Cambridge, Mass. Notwithstanding its adoption, other flags, bearing various devices and mottoes, continued in use among the American patriots. On June 14, 1777, the American Congress adopted the following resolution:

"Resolved, That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation."

The stars in this flag were arranged in a circle, and the credit for making it is usually given to Miss Betsy Ross of Philadelphia. After the thirteen original states were increased to fifteen, upon the entry into the Union of Vermont, on March 4, 1791, and Kentucky, on June 1, 1792, Congress passed an act increasing the stars and stripes to fifteen each. It was this flag, flying over Fort McHenry, in 1814, that inspired Francis Scott-Key to write "The Star Spangled Banner".

Later, as other states came into the Union, a bill was introduced into the House to make a change in the flag that would adjust it to the increased number of states. The first flag raised after the enactment of the new law was hoisted on the flagstaff of the House of Representatives, on the 13th of April, 1818. This flag was made under the supervision of Capt. Reid by his wife and some other ladies, at her house on Cherry Street, New York City.

Captain Reid, to whom our flag as we know it is so largely due, was a naval officer who won fame in 1814, when he commanded the American privateer, General Armstrong , by beating much superior naval forces at Fayal, in the Azores. Reid was acclaimed with great honor upon his return to the United States, and rendered his country many other services before his death, in 1861.—New York Times Magazine.

Sanctuary of Prayer

PRAYER FOR RECTOR IN WAR SERVICE

"Heavenly Father, we pray Thee to bless and protect our Rector, who, at Thy bidding, has laid down his work and forsaken the quiet path of duty here, to serve his stricken brothers, midst strife and peril, in a distant land. Be with him, Father; strengthen and sustain him; comfort and bless all those who through him will call upon Thy name. Give to him wisdom and sympathy, and grant that in his ministrations he may bear fruitful witness unto Thee. And having finished his appointed task, restore him, we pray Thee, to his accustomed duties, to worthily serve Thee, in his own place and among his own people. All of this we ask in the name of Thy dear Son. Amen."—Trinity Parish Paper, New Orleans.

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EDITORIAL

Bromides and Sulphides

From the standpoint of an ox, quietly chewing his cud under some peaceful shade, the career of a lion, roaring and cavorting, must be wholly inexplicable.

As some psycho-chemist has analyzed the human family, it may be divided into bromides and sulphides. The bromide is bovine in its temperament; the sulphide is leonine. The ox is a harder worker than the lion, and more useful from a strictly commercial standpoint. The lion is more picturesque, and seems to have a more eventful life. He certainly is not popular with the oxen.

And no wonder! We fancy that it was because of lions that oxen grew horns. When the lions are all killed off, we dehorn the oxen.

I fancy that most of the burden and heat of the day is borne by the bromide folk. They resent the sulphides, who disturb the peaceful conventionalities of life. Yet the lions, roaring after their prey, do seek their meat from God—and the oxen seem to be their meat. But the oxen, in their turn, are provided with horns by the same beneficent providence, and they have the right to protect themselves. It is a world in which lions and oxen work out their destiny through much struggle and noisy conflict, and neither one can understand the other.

The oxen are more useful, but no nation has yet chosen the ox as the symbol of its ideals. We have eagles, and lions, and unicorns, but not oxen, as the symbols of national spirit.

The Christian religion, on the other hand, includes the lion of St. Mark and the eagle of St. John, with the ox and the man in the symbolism. It is the tragedy of life on this earth that there is war between lion and oxen; but it is the triumph of grace that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea".

But we are living now on the earth, and praying that God's will shall be done on earth as it is done in heaven.

And the lion and the ox struggle just because they are made that way. It is the nature of the bovine to run in herds—but the lion is more independent of his kind.

Society has its conventional herds, in which the bromidic congregate. They always do the conventional. Prejudice is stronger than reason, and, like sheep, they go astray in flocks. They resent the presence of the sulphide, and are quick to show their horns when he threatens the peaceful security in which they dwell.

There is the conventional flock known as good society. Who would have the temerity to enter here and upset the fashions and precise ritual of the elite? Certainly he would be made to feel that he was an intruder to be warned off by the coolness of his reception, and, if that is not sufficient, then to be forcibly ejected from the sanctuary of established rites.

There is the herd in which are those who feel the sacred privilege of caste. No sulphide of the outer world must disturb its peaceful security. Here we find herded together the blue-blooded stock of imperial ancestors, and the red-blooded stock of military heroes, and the golden-blooded stock of financial captains. And without are the sulphides, the natural enemies of caste. They must be snubbed and, if necessary, fought, that no privilege may be lost.

Then there is the flock of ecclesiastical sects, each one hedged in by barriers of prejudice, and depending upon the bell-wethers of the sect to scent danger, and to herd their own by the sound of warning. So political parties are held together by that form of patriotism, which Dr. Johnson well says is the final refuge of scoundrels. Why men should vote a party ticket, the principles of which have long since been forgotten, in order to keep a particular stripe of politicians in power, is the same sort of a bromidic problem as why men fight viciously for a sectarian platform which they no longer believe nor understand.

It is similar, however, to the spirit of self-preservation which the scent of the lion arouses in the leaders of the herd, even though they are defending a barren waste.

It is the function of the Church to include within its borders those who live by the set rules and conventions of the past, as well as those who so ruthlessly intrude upon the sacred preserves. There is no place for caste, or sect, or party in the service of Him who yoked together Simon the zealot and Matthew the publican in His common service. It was significant that the Sons of Thunder should be the chosen companions of the Prince of Peace.

The world is narrow, petty, exclusive in its cliques and sects; but in Christ there is neither Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus. But this is the hard task which is set before us.

It is fully as easy to make the calf and the young lion lie down together as it is to persuade a colonial dame that she should occupy the same pew as the fishmonger's daughter. We are told that this war has caused prince and pauper to respect each other in the trenches; but Christ has always taught that the rich and the poor are to meet together in His sanctuary.

But "the pride of life" must intrude itself, like a Prussian, into Christ's presence, entirely oblivious of the fact that such intrusion is against the Master's will, and an evidence merely of its own conceit.

But that is not the thing that I started out to write. It is a mere digression. What I wanted to protest against is the bromidic character of Church gatherings, such as Guilds, and Institutes, and Councils, and the like, where the obvious is always expected, and where the expression of cold disfavor is manifested toward the sulphide nature that breaks into the placid waters, so apt to become stagnant, unless some sulphide angel came to trouble the same.

"But they are disturbers of the peace!" some one objects. "And there is no time for argument," says another. More often they are disturbers of stagnation, while argument is at least a sign of mental activity and a test of real charity. That is the trouble. We feel that we must herd all bromides together and drive the sulphides into sects and the outside world, where they can be as reckless as they please, so long as our bovine calm is not disturbed.

I am very much afraid that it is this which makes the Church so dull and the world so fascinating. Better the thundering of theological controversy than the low vitality of bromidic stagnation.

In short, Christ expects us to welcome the disagreeable and to harmonize the chaotic elements that come to us from the world. Let us remember that the Church is for sulphides as well as bromides, even if they irritate us into a wakeful activity.

Better anything than the whited sepulchre of dead men's bones! Let us rub cheek and jowl together, and realize that Christ did not suffer on Calvary merely that you and I might have a smug, respectable time, free from irritation and annoyance.

EDITOR'S QUESTION BOX

Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colorado.

What do you consider the greatest bar to Christian unity?

The fact that such a large proportion of Christian people trust in themselves that they are right and despise others.

In order to have Church unity, Christians must want it, and they will never secure it until they are praying for it—earnestly. So long as their vision of Christian fellowship is bounded by the horizon of their own opinions they will never even appreciate the purpose of Christ to bind together in one fellowship all who believe in Him. So long as men lay the emphasis on the sanctity of their own opinions they will never understand Christ's prayer that all may be one.

Parties within the Church are retarding her efficiency. What can be done to remove them?

Nothing.

When those who wish to be married refuse Holy Baptism, what is a priest to do?

This is a matter which the Church itself should be courageous enough to handle, and should not leave the burden upon the conscientious priest. Christians should not be unequally yoked together with unbelievers. Unbaptized people are not in the state to receive the grace of blessing in Holy Matrimony.

I should say a priest would be justified in marrying them as a civil officer by some other ceremony than that which the Church provides, just as he may bury an unbaptized adult by some other service than that in the Prayer Book.

But the General Convention should put a rubric in the Prayer Book to protect the priest.

Should the Burial Service be used in the case of a five-year-old unbaptized child?

Certainly. The Prayer Book service is forbidden only to unbaptized adults, that is, those who by their own refusal to accept the responsibilities of Christian baptism have no right to any claim upon Christian privilege. Why should they expect it?

Should a clergyman permit a denominational minister to assist in funerals or weddings, when requested by the family?

I see no harm, providing the priest takes the essential parts of the service. I know of no contagion by propinquity that would occur.

What right does an undertaker have to open the casket, to parade at the head of the funeral procession, to tell what a clergyman is to do?

In the Roman empire undertakers were forbidden to receive equestrian rank, or to enter the ranks of the nobility.. They are often asked to act as master of ceremonies at a funeral, but their powers are limited. In the church building they may not open caskets, nor assume the chief rank in the synagogue. They should be told what they may and may not do.

I once had an undertaker tell me, in answer to the question, "Why are you so anxious to open the casket?": "When I have done a good job I want people to see it." Manifestly the church is an improper place for exposing his wares.

May I introduce a word of caution to the clergy, especially in large cities? When an undertaker offers you a fee, accept it, and send a letter of thanks to the family, mentioning the amount, or returning it to them. There are undertakers who render a bill to the family for clerical services at one figure and tender the clergyman a much smaller amount.

Do not misunderstand me. There are many honest, courteous, Christian gentlemen in the undertaking business, and from them I have had most courteous treatment; but there are others, and there is no time when a family needs some one to protect them and theirs so much as when they fall into the hands of an unctious and unprincipled undertaker.

Those, also, who are chaplains at hospitals should always see that the casket of the friendless and the poor is accompanied to the grave. I once knew an undertaker who disposed of the body between the hospital and the place of interment to a medical college. In other words, there are undertakers who need careful watching.

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NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

St. John's Church, Camden, Ark., was recently destroyed by fire, supposed to have been caused by lightning.

The National Convention of the Brotherhood of St. Andrew will be held at Northfield, Mass., beginning on Wednesday, August 14th.

The inquisitive man in the back pew wants to know why we don't make all the pews, back pews, so that they would all be occupied at every service.—Texas Churchman.

"Your paper is a real friend and joy to a busy woman," writes Miss Dorothea Wood of Los Angeles, Cal. "It would be a real deprivation to me to be without it. I wish every Churchman and woman might read it."

A meeting of the West Tennessee Convocation was held at Dyersburg, in St. Mary's Church on Monday and Tuesday, July 8 and 9. The Rev. Dr. Buckner of Memphis gave the opening address.

At an outdoor service, held under the auspices of the deaf mute mission of Christ Church, Hartford, Conn., and conducted by the Rev. G. H. Hefflen, Mr. E. C. Luther, a lay reader and a deaf mute girl "sang" a flag hymn.

A union patriotic service was held at Memphis, Tenn., by the several parishes of the city in St. Mary's Cathedral on July 4th. The Rev. Dr. Beatty, Rector of Grace Church, preached the sermon.

The Journal of the Convention of the Diocese of New York for the year 1918 only contains 56 pages. The Journal for 1917 contained 275 pages. The diocese is to be commended for this reduction which was doubtless made as a war measure.

"I wonder why God made me," says Mrs. Faber in one of George McDonald's books, bitterly. "I'm sure I don't know what was the use of making me." "Perhaps not much yet," replied Dorothy; "but then He hasn't done with you yet. He is making you now, and you don't like it."

A sailor's concert was conducted at the Ship and Tent Club, Philadelphia, Sunday evening, July 7th, under the auspices of the Church of the Holy Apostle. The choir of L'Emmanuello Church and the Symphony Club choir sang the Italian national anthems and familiar airs.

Trinity Church, Swedesboro, N. J., one of the oldest edifices in the country, was struck by lightning Wednesday night, July 3rd. A section of the lofty steeple was shattered and the wood work set on fire. The prompt and efficient work of the local fire company prevented the destruction of the building.

The summer school for Church workers at Sewanee, Tenn., will open on the feast of the Transfiguration, Tuesday, August 6th, and continue until the 13th ult. A strong program, including a long list of well known clergymen and laymen, has been arranged for the conference. The keynote of the program will be "Leadership."

The Rev. H. E. Bush of St. Luke's Mission, Weiser, Idaho, writes, "It seems to me that THE WITNESS this past year has proven itself a wonder in religious journalism—better news, better instruction, better Churchmanship than any other Church paper. My dream includes a WITNESS in every home in this mission and I hope to see the realization of my dream before this year is out."

As a war measure the vestrymen of St. James' Church and the trustees of the Congregational Church at Cheboygan, Mich., have perfected plans for the services of one clergyman until the close of the war. Each Church will maintain its individual organization. The clergyman wall divide his time equally between the two Churches, conforming to the order of service in each Church and his salary will be shared equally.

Humanity has always found it easy to say at high noon, "There is no God"; but it has not found it so easy to say at midnight.

One can laugh at the idea of God, when God is smiling all around him. Godless men do not choose to live in Godless neighborhoods.

If atheists had no churches built by God-fearing people, they would build them themselves for the comfort of having them nearby.—Minneapolis Journal.

Rev. John E.. H. Simpson, Rector of St. Mark's Episcopal Church, last night tendered to the vestry of the parish his resignation, effective September 1. Rev. Mr. Simpson has been at the head of St. Mark's parish for almost 25 years. Ill health caused his determination to retire. He will take advantage of the Church Pension Fund and will live at his farm at Estacada with his wife and daughter. His son, John E. H. Simpson, Jr., is now in the United States Navy.

The vestry on accepting the resignation, elected Mr. Simpson rector emeritus.

"We all desire to be big men and women," says the Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, Minn. "No one really wishes to be petty. Christian men should be so big that they will not hold enmity and so strong that they will not desire revenge. These days life is pregnant with big occasions, fine ideals, lofty ambitions. There ought to be no room for malice, harsh criticism, unloving thoughts, personal grievances. Let's forget the unpleasant and harmful thing and remember the gracious and helpful thought, word and deed."

Miss Anna M. Spencer of Great Barrington, Mass., criticises in a friendly way recent references in THE WITNESS to "summer slackness in religious observance" which she says the laity stand rather goodnaturedly, and suggests, without finding fault with the clergy who are fortunate enough to take a vacation, that they should not, however, "turn, departing and scold the people who stay at home." The item in question referred, it would seem very properly, to slackness in religious observances rather than to the very desirable custom on the part of many of the clergy and laity of taking a needed vacation in the summer time.

St. Bartholomew's Mission, Philadelphia, had a flag raising on July 3. The pole was donated by Mr. Charles Norton and the national emblem and service flag was donated by the Ladies' Guild. The Rector, Rev. A. Coates, opened the exercises with prayer, after which the twenty-two names on the Honor Roll were read. The Rev. Nathanial Groton of Whitemarsh, Philadelphia, lately in the service at Camp Hancock, made the address. Then the flags were unfurled by one of our boys from the quartermaster department, Camp Meade. The flag opened out, and out flew a white dove and lots of small flags. Then a salute was fired by a squad from the Boy's Brigade for the one gold star on the Service flag, who was a member of their organization.

The Rev. Dr. Henry Mottet, Rector of the Church of the Holy Communion, New York City, announces: "All people, especially Army and Red Cross Nurses, Aviators, Soldiers, Sailors, Y. W. C. A. and Y. M. C. A. workers, have a right to the use of this Father's house. For Baptism, Confirmation, the Holy Communion, Marriages, Burials, calls of the clergy in sorrow and in sickness, personal interviews with a clergyman—all people, though they are strangers to this Church, are ever and always welcome. Never any charges for the use of this Church in connection with marriages, burials, etc. Call at the Parish House or telephone any hour of the night. No one is ever kept waiting." The church is always open.

Miss Cordelia Veal, of Rome, Ga., writes: "It seems to me that the greatest fault we Episcopalians have is indifference to our Church work from a general point of view. There is a noticable ignorance too. If this could be overcome, it would mean much to our power and growth. This can be done by the wide distribution of a paper like THE WITNESS. In other words I consider THE WITNESS one of the best missionaries we have. Ignorance breeds indifference; it is from indifference that the Church is suffering. Our Bishop, we are told, has a plan by which we are to subscribe for THE WITNESS in clubs, but I can wait no longer for your paper. I must have it."

A notable service in commemoration of the fall of the Bastile and in honor of the French nation was held at St. James' Church, Chicago, on Sunday, July 14th. Monsieur Batholemy gave the principle address and the Rev. Dr. Watson, Rector emeritus of the American Church of the Holy Trinity, Paris, France, gave a short talk. Representatives from all the allied nations were in attendance and officers of the various armies carried their representative flags in the procession with the American flag, the State flag of Illinois, and the emblem of the Red Cross. The music included the singing of "The Marseilaise," "The Star Spangled Banner" and the new patriotic anthem, "America, the Promised Land." The Rev. Dr. Stone is the Rector of St. James' Church.

St. John's Parish, Cuyahoga Falls, Ohio, the mother parish of several surrounding, proposes to celebrate the Centennial of the first service held in Summit County, some time in September. These services were held in a log cabin in Stow township in this parish a year before the visits of the Rev. Roger Searle. The parish has one of the most beautiful structures in the diocese and several new memorials have lately been placed in the church to members of one of the pioneer families, consisting of a marble credence and a sanctuary lamp, a pair of seven branch evening lights and a festival chasable in silk and gold to be used on the great holy days. The parish has an active men's club of forty members who are fitting up a fine club room in the parish building.

Saturday afternoon and evening, July 13th, the Episcopal Young People's Association of Detroit and vicinity entertained over one hundred sailors and soldiers from the Army and Navy Club at a picnic party at Belle Isle. Supper was served, picnic style, at the lower end of the Island after which games were played and much friendly competition was shown by the boys in blue and khaki. The games were arranged by Messrs. James, of Royal Oak, and Spaulding, of St. Andrew's Church, Detroit. At sundown, just as the flag was being lowered all gathered around the flag Banner, after which a social sing was held, led by the boys from the Naval Training Station, River Rouge. Several of the boys of the motor transport division had just arrived in Detroit that morning from a southern camp and certainly appreciated the hospitality shown them, as did all the boys.

The Fourth of July was observed by St. Andrew's Church, Kokomo, Ind., the Rev. John F. Plummer Rector, with a special service of the Holy Communion at 7 a. m., when the Church was filled with devout factory workers. Special mention had been made that especially those who had friends or relatives in the war should attend. The response was most gratifying. St. Andrew's Church has thirty men represented on her Service Flag, and together with those who are relatives in England of not a few parishioners of this Church, they made the Eucharist of special significance. St. Andrew's Church has been the recipient of a number of handsome memorials within the past few months. At Easter, the following gifts were placed in the church: Brass eagle lectern, pair of large brass vases, white silk super-frontal for the Altar, white silk burse and veil, and Bible and Altar Book markers to match. Since then this year's confirmation class of twenty-one candidates presented as a thank offering a handsome brass receiving basin, and the Sanctuary Chapter has given a silver bread box.

Bishop Sumner, of Oregon, has completed arrangements for preliminary work among the soldiers and drafted men of the spruce sections of the diocese, of whom there are between three and four thousand in number in the various camps controlled by Colonel Disque. The work at Newport and Toledo has been placed in charge of the Rev. John D. Rice, City Missionary, and that at seaside and adjacent points is to be under the Rev. C. H. L. Chandler, Rector of St. Paul's, Oregon City. Mr. Rice is already on the ground to take up his work and Mr. Chandler will begin work on July 1st. These men are engaged in preparing the spruce required for the manufacturing of aeroplanes for the government and come from all parts of the United States. Thus far there has been no religious work of any kind done for the men. On request of the Bishop, the diocese has raised a fund sufficient for him to make a beginning in caring for the men, many of whom come from the best of homes. The Bishop will appreciate it very much if those who know of any man engaged in these camps, will forward the man's name and any other information obtainable, to his address, 548 19th street, Portland, Oregon.

Personals

The Rev. Clarence S. McLellan, Jr., has resigned as assistant to the Rev. Dr. Niver, Christ Church, Baltimore. His resignation will take effect September 1st.

The Rev. Alexander Miller has assumed charge of St. Thomas' Church, Louisville, Ky. His marriage to Miss Agnes Binford was solemnized July 3rd, at Fulton, Ky.

The Rev. A. E. H. Martyr, formerly Rector of Trinity Church, Lisbon, N. D., assumed his new duties as Archdeacon of the Missionary District of North Dakota, July 1st, with headquarters at Fargo.

The Rev. Charles Clingman, for the past five years Rector of the Church of the Incarnation, Dallas, Texas, has resigned to accept the rectorship of Trinity Church, Houston, Texas. His resignation will take effect Oct. 15th.

The Rev. Francis V. Baer has resigned the rectorship of Christ Church, Sag Harbor, Long Island. Sag Harbor is the oldest port in New York State, and has some beautiful colonial houses.

The Rev. Dr. Floyd W. Tompkins of Philadelphia, preached a patriotic sermon in Trinity Church, Chambersburg, Pa., on the morning of July 4th, and in the evening gave a stirring address at a flag raising over the Canteen of the Red Cross building.

Bishop Fawcett, who has been ill since the first of June and confined to his bed most of the time, was recently taken to a Chicago hospital for expert treatment. He hopes to resume his work in the Diocese of Quincy early in the fall.

The Rev. John M. Hunter for the past six years Rector of St. Luke's Church, Marietta, O., has tendered his resignation to the vestry to take effect the first of August in order that he may accept the rectorship of St. Luke's Church, East Greenwich, R. I., a suburb of Providence.

The special preacher this year at Trinity Church, New York, at the Sunday morning services during August will be the Reverend Leicester C. Lewis of Chicago. Mr. Lewis is professor in the Western Theological Seminary. His sermons at Trinity Church during the summer season last year were much appreciated and aroused unusual interest.

The Rev. Joseph J. Dixon, Rector of Holy Trinity Church, Calaway, Neb., recently reported for overseas duty in the Y. M. C. A. war service, but owing to the fact that he is of draft age he could not be permitted to go to France, so returned home to wait until he is called to fill a vacancy in some cantonment of this country.

The Rev. Baker P. Lee, Rector of Christ Church, Los Angeles, Cal., has resigned in the hope of receiving a commission in the U. S. Army for which he has applied. He has had fifteen years military experience. He has been in charge of Christ Church for the past thirteen years, one of the largest parishes on the Pacific slope.

Bishop Lines of the Diocese of Newark, underwent a serious but very successful operation at the Post-Graduate Hospital, New York City, July 6th. Owing to the Bishop's illness, Bishop Coadjutor Stearly was called home from Geneva, N. Y., where he was directing the summer conference for Church workers.

The Rev. Charles L. Newbold has resigned as Rector of Christ Church, Manhasset, N. Y., Diocese of Long Island, of which he had been in charge since 1883. He is in his seventy-first year and feels that the work should be taken up by a younger man. His resignation will take effect November 1st, and he will then become rector emeritus.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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A VISIT TO THE OLD COLLEGE

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

V.

The informal gatherings of the Alumni of old Kenyon during commencement week are as pleasant as the formal occasions. We were gathered in the Bull's Eye, a room in old Kenyon, so called because it has a circular window, and is famous as the room of President Hayes when he was in college. '95 was speaking of the general development of Kenyon students and their place in the world of affairs.

"Do you realize," he said, "that Kenyon has had the distinction of sending two men to Oxford under the provisions of the Rhodes scholarship? Cecil Rhodes certainly had a vision. Not content with being the principal founder of the British South African empire, he made provision for the greatest scholarship foundation ever known. In order to bring to Oxford the most brilliant men of Anglo-Saxon blood, two scholarships were assigned to each State of the American Union and to each colony of the British empire. The income of each scholarship is $1,500 a year for three years, enough to live comfortably at Oxford during the University sessions and to provide for travel or study in vacation. The men are selected not only by reason of scholarship, but because of character and influence in college life. In 1910 the choice fell upon a Kenyon man, who went to Oxford and remained three years, and became president of the Oxford Union, the great University Debating Society, that has trained many an English cabinet minister. As no foreigner had ever in the history of the Union been elected to office in the Union, this honor gave proof of the especial character of the Kenyon scholar.

"In 1914 another Kenyon man was appointed to the Rhodes scholarship. After a short residence in Oxford, he enlisted in the British army, and died in the campaign in Egypt."

"I believe," said '99, "that the honor system at Kenyon has resulted in the development of character unknown when we were under the strict supervision of the faculty. All examinations and all regulations concerning good order and discipline are entrusted to honor committees, so that the students really live in a community which is self-governed. Cheating in examinations is unknown, and student opinion so strongly condemns such dishonesty that a man known to cheat would find it impossible to remain at the college. Certainly this system has developed itself and has developed a new type of college student. Under it, hazing has been absolutely abolished, and the upper classmen, instead of finding in the freshmen a group of men to embarrass and annoy, find in them a group of students to develop and to bring to maturity in college affairs."

"It has certainly been the case," said '95, "that great and good friends have arisen to assist Kenyon to maintain its place as a small college, and to perpetuate the ideals of classical education, as well as exact scientific and modern training. The gifts that have been made to the college in recent years are an evidence of the belief of many men of affairs that colleges that develop culture in its broadest form should be encouraged."

A visitor from a neighboring college, who was the most welcomed guest during the commencement exercises, had been listening with great interest to the discussion. He finally said: "I feel somewhat as a founder of a college must feel, because I was instrumental in securing a gift for my own college."

"Is it a story?" asked '95.

"It is the outline of one," replied the visitor.

"Let us have it, then," said '95.

"If it had not been for my bulldog it would never have happened at all," said the visitor. "We were great comrades, that dog and I. His name was Tobasco, so called because he made things warm for every living creature he came in contact with. He had cultivated a taste for these little toy dogs that sit in automobiles and fine carriages. He had bagged one or two, whose owners stated in no uncertain terms that Tobasco had a depraved taste and it must be cured. So I bought a steel chain with a good lock, and after that, whenever Tobasco and I went out for a walk, he went lock step with me. Fearing he might break away, I had a little tag made, which I fastened on the chain, giving merely the name, 'Tobasco', my address, and then, out of pure imbecility, 'Hilton, '98..

"Hilton was my college. Tobasco had not lived in its classic grove, nor terrified its venerable dormitory; but I had wished for a bulldog in college, so when I dreamed of days of long ago, spent in the joyous halls of Hilton, I dreamed 'Tobasco' into that rapsody. Hence the inscription.

"Our college had not been prospering up to four years ago. The reason was well known to all Hilton men. Two of the richest of Hilton's trustees and benefactors had quarreled. It was a trifling thing in itself, but fraught with serious consequences to Hilton. Old Johnson, '68, had been called upon to speak at an Alumni banquet, and had told a funny story at the expense of Smith, '67. It was something about Smith's having attended, when a freshman, a faculty meeting on a supposed invitation of the president, which was later found to have been written by a junior. Smith didn't like the story, but he told a stinging one on Johnson. The next day they didn't speak, each declaring to the president that it was humiliating to be held up to the laughter of the younger men.

"For a year those two chaps, who before had helped to make Hilton a second Oxford, never spoke a word to each other. Hilton languished. Several efforts were made by mutual friends in Cleveland, where both lived, to get Johnson and Smith together, but they failed. The sting had worn off, but each was too proud or too ashamed to take the first step toward reconciliation.

"This was the state of affairs when, about four years ago, I had occasion to go from Cleveland to Detroit on the night boat. As I stood near the gangplank, watching the incoming passengers, who should strike aboard but Smith. I stepped aside, as I did not care to speak to him in case he should recognize me as a Hilton man. He was carrying a suitcase, which he placed by a chair while he got his ticket. Without taking his case, he went down to the dining room. Hardly had he disappeared when across the gang-plank came Johnson. I was not especially surprised but somewhat amused to see the two old grads on the same boat. Johnson walked in serenely and, after looking around for a few moments, placed his suitcase right beside Smith's. I smiled to myself as I saw them there. Johnson went to the purser's window and began to negotiate for a state room. But everything was sold. As he stood there arguing with the purser, I happened to drop my hand into my overcoat pocket. It came in contact with Tobasco's chain. Like a flash I had a brilliant idea. Sneaking over to those suitcases I dropped into a chair, and with a few swift motions I passed the chain through the handles of the suitcases, snapped the lock and skipped out on deck. My action had not been noticed, so I stood in a secluded corner of the deck, and through the open door kept my eye on the situation.

"Luck was with me that night, boys. I saw Johnson talk with the purser for several minutes. I stepped nearer, and gathered from his gestures and the few words that I could hear that he would leave the boat, being unable to get a stateroom and unwilling to share one. He turned away from the window just as Smith emerged from the dining room. They fairly bumped into each other. I could see Smith's face. It had lighted up, and it seemed as if he was about to speak. But he did not, and neither did Johnson. Both turned toward their cases. That carried them, side by side, across the open space at the foot of the grand stairway. Together they stooped. Smith, with his left hand, seized his case, while Johnson seized his with his right. Together they stood upright, and with a swing started in opposite directions. Tobasco's chain did not yield. Both cases were jerked out of the hands of the men and on to the floor. Both turned with a sudden and surprised motion. I stepped in to see the finish. The men faced each other, the cases lying between them.

"'I beg your pardon,' said Johnson, icily, as if asking explanation.

"'I beg your pardon,' returned Smith.

"For a moment they glared and, perhaps not realizing what else to do, they reached again for those cases, which were lying like old chums at their feet. This time the true cause of the trouble was apparent. Tobasco's chain was discovered.

"The situation was so funny that the few loungers began to laugh. An Irish cabin patrolman stepped up.

"'How did that chain get there,' demanded Smith.

"The patrolman was silent, but grinning.

"'Did some one put that chain on those suitcases?'

"'Possibly, sor,' replied the patrolman. 'I never knew a chain to grow into leather like that.'

"Smith smiled a bit. 'What does that tag say?'

"'Tobasco-Hilton '98.'

"It was too much for them. Both laughed. Johnson broke the ice:

"'We seem to be attached to each other, Smith,' said he, holding out his hand.

"'By better chains than this, John,' replied Smith, taking his hand.

"That was the beginning of the end. Johnson stayed on board and shared Smith's room. The next morning I ventured to introduce myself as an old Hilton man. They didn't refer to the chain, neither did I. But they were so enthusiastic that they revealed that they were to build Hilton a new chemical laboratory and endow it. I got that news into the afternoon papers and had my salary raised. The story was too good to keep, and Hilton College rewarded me for its prosperity by allowing me to sit on the platform at the next commencement. That's all."

Bishop Reese Chairman War Commission Executive Committee

The Rt. Rev. Dr. Theodore Irving Reese, Bishop Coadjutor of the Diocese of Southern Ohio, has been appointed Chairman of the Executive Committee of the Church War Commission, and a leave of absence for six months has ben granted the Bishop by the Standing Committee of the diocese. The Cincinnati Inquirer says: "Headquarters of Bishop Reese, who has been leader in every patriotic movement since the beginning of the war, and who introduced the custom of giving to the American flag equal prominence with the Cross itself in Churches, are to be in Wall street, New York."

Synod of Southwest Postponed

As President of the Synod of the Southwest, I announce the postponement to 1920 of the meeting of the Synod which was set for the coming October in Waco, Texas.

DANIEL S. TUTTLE,
Bishop of Missouri.

Death of the Rev. David W. Bland

The Rev. David W. Bland died at his home in Camden, N. Y., July 10th, after a short illness. He was born in Georgetown, British Guiana, South America, in April, 1858. He was the son of an English army officer. While he was yet a youth his parents returned to England where he lived in Lancashire. He was educated in King's College, University of London, 1874-1879, and at London in 1884 he took orders in the Church of England. He was appointed chaplain to the French Panama Company in the diocese of the Falkland Islands, South America and remained there about a year. His health failed and he went to Jamaica, British West Indias, where for twelve years he was rector of a large church, Woburn Lawn. In 1902 he was appointed chaplain and inspector of laborers on the American Guayaquil and Quito Railroad. On the completion of that work in 1903 he was appointed by the Missionary Board of the Protestant Episcopal Church of America to do missionary work in Porto Rico among the Spanish. He remained there until 1910 when he removed to Guantanamo and Bolondrone, Cuba. Here he worked for five years and in January, 1915 he came to this state and located at Camden in Oneida county which had since been his home.

For nearly a year before going to Porto Rico he had been a resident of Camden and was rector of Trinity Church there. Since returning and locating in this county permanently, he has been engaged as teacher of the Romance languages in Utica and other places where his services were required. He was still a member of the diocese of Cuba.

A Clergyman's Experience at the Front

The Rev. Dr. Murray Bartlett, of the diocese of Los Angeles, who is engaged in Y. M. C. A. work on the Toul front, was recently cited for distinguished service. "There is no sacrifice of deprivation too great for us to make, when you think of those solemn-faced, cheerful-minded boys who stand guard all day and night over our comfort and liberty," writes Dr. Bartlett to his father-in-law. "It was hell every minute for twenty days. Our first station near Toul was a rest camp in comparison. We were under ground every minute except for a dash across the street twice a day for meals and a brief walk to our little cemetery at night to bury the dead. We were constantly under shell fire. We had to change our location once in one place and three times in the other. I shall never forget the horror of those walks across.

"Twenty days in the dark! The apple blossoms and the lilacs came and went, and I never knew it. When I got back to the sunlight the leaves were out; the trees were bare the last time I had seen them. I never knew the sweetness of the fresh air or the beauty of the flowers before. After this terrible time is over may they never be darkened and withered by the evils of war. Well, we're out now for a brief rest—and then back again until it's over: how many times I wonder, for me?"

Moving Pictures to Teach Temperance

"The Church Temperance Society of the Episcopal Church," says the Boston Transcript "announces a plan that assumes that a prohibition amendment to the Constitution, even if the amendment be ratified, will be of small avail unless backed by public opinion. The society also acts on the theory that the place to attack with an educational propaganda is the poor district, where drinking may be heaviest. Accordingly the society has opened in the Bowery, New York, a theatre with moving pictures, intended to educate men and women on the subject of temperance. Other theatres are projected for other cities, the aim being to make, through the Churches, a public sentiment that will demand the ratification of the amendment and then observance of the temperance law."

Three Military Orders

IN THE ASCENDING SCALE

Nothing can better illustrate and emphasize the difference in the standards and ideals of the armies at war than the words addressed to those armies by their respective leaders.

No great fighting force can be expected to rise above the standard set for it by its commanders.

The three following orders issued by the Kaiser, Lord Kitchener and General Pershing shed a bright light upon the kind of conduct that might be expected by the soldiers to whom they were addressed.

On August 19, 1914, the Kaiser issued the following order from his headquarters at Aix La Chapele:

"It is my royal and imperial command that you concentrate your energies, for the immediate present, upon one single purpose, and that is that you address all the skill and all the valor of my soldiers to exterminate first the treacherous English and walk over General French's contemptible little army."

That foe which he called "treacherous" and "contemptible" is still before him and has vigorously declined to be "walked over".

Lord Kitchener's order, issued about the same time, is too long to quote in full, but the following extracts will show the splendid standard set before the British soldiers, a standard to which they have scrupulously lived, in most cases:

"You are ordered abroad as a soldier of the king to help our French comrades against the invasion of a common enemy. It will be your duty not only to set an example of discipline and perfect steadiness under fire, but also to maintain the most friendly relations with those whom you are helping in this struggle.

"Be invariably courteous, considerate and kind. Never do anything likely to injure or destroy property, and always look upon looting as a disgraceful act.

"Your duty cannot be done unless your health is sound. So keep constantly on your guard against excesses. In this new experience you may find temptation both in wine and women. You must entirely resist both temptations, and while treating all women with perfect courtesy, you should avoid any intimacy.

"Do your duty bravely, fear God, honor the king.

"KITCHENER, "Field Marshal."

Noble and inspiring as are these words from the great leader who has since gone to a watery grave, yet the general order issued by General Pershing transcends it both in loftiness of thought and concise manliness. Indeed, for power of expression, this order of our commanding general in the field seems to us to be a masterpiece of English.

Listen to this leader speaking to his soldiers:

"Hardship will be you lot, but trust in God will be your comfort; temptation will befall you, but the teachings of our Saviour will give you strength.

"Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country.

"J. J. PERSHING."

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

The Transfiguration of Christ August Sixth

THE COLLECT

O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

One mission of the Church is to arouse in men a noble discontent—to hold ever before men the coming of a golden age, for which they must prepare. The proper celebration of this feast day is a contribution toward this end. "Here we have no continuing city"; "Change and decay in all around I see". "Oppression, lust and crime" find frequent outlet in every part of this old earth, so that the man who can only see the things that are seen becomes in time either a shallow optimist or a cynic and pessimist. "Where there is no vision, the people perish", and the vision must be indestructible to give men courage, hope and patience. It is all very well to begin the atmosphere of heaven on earth, but the gnawing tooth of time teaches the most resolute of us that such a heaven lacks that continuance, perfection and beauty which the reality demands.

Chosen witnesses there must be to keep this Divine discontent aflame. Chosen witnesses there must be who will be understood by those to whom they go with their messages of hope, and cheer, and patience. In fulfilling this part of her mission, the Church through the generations sets her people to climbing. All disciples of Jesus must climb the mount of vision. Every one will not get to the top; but every one must try. God will choose His witnesses for wonderful visions. Man cannot do this—he picks out his seers and calls them by their names; but God may reverse his judgment by making the last first and the first last. Be sure of this, however, that every generation has its chosen witnesses. And be sure of this, too, that our business as Christians is to get up into the high mountains. That is what church-going means—hill climbing! And in church-going Jesus has been merciful to us, too. He has given us the chance to behold Him in His beauty afar off—in the Altar service of His own ordaining. There men are given a chance to open their eyes, and see visions, and dream dreams. How much the Holy Communion will mean to us if we will recognize it as an opportunity for Christ to reveal His mission for us to us!

In this prayer we ask God to deliver us from the disquietude of this world. Church-going should be a means to this end. It is the business of minister, and choir, and sexton, and ushers, and all who serve in the courts of the house of the Lord to make church-going time an opportunity to be delivered from the disquietude of this world.

Here is another reason for the Church's ardent advent into the dark that is non-Christian, or partly Christian, places of the earth, namely, that all men may learn not to be content with answering the question, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed"? which answers constitute most of the disquietude of this world, but that man shall have real opportunities to learn how to transfigure the commonplace and the ordinary acts of life into sources of inspirational living.

We Christians should aim to make living a beautiful thing—not a pretty thing, but a beautiful thing. And that is possible for those whose hope and ambition are being fired by visions of the joy that is set before us. The earthly life of Jesus Christ was beautiful because He tied up the temporal with the eternal. He made people's bodies temples for forgiven souls. He tied ambition to service, and put a child's moral welfare before men as the most sacred thing in all earthly life, because of its potential possibilities. He opened inner as well as outer ears, and made sight subservient to vision. He put spirit above matter: but He did not scorn, condemn, nor neglect or abuse the things of the flesh. He treated life, all of life, reverently, because He knew its ultimate destination.

When we pray to be delivered from the disquietude of this world, let us remember that we cannot be delivered from anything simply by running away from it. Not only must we flee from evil, but we must do the thing that is right. The world is disquieted because it follows not the plan of Jesus Christ. The Christian can never be delivered from that disquietude unless he continually remembers that he is to be in the world, but not of it, and that his contacts are to be for good. Here is another reason why a man goes to church, that he may worship the Lord in the beauty of holiness, for if a man's contacts be holy, his life will be a transfiguring life, and his visions will be very manifest in his words and deeds. Restless Christians are those who are not at peace with God and man. There is still something lacking, so the soul moves hither and yon, and in its goings helps to contribute to the disquietude of the world rather than to the peace of God. If you are disquieted within you, put your trust in God; go to the sanctuary, ask the Christ to show Himself and yourself, and then help you make yourself like His self—and if you are in earnest He will do it, and it will be well with your soul.

THE EPISTLE

I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were wth him in the holy mount.—II St. Peter i:13.

There are effective and ineffective ways of stirring people up. Evidently the inspired way is "by putting you in remembrance". "Remember" was the fourth word from Sinai. "Son, remember," said Jesus in the story of the soul in torment. St. Peter remembered the word of Jesus and wept. "The Holy Ghost," says Jesus, "will teach you and bring all things to your remembrance." "Remember the words of the Lord Jesus," said St. Paul.

The best way to remember is to "read, mark, learn, and inwardly digest".. The sign of the cross, the crucifix itself, are aids to remembrance. The Bible is the God-given treasury of the promises of rewards and warnings, by which, if we remember, we shall be effectually stirred up. The Church exists to sanctify and bless and sustain those wills which memory stirs to action. Surely the mission of the missionaries at the Altar and in the pew is to stir up by way of remembrance a Divine discontent with things below till they become more and more like the patterns of things shown us in the mount.

"Shortly I must put off this my tabernacle." St. Peter wanted to shrine the glorified life of Jesus on the mountain side in a little booth or tabernacle. The Lord showed St. Peter that all these earthly tabernacles had on them every mark of the shortness and uncertainty of human life, thus teaching the saint that no matter how much one wanted to keep heaven on earth, such a condition was impossible until that time shall come when it can be said "all things are become new". To view the body as a tabernacle, or a lodging place, for the life of Jesus, through the Holy Ghost, is one of the great reasons for sending the Church into what are called "the mission fields" of the world. Too many nations and individuals still contemn and mistreat the body, or make the opposite mistake, and cherish the body as though it was the most valuable part of man. When you support the mission work of the Church you are helping spread the idea that man's body is a valuable piece of human furniture, and must be treated with every possible care and respect because of the soul which it enshrines, but that after all we must remember that the body is only a tabernacle, an aggregation of salt, water and phosphates, which many foolish people over-indulge and pet and slave for, only to smother and seal it in steel and concrete and weigh it down under tons of granite when the vital spark has fled.

"Eye witnesses of His majesty." The Feast of the Transfiguration is a great help to those who believe that Jesus is the Son of God and Mary. To have the testimony of men like St. Peter and St. John to this wonderful transaction is to buoy up one's faith and steady one's resolves. As He prayed, the fashion of His countenance was altered." The Divine life of Jesus became manifest as He was engaged in that act which is so necessary for all of Christ's followers. Talking face to face with Jesus, one's face does reflect His glory, the glory of the only begotten of the Father, full of grace and truth. Struggling, toiling, sweating up the mountain sides of Christian endeavor, he who keeps close to the teaching and leading of his Guide becomes convinced that Jesus is indeed "God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made". And in the strength of that conviction he longs to do his appointed tasks and reach his promised home. He learns the lesson of detachment, and the lesson of "keeping on keeping on", which is just the American way of saying "final perseverance". He who studies the revelations of God made by Jesus, through His Book and His Church, learns to say without affectation, "Lord, it is good for us to be here".

"With Him in the holy mount." There are mountains and mountains. The spirit of evil can help us climb high mountains, and show us "all the kingdoms of the world and all the glory of them". They are sights that dazzle. "Success" is one of those high mountains. In the normal young man the spirit of adventure is a basic thing. To succeed, and to have the glory of succeeding, is one of the dreams of youth. Happy is the man or woman who can look back from his or her career with a clear eye and a happy, whole-hearted laugh! Such people have had the Christ with them, you may be sure of that; otherwise, there would be a cloud in the eye, a forced tone in the laugh, an uneasy attitude in repose. "Keep climbing," says the Christ, "but follow Me, even when you are so tired of climbing that you are heavy with sleep." If a man can and will—and he can if he will—keep the life and teachings of Christ ahead of him in his daily life, he will always be on a holy mount. If he does not, whatever else he has done, he hasn't done this: he has not learned what constitutes happiness and what "success" really means.

THE GOSPEL

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.—St. Luke ix:28.

Above all things else, learn this, that when you want to be with Christ, and desire to feel His presence, you must pray. None of us can hope for the vision that will transform us until we get down on our knees, kneeling not in terror, or remorse, or fear, but in penitence, and thankful love, and hope, and evident sincerity. The Transfiguration Festival is a call to prayer—prayer with Jesus as well as to Jesus. "They took notice of them that they had been with Jesus." Let us go to school again. Let us sit at the Master's feet and learn of Him. "Lord, teach us to pray." That missionary society is most successful which plans as carefully and as thoroughly for the praying part of its winter's program as it does for its study and its boxes and its contributions. Such an organization will transfigure the lives and faces and aspirations of an entire parish. A transfigured parish is a warm, pulsing, praying, human parish, vibrant with the power of the Holy Ghost. Jesus never prayed just to pass away the time. In His prayers the law and the prophets entered to help with a plan.

"Spake of His decease (or exodus) which He should accomplish at Jerusalem." Why are so many missionary meetings such sleepy things? Because the prayers are so perfunctory, so mechanical, so formal, so heartless. Perfect in reverent utterance they may be—beautiful as ice crystals, and just as cold. You know the way of the average missionary meeting, and you know how half-heartedly the prayers are said and the songs are sung. There is no real quickening of interest until some one's tongue is loosed by a "vital topic", so called, or the repast is spread, or the easiest way to get up the apportionment is broached. Few women take the veil for missions as they take the veil for Red Cross. Few vestries plan for mission funds as they plan for Red Cross or Y. M. C. A. drives. Yet it is the message of the missionary that called both these great movements into being, and sustains them in their careers.

"There came a cloud and overshadowed them." Thank God for the clouds and the shadows of life. Many a man never has been inspired to act until he has passed through the cloud and through the sea, and found out the lessons God wanted him to know. The times that try men's souls in the sense of testing them are not the hard times, but the good times. The times that test a congregation's earnestness are not the times of popular Sunday services and sermons, but the times of the Eucharists, and the prayer meetings on the week days—when prayer and prayer only is the business of the hour. Most of us want the transfiguration; many of us long for the vision and the beauty of true holiness. Why are they so far off? Because so many of us have been stamping all our actions with the hall-mark of the temporal, instead of the eternal. Our primary talk is of bullocks, rather than life; of the means, rather than of the end. Many Auxiliary and missionary leaders are discouraged, perplexed, coufounded; many men and women are tempted to cease mission work for war work; many leaders are heavy with sleep, caused by the exhaustion of trying to measure up spiritual activity in terms of physical powers. The call of the Feast of the Transfiguration is a call to the work of prayer, the business of prayer. Tables must be served, but the principal business of a missionary parish—and all Churches are missionary parishes in the sight of God—is to give themselves unto prayer and the ministry of the Word.

"He went up into a mountain to pray." Let us go to the school of prayer with Christ. Let us realize that going to that school involves exertion and weariness; let us learn that our visions are not to result in the erection of the temporal booths of illy considered emotion, but in the ability to witness to the power and Divinity of Jesus Christ, the Son of God. It is a great task, this task of prayer. It is a transfiguring, transforming task. This feast day is a call to us to gird up our loins and climb. Will you heed it this year, my friend?

PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

JOY

Our highest right is the right of joy. Without it we lose our right to ourselves. Without joy there can be no deep knowledge of self, no large self-mastery, no generous and resonant action. But our right to joy is not assured to us until we make the Kingdom of God our law and, sustained by a mighty faith in God and man, become creators of good.—The Atoning Life.

Many men fail to realize that joy is distinctly moral. It is the fruit of the spiritual life. We have no more right to pray for joy, if we are not doing the things that Jesus said would bring it, than we have to ask interest in a savings bank in which we have never deposited money. Joy does not happen. It is a flower that springs from roots. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character. The Christian life that is joyless is a disgrace to God and a disgrace to itself.—Maltbie Babcock.

THESE THINGS HAVE I SPOKEN UNTO YOU THAT MY JOY MIGHT REMAIN IN YOU AND THAT YOUR JOY MIGHT BE FULL.

PRAYERS

O Lord, inspirer of the world's joy, bearer of the world's pain, make us glad that we are men and that we have inherited the world's burdens. Deliver us from the luxury of cheap melancholy, and at the heart of all our trouble and sorrow, let unconquerable gladness dwell, through Jesus Christ our Lord. Amen.

Grant me, O Lord, the royalty of inward happiness and the serenity which comes from living close to Thee. Daily renew in me the sense of joy, fill every corner of my heart with light and life, that I may be a diffuser of life and meet all ills and troubles with gallant high-hearted happiness, giving Thee thanks always for all things. Amen.

O Christ, Thou Eternal Well Spring of Life, help us to keep our lives so close to Thee that the spirit of joy may be overflowing in our souls, to refresh and uplift all who are weary and overburdened. Amen.

DAILY BIBLE READINGS

A. M.	P. M.
Psalm 92.	John 15.
Psalm 126	Isaiah 12.
Psalm 34.	Isaiah 35.
Psalm 110.	Isaiah 52:1-12.
Psalm 145.	I Thessalonians 5:16-28.
Psalm 103.	Ephesians 3:7-21.
Luke 1:46-56.	Collosians 3:1-17.

Sanctuary of Prayer

I'll strive to do my best for Thee, dear Lord,
Although oft' times, I know my thoughts from Thee will stray,
Though by my acts, and words, I often seem to be,
So very, very, far away from Thee.
I know, Thou'll judge me Lord, not as I am,
But, as down in my heart I wish, and try to be
O! gracious Lord, more like unto Thee.
Then give me strength from time to time, to say,
What wil't Thou have me do, dear Lord,
For Thee to-day?

BEATRICE BACON.

Stevens Point, Wis., July 16.

Poems Worth Preserving

Selected by Pastor Suburbanus

SUNSHINE AFTER STORM

From the close of "Apparent Failure."
By Robert Browning (1863)

Its' wiser being good than bad;
It's safer being meek than fierce:
It's fitter being sane than mad.
My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last, returns the First,
Though a wide compass round be fetched:
That what began best, can't end worst,
Nor what God blessed once, prove accurst.

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EDITORIAL

The Missionary Conference

I have just put in a week at a Missionary Conference, in Estes Park, similar to those at Silver Bay and Lake Geneva, and have learned many things, while teaching a few.

These Conferences are the successors of the old-fashioned camp meetings, combined with the program of the Chautauqua Assembly, and are in many ways a great improvement on both, for they form a real commission on faith and order, not a commission arbitrarily appointed for the purpose of bringing about a program for Church unity so much as a place where the sacramentarian and the evangelical can get together, and the Lord is the Maker of them all.

It is a place where we can study one another's program and, as Bishop Anderson has so admirably suggested, each one bring that which he has to give to the common fund of religious experience, so that the problem of Church unity can be studied on the basis of a maximum of our faith, rather than a minimum thereof.

The Conference admits of the meeting of denominational groups, as well as the common assembly of these units in general lectures, in which all shades of religious beliefs are blended.

Besides this is the more valuable social feature, that in the recreational and social program there is a mingling of all groups in fraternal intercourse, which tends to break down the barriers of misunderstanding that exist between them.

The common basis of the meeting lies in the recognition that Jesus Christ is the Saviour of mankind, and that all baptized Christians have a common fellowship in Him. There is very little articulation of theological definition, and such was the case in the life of the primitive Church.

It is more a fraternal gathering of those who love Christ, rather than an ecclesiastical assembly for the purpose of analyzing doctrines, and as such forms the basis of an approachment between Christians. It commits one to no policy, and yet gives to each one a chance to study all policies.

I have long since ceased to believe that the Church suffers by comparison with any religious body in the land.

The difficulty lies in getting a sufficient number of Church people to attend to form a representative unit for purposes of comparison. I wish, however, to say that Churchmen are most welcome to these assemblies, and that their convictions are respected and every courtesy is shown to them.

And this brings me to an observation upon the subject of Church unity. I am convinced that Christians today are separated more because of inherited prejudices than because of the deep convictions which caused their forefathers to separate from one another.

We are all earnestly striving to fight the world, the flesh and the devil, but we are confronted with the same problem that the allies are in fighting Austria, Turkey and Prussia—we want to fight under our ancestral banners and under our own leaders. We are not willing to be billeted in the same regiment with the soldiers and officers of another nationality. We love our own leaders, and our own constitution, and our own shibboleths.

Some of us have deep convictions that we cannot abandon, but others, who have no deep convictions, are all the more unable to understand why convictions are not the same as preferences.

It would seem, therefore, as though our quadrilateral needs to be restated in terms that do not savor so much of past controversy. It is all right to put forth the claims of the Creeds, the Sacraments, the historic Ministry and the Holy Scriptures; but these are large words which really contain very simple ideas. The real controversy is, first of all, in the Church, as in the State, one between authority and socialism, or between constitutional authority and no authority. This is bound to divide Christendom into two irreconcilable camps; nor can one who believes in a continuous authority as essential to the existence of the Church find any common ground upon which to plan with the man who believes that religious matters are to be decided by the will of the majority.

The idea that God speaks to His people through the Church is apparently irreconcilable with the idea that God speaks to His Church through the will of the majority.

But there are many Christians who believe in the Church as the vehicle of Divine grace, who yet are unable to define exactly what they mean by the Church.

Any platform of reconciliation must avoid phrases that have antagonized people in the past, and emphasize the need of a common brotherhood, having a common faith, and using the instruments which Christ ordained. The need of such a common basis is going to be realized after the war, if it is not realized now, or the forces of the ecclesiastical Bolshevki will attack the loosely federated organizations whose weakness consists in their distrust of one another.

One is saddened by the fact that a faith in the ministry and sacraments which cannot be abandoned precludes us from offering to lead in the idea of federation, but such is the case.

The peril of the future seems to lie in the substituting for the witnessing function of the faith, once for all delivered to the saints, a popular brotherhood, in which the voice of popular majorities shall determine what Christ taught and commanded.

Such an idea is intolerable. But the Church can state its faith wisely, and show its sympathy kindly, and treat every one courteously, without abandoning the things for which it stands, and the things for which Christendom, or a large part of it, is really hungering, but which it is prevented from accepting because of the inarticulate character of its needs.

Summer Conference at Hobart College Geneva, N. Y.

In spite of increased railroad fares and the conflict of duties rising from war service, the enrollment at the Conference of the Second Province at Hobart College, Geneva, N. Y., was two hundred and thirtythree. Although this number was not quite as large as last year, it was very noticeable that more of the delegates arrived on the first night and stayed to the end of the Conference than ever before. In other words, a greater spirit of seriousness animated the students than in other years; there was little visiting from class to class; and those enrolled were more ready than formerly to take the examination at the end of the courses. There was plenty of fun too. An unusually active recreation committee saw to that. There were walks—a bird walk and a star walk—under the guidance of the college professors. There was a field day on the Fourth of July, and a tea at the country club on Saturday afternoon, besides other events that sent "Jack" back to his work better for the play he had taken.

The most picturesque feature of the Conference, and that which drew outsiders by the automobile load, was the mystery play given out of doors under the great trees on Wm. Smith campus. **"The Great Trail,"** an Indian mystery play written by Mrs. Henry L. Hobart five years ago and presented by various groups of young people all over the country since then, was chosen for the year's Conference play. The same spirit of deep reverence and desire to teach the Church's lessons, marked the sixty players who took part in the performance. This particular mystery play is especially well adapted to out of door production. There are many who feel that the mystery play is the outstanding event on the Conference program and that which seems to sum all the other lessons and impressions of the ten days.

The classes were as usual interesting and well attended. Miss Grace Lindley gave a preparation course for The Advent Call.. Dr. Gray and Mrs. Brewster taught Bishop Burleson's new book for seniors and intermediates. For the junior course Dr. Gray had a real clinic, eight or ten little boys and girls to whom the members of his class told the stories in Miss Giles' book. In Social Service there were more students enrolled than ever before. Canon Elmendorf had a course on **War Time Ministries of the Church.** Mr. Crouch one on **After War Problems** and Dr. Taylor one on the **Spiritual Note in Social Service.** Miss Withers, Dr. Boynton and Dr. Bradner taught the course in Religious education.

A special feature was the course for the Daughters of the King and the Girl's Friendly Society taught by Dr. Ferris of Rochester. There was a Daughters of the King day, and a Girl's Friendly Society day with conference led by the Rev. Frank Nelson of Cincinnati.

Bishop Stearly, President of the Conference, was again in charge of Sunset Services and prached daily. The high water mark of the Conference was of course the Corporate Communion on Sunday morning and the preparation for it the evening before.

The same officers were re-elected for 1919 with the exception that the Rev. W. A. R. Goodwin was elected treasurer and Mr. Kingman N. Robins chairman of the Finance Committee, which was merely an exchange on their part of the offices they held last year. The report of the Finance Committee showed that three dioceses in the Province had paid or overpaid their share of the Conference expenses, namely Albany, Newark and Western New York.

School for Chaplains and Approved Chaplain Candidates

At the present session of the Chaplains' Training School for Chaplains, at Camp Zachary Taylor, Ky., there are 19 clergymen of the Episcopal Church in the student body. The attendance of the school is 220.

The men are enthusiastic about the excellent training they are receiving. When the candidates finish the course they will be familiar enough with military drill to march in formations of troops, and will know what soldiers do on the drill field.

The instruction in military law is so thorough that the graduates of the school will have knowledge which will enable them to give sound military advice to soldiers in difficulty, and in special cases to act as counsel for the defense for soldiers on trial before courts martial.

All members of the training school are required to preach before the faculty and student body. The candidates are preaching earnestly, and show promise of great usefulness as preachers to soldiers.

The candidates feel a gratitude for the thoroughness and comprehensiveness of the course of study. The present session of the school will end about August 15.

WILLIAM HEILMAN,
Chaplain 161st Depot Brigade.

Two Requests

An advanced contingent of the Heavy Tank Corps consisting of about 1000 men has arrived at Camp Summerall, Tobyhanna, Pa. The only Church center is Scranton. Will those who know of Churchmen in this contingent be good enough to notify me of the fact. The Church clergy of the city of Scranton will be glad to render any and all kinds of service if they might know the names and the company of the men at Tobyhanna.

R. P. KREITLER,,
Rector St. Luke's Church, Scranton, Pennsylvania.

Bishop Osborne, retired Bishop of Springfield, asks that Diocesan Secretaries and others will kindly take notice that his permanent address is at Savannah,Ga., as given in the Living Church Annual and the Churchmen's Year Book. Bishop Osborne is still a member of the House of Bishops and all notices of requests for election of Coadjutor Bishops, or for consent to elections, depositions, etc., should be sent to him as when a Diocesan Bishop. Address 723 Maupas Ave., Savannah, Ga.,

Berkeley Divinity School
Middletown, Conn.
Address REV. WILLIAM PALMER LADD, Dean

WANTED—Student nurses at St. Luke's Hospital, Wellington, Kansas. Preference shown to Churchwomen over 25. Address, Superintendent.

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MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

Sunday, July 21st, constituted the third Independence Day of the month: July 4th, our own; July 14th, France, and July 21st, Belgium. The Boston Herald, in an editorial, says: "It was on July 27, 1831, that Prince Leopold acceded to the throne to which the Belgian Congress had elected him a few weeks earlier. Before that time Belgium had been the pawn and plaything of nations from the time when Caesar overran it, not without difficulty, with his legions.

After the Romans, the Franks and then the Spaniards made Belgium a province for centuries. It was not a willing subject nation, and many were the wars and the struggles toward independence. After the peace of Utrecht in 1713 there came an unhappy century, when the Belgians had to own the Austrians as their masters. Toward the end of the century, the spirit of freedom that was blazing in America and France threw its light into Belgium. The people refused to pay taxes, attacked the Austrians, and in 1787 even proclaimed a republic. Then came a period when Belgium was a part of turbulent France, only to be joined a few years later in the unnatural alliance with Holland, from which it persistently rebelled. Finally Belgium made the Dutch glad to dissolve the partnership, and the other nations recognized the independence that it declared in 1830, and maintained when Prince Leopold, who proved a wise ruler, took the helm in 1831. It has been a story of struggling for freedom against odds for all the long centuries since Caesar said, 'Of these, the bravest are the Belgians.' All the world honored the compact of 1831, by which the powers guaranteed Belgian independence—until Germany decided, in 1914, that the compact was a scrap of paper. Its independence day that is surely to come will mean far more than July 21, just past, or any of its other festivals has meant to it."

On January 17th our first missionaries to the Dominican Republic, the Rev. and Mrs. Wm. Wyllie, arrived in the city of Santo Domingo. On the 19th of June Mrs. Wyllie writes of their first five months:

"Our initiation into this 100 or more years behind the time country was an experience not soon to be forgotten. Everywhere was a sea of black faces. The jabbering of Spanish at a terrible rate, to one not comprehending it, was bewildering. The primitive country and manners of the natives seemed so unreal, one felt that by rubbing the eyes one might awaken from a dream. The stern reality of things confronts one everywhere. The nakedness and ignorance of many of the natives, and especially of the country folk, are astonishing. One almost forgets the beauty of land and sea coast, mountains and valleys, through the great crying need of missions and schools. Truly a great opportunity for the Church is near at hand, and a country ready and eager for instruction.

"Looking around, there seemed so much to do that effort seemed impossible. There is no Protestant Church building in the city. However, Mr. Wyllie found a number of Americans and English-speaking whites, and since our first Sunday we have held regular services at 7 and 10 a. m, with an attendance of from 10 to 40 persons.

A Guild, called the Epiphany Guild, has been organized and has about 25 members. Besides sewing and taking orders for home-made things, $175 has been raised by private subscription, and with this a piano for Church services has been ordered from the States. On July 1st a gift shop will be opened, whose proceeds are to be kept for a church building fund. A Junior Auxiliary has been formed. It has eight members, and during Lent they prepared to give "The Children's Crusade."

"There were 24 children taking part in this, and it was given in Easter week as an out-door pageant. It was a great success and netted us $21, the first gift to the Board of Missions from our children. There is a small branch of the Woman's Auxiliary—only five members; but as time goes on interest and membership may increase.

Mr. Wyllie has conducted a study class on missions. Mrs. Colinore has been asked to send 50 United Thank Offering boxes, in the hope that they may soon be in all the homes of the congregation. A missionary quilt is being planned, and perhaps it may be exhibited in Detroit next year, as also some of the native articles. The Juniors are already collecting photographs of the island for an album, which would be interesting, too.

"Besides the Auxiliary, there is also a probationary class of the Daughters of the King.

"The Red Cross drive given here recently kept many of the workers busy in other than Church circles, but now that is over, we are getting back to stady work.

"Miss McCullough was with us three months, teaching, and we realize more than ever the need of two teachers for fall work. There were 21 pupils in the Church, and we have the promise of at least six more for September, if the Board of Missions can supply the teachers. Mr. Wyllie has already purchased 25 desks, and many other things will be needed for equipment. Then there are the colored people. They need a teacher speaking Spanish, who could instruct in English. An industrial school would be a wonderful thing here. But, alas! why go on wishing for, I suppose, more than we can expect in many years to come! Both Mr. Wyllie and I are working very hard, and in many ways we see wonderful results, but we must have financial help from the Board of Missions to do the really great things so much needed.

At San Isidro there is a flourishing little colored mission, at which Mr. Wyllie has regular services twice a month. Later I hope to make a trip there to organize the women for work.

On Sunday, June 23rd, Mr. Wyllie will consecrate the Protestant cemetery there, and he has made arrangements to bury the dead in future in a decent Christian manner. He is constantly searching out new missions and hunting up Church people, many of whom have not received the Holy Communion for from 10 to 15 years. The urgency of this new work is apparent, for no less than four evangelists are touring the country since we came. We are first on the field, and we should try to keep first."

Vicar of Historic Chapel Retires

Historic St. Paul's Chapel, in downtown New York, attended by President Washington and Governor Clinton in their day, is to change its Vicar on Oct. 1, says the New York Times. The long-time Vicar, the Rev. W. Montague Geer, retires, after 24 years of service. He is a Vicar, and not a Rector, and retires on a substantial pension as Vicar Emeritus, because St. Paul's is a chapel of Trinity Parish, whose Rector is the Rev. William T. Manning. When St. Paul's was built it was surrounded by residences of rich folks, and it, rather than Trinity Church, at the head of Wall Street, was the place of worship of the officials of the English city. For that reason came later its standing in an American city, and its pews occupied by a President of the United States.

Far down in lower Broadway, St. Paul's, under Vicar Geer, has come to serve more people each year than ever it did when president and governor sat in its pews, and residences surrounded it. The Vicar who now retires solved the problem of staying rather than of moving away. He inaugurated not one noonday service on week days, but two, 12 and 1 o'clock, the preachers preaching their sermons twice, and accommodating two luncheon hours, instead of one. He introduced great musical festivals at Christmas, Easter and Fourth of July, and some eight other seasons, always religious and patriotic, and the numbers attending were limited only by the capacity of the edifice. He started a lunch club near by, and encouraged men and women to sit in the shade of the tombstones and rest. Without invitations, they went into the chapel to pray when there were no services in progress. By these and similar methods, occupants of these pews surpassed almost every church in the country in numbers.

"There is a practice at old St. Paul's Chapel, Trinity Church, Boston, says the Transcript of that city, of ringing the tower bell during the passage of 'selected men' on the way to the camp." The Rev. William Montague Geer, the vicar, more than once has taken occasion to speak a few words to these men, cheering them on their way and informing them the bell was being rung in their honor.

Personals

Rev. George E. Young took charge of the parish of St. Matthew and St. George, Indianapolis, Ind., on July 15.

The Rt. Rev. Dr. Cameron Mann, Bishop of Southern Florida, is spending several weeks in the north.

Mr. Marshall De Lancey Haywood, a prominent Churchman of the Diocese of North Carolina, has been appointed Supreme Court Marshal and Librarian of his state.

The Rev. Joseph T. Ware, vicar of the Chapel of the Epiphany, Washington, D. C., has accepted a call to the rectorship of St. Andrew's Church, Birmingham, Ala.

The Rev. Warren W. Way, Rector of St. Luke's Parish, Salisbury, N. C., has accepted his election as rector of St. Mary's Diocesan School for Girls, Raleigh, N. C. He succeeds the Rev. Dr. George W. Lay.

The Rev. Walter S. Bentley, formerly rector of the Church of the Ascension, Brooklyn, N. Y., and Secretary of the Actors' Church Alliance which he founded, is in charge of Christ Church, Little Rock, Ark., during the summer.

Miss Agnes Hart, daughter of Dean Hart of St. John's Cathedral, Denver, Col., has accepted an appointment for canteen work in France, under the auspices of the Y. M. C. A. The Denver Times says Miss Hart is a talented woman, was educated abroad, speaks both French and German fluently and is a noted philanthropist and charity worker in her home city.

The Rev. James F. Plummer, Dean of the Convocation of Mobile, Ala., has resigned the rectorship of All Saint's Church Mobile, in order to take active charge in the missionary work at the Convocation. Existing missionary points are without ministers and war conditions make it unusually difficult to supply them. The ship yards that have come to Mobile are bringing thousands of new population that must be cared for. The Rev. Mr. Plummer will serve All Saints' Church as priest-in-charge until his successor is chosen.

Religion and Patriotism—A Cross and Flag Rite

The N. J. Diocesan News publishes a Cross and Flag ceremony formulated by the Rev. Geo. Edw. Faber, of Clarksboro, which has been found useful and effective in the Sunday School and in religious services wherever tried. It is the author's hope that it may be of real service in its suggestiveness to many in increasing reverence for the Cross and love for the Flag. It has been in use at St. Peter's Church Sunday School for the past year.

Rite of the Cross and the Flag

(Appended to Creed—a cross and a flag in view) **All say:** THE CREED.

All "Reverence" the Cross—then say:

As a Christian, baptised, I vow allegiance to the Kingdom of God and the Cross of Christ, and to be His faithful soldier and servant unto my life's end. Amen.

(Organ strikes first note of Stainer's tune "Cross of Jesus"—then) Sing:

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
Gathers round its head sublime.
All the light of sacred story
—Amen.

All together give Boy Scout signal to the flag, and say: "I pledge allegiance to my Flag and to Country for which it stands, one Nation indivisible, with liberty and justice for all."

..Sing: (the stanza) ....

Our fathers' God to Thee, etc..Amen.

[This outline is printed on a card in two colors with Cross and Flag and can be furnished in quantities for One Dollar a hundred. Address THE WITNESS, Hobart, Indiana.]

Does Not Believe in Taking a Vacation

The summer is no time for any rector to take a vacation, according to the Rev. Thomas J. Lacey, Rector of the Church of the Redeemer, Brookklyn, N. Y., says the Boston Transcript. "Vacation is not uppermost in our minds," says Mr. Lacey in his parish paper. "War takes no vacation. Submarine attacks do not lessen. Our boys do not leave the trenches, posting notices that services will be resumed in the fall. The devil manages to keep busy in spite of the hot weather. He is used to heat."

NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

Dr. Richard C. Perkins, a direct descendant of the Rev. Alexander Whittaker one of the first missionaries of the Church, coming to American from England, died at his home near Lynnhaven, Princess Anne county, Virginia, aged 95 years, on July 13th.

The drawing of the new plans for the new St. Paul's Church, Canton, O., has been postponed and the funds contributed have been used to purchase Liberty Bonds and War Savings Stamps. The Church will not be erected until after the war.

Mr. J. Reifsnider, a brother of the Rev. Dr. C. S. Reifsnider, President of St. Paul's College, Tokyo, Japan, recently started out to raise $25,000 in Tokyo for the American Red Cross and in one day was pledged $85,000 by Japanese.

Bishop Restarick telegraphs the Board of Missions that Iolani School at Honolulu needs quickly three additional men teachers. They should be unmarried and not subject to the conscriptive service law. They should be college graduates preferably, and at least graduates of high and normal schools of excellent standing.

Dr. Joseph Henry Gilmore, author of the hymn, "He Leadeth Me", died in Rochester, N. Y., on July 23rd. He was professor of English at Rochester University from 1867 until 1908, when he retired. He was the author of several books. His father was Joseph Albree Gilmore, Governor of New Hampshire in 1863.

In Grace Church, Pittsburgh, Pa., on Sunday morning, July 14th, a large congregation was present to witness the dedication of a silk Church Flag, a memorial gift of the Junior Warden and his wife, Mr. and Mrs. Thomas F. Ashford, Jr., for their son. The Rector, the Rev. William Porkess, preached a special sermon on the significance of the two flags, the Church and the National.

That maker of paradoxes, G. K. Chesterton, has apparently evolved the greatest paradox of his life in getting himself drafted into the British army. His girth alone, which makes him the favorite and frequent impersonator of Dr. Johnson at fairs and festivals, would seem to preclude him from the life of camp and trenches. But the paradox, as the New York Times sees it, is that this is the very kind of life to which he has been all the time destined.—Literary Digest.

A temporary frame addition to the parish house of St. Mark's Church, Toledo, O., is under construction to tide over the time when the fine Gothic stone church will be enlarged to meet all the needs of the parish according to the original plans. The addition is to be made for the reopening of the Sunday School in September. New offices and a library and reading room as well as quarters for the primary department of the Sunday School will be provided in the extension. The Rev. R. S. Chalmers is rector of the parish.

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Ill., who is serving as a civilian chaplain at Camp Bowie, Texas, says: "The Camp sites are rather dreary, for there is not a tree of any kind and not very much grass. When the winds blow—and they blow almost all the time—there is about as much of Texas in the air as underfoot and everything is quickly covered with fine dust. To my amusement, I am occasionally advertised as Chaplin Godolphin on the 'Y' bulletin boards, and perhaps this is one reason why the men gather, expecting to see a man with a funny walk."

The Rev. Arthur P. Kelley, formerly pastor of St. Stephen's Episcopal Church in Westboro, Mass., has been killed at the Marne. He had been with the American army in France for a year, serving first as a private. At the time of his death he was first sergeant in the 103rd Ambulance Corps, 101st Sanitary Train. He enlisted at Framingham, Mass., two years ago, and his first field duty was at the Mexican border.

The Rev. Mr. Kelley was 37 years old, and was a native of Nashua, N. H. He was graduated from Trinity College and from the General Theological Seminary.

A memorial service, consisting of appropriate hymns, sentences, psalms, Scripture lessons, and prayers, has been set forth by the Bishop of Massachusetts, to be used in "Commemoration of one who has given his life for the country." The office was prepared at the request of Bishop Lawrence by Dean Rousmaniere of St. Paul's Cathedral, Boston, and the Rev. John W. Suter. It is a neatly printed leaflet of twelve pages. Copies may be obtained of the Secretary, St. Paul's Cathedral, Boston, for five cents each, or from the Fort Hill Press, 176 High St., Boston, at four cents each in lots of fifty or more; or they may be ordered through the office of THE WITNESS, Hobart, Indiana.

In response to repeated requests from the Bishops and Missionaries in the Orient, Mr. John Wood, Foreign Secretary of the Board of Missions, expects to spend next autumn and winter visiting the Far Eastern mission Fields. Sailing from San Francisco early in October, he will first visit in the Hawaiian Islands, then spend about two months in Japan. From there his itinerary takes him south to the Philippines for January and February of 1919. March, April and May will be spent in China. After a visit to the Church of England Missions in Peking neighborhood and Korea. Mr. Wood expects to return to Japan and sail from Yokohama early in June, 1919.

An Earnest Appeal

A year ago St. Michael's Mission School was opened to the children of the Arapahoe people. Eighty children, half starved and diseased, presented themselves for admission. It was not possible to refuse them, though the Mission had neither sufficient funds nor equipment with which to work. It accepted the challenge of the Aparahoe people, and is today ministering to the whole tribe. Last year our boys came as day pupils, for there was no place to house them. There were no school buildings. In order to hold the school together, it will be necessary to erect a school building and dormitory for boys. This will cost $15,000. The building is now under construction. The confidence of the Arapahoe people in St. Michael's Mission is a challenge to whole Church. The work is one of unprecedented promise.

The world today is fighting for the existance of small peoples. The Arapahoes, commonly accounted one of our most difficult tribes, are responding to a degree hitherto unknown in Indian work. They need your help. This new building offers a splendid opportunity for a memorial gift to a much-abused people. Contributions in any sum will be welcome and may be sent to Bishop Thomas at Cheyenne, or to the Warden, the Rev. Royal H. Balcom, St. Michael's Mission, Wind River, Wyoming.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATTWATER

Rector, Church of Our Saviour, Akron, Ohio

A MID-WEST CONFERENCE

For a few days I have been privileged to enjoy a rare treat, a sojourn in one of the most delightful spots in the heart of the Mid-West—Racine College. Summoned thither to share in the Summer Conference for Church Workers of the Province of the Mid-West, I left home with little premonition of the pleasures that were in store for me. The trip westward to Chicago was the usual sleepless nightmare on a sleeper, for one who looks on a night in a Pullman as a jail sentence in a warming oven realizes what it means to have a nightmare when half awake for eight hours. From Chicago a comfortable ride north gave me my first glimpse of Great Lakes, our training station for the navy. It seemed that for a mile we passed the barracks which sheltered the white-clad boys who swarmed the open spaces—another evidence of the determination of our people to make the highways of the sea safe from the murderous deeds of a people debauched and inhuman. My mind reverted to a trip from Portsmouth, England, to the Isle of Wight, in 1913, during which I saw the Solent dotted with English warships, that mighty and valorous element in the defense of humanity, and I realized that these boys, on similar ships, would soon be the guardians of the liberties of the world.

But the train sped on, and soon we reached Racine, a splendid little city on Lake Michigan. A craft of the mosquito fleet (with which Detroit has covered the earth, and whose sting is apparent when its driver conducts the charge) took me to the edge of the city and into the precincts of that spot, Racine College, hallowed by the names of Kemper and DeKoven. The first glimpse of the place is impressive. Situated on a high bluff, overlooking Lake Michigan, is a very long row of irregular buildings, so arranged as to present one continuous front to the beholder, and suggesting at once the traditional English schools. On the other side of this group is a spacious grove, with noble trees, and, beyond, several other detached buildings, with the charm of reasonable age upon them. In the midst of the grove, directly in the heart of the group, as its substance is in the heart of those who teach and who learn there, is the Chapel of St. John, a simple yet impressive church.

The first notion that arises in this quiet and cool place, away from the clamor and the tumult of the cities, is that Racine is an expression of the spiritual aspirations of consecrated men, and also that it is a place which men, many men, have loved with deep devotion. There are many evidences of that love for its memories and traditions. Clustered about that grove, and in those buildings, are the associations of youth and effort that cast a fine glow, as of a mellowing sunset, upon its walls and within its halls. It is like a loved and well-worn book, to which we turn again and again, partly for new realization of its truth, partly for a renewal of our old first impressions—a book whose thumb marks and underscorings and penciled notes do not disfigure it, but which actually add to its attractiveness.

That was my first impression of Racine, an impression which grew deeper as I talked with those who knew it and loved it. In all these respects it is like my own college, Kenyon. It will be one of the disasters of our modern life if such places are not preserved in their full efficiency, to give of their spirit to many generations. They are sacred spots, real sacraments of true learning, in which the mental training is reinforced by the mightiest forces that ever moulded men, an appreciation of the spiritual treasures of the past, and an assimilation of the unseen, yet pervading, atmosphere of courage, hope and faith, on which the giants of preceding generations fought their good fight. Men of the Middle-West, immersed in things that perish, do not let the sacred fires die out in such consecrated places as Racine and Kenyon, or the world will be poorer for your riches.

The Conference itself was a notable success. Too much cannot be said for the committee who managed it, and for those who by their attendance assured its value. Not to the faculty alone, who were giving of their best in these quiet surroundings, but to a devoted assembly of learners, students, workers, must a tribute be paid. The earnest attention of the students inspired the faculty, and the real contributions of the faculty aroused the attention of the students. The faculty came from without the Province as well as from within it, and the willingness of the teachers from New York State and elsewhere to give of their ripe experience to the Conference was but an evidence of how worthily they thought that their best was bestowed. Bishops, parish priests, laymen and women workers in auxiliaries and Sunday schools assembled here to gather inspiration for their scattered works. Unfortunate indeed was that person who might have attended that Conference and did not.

It is not my purpose to "report" the sessions. Worthier pens than mine will do that, and I urge you to read the reports. My purpose in this paper is to touch the things that possibly the reports will not touch, and record that which we do not put into reports, so that those who were there may see it all with another's eyes, and that those who were not there may be prompted, next year, if railroad fares are too high, to walk to Racine for the enjoyment of it all.

First, we had the Bishops. I realize that it is a little risky to write in this intimate fashion about Bishops. It might tend to develop an opinion that Bishops are quite human members of the human family, instead of ecclesiastical dignitaries, whose presence at such an occasion is necessary to make it canonical, or part of the presiding furniture of an assembly, like the gavel, for example. Now be prepared for a little gasp, my reader, when I say, not too loudly, for some Bishop may overhear, that our Bishops are princes of good (I crossed out the word "fellows") companions. So with the Bishops at the Conference. There was its president, gracious, kindly, sympathetic, manly, commending his religion by his every tone and act. It was worth the visit to Racine to have that Bishop put his arm around one's shoulder and to walk along under the trees in affectionate discourse. And there was our other Bishop, manly, direct, devoted, companionable, whose Episcopal unconsciousness and simplicity was an ornament to his high office. Those who were there know who I mean, and those who were not there should come and get acquainted.

May I mention one name, Dr. Rogers, warden of Racine College, upon whose shoulders rests the great responsibility for the future of the college? His position made him host to the Conference in a special sense, and the delightful way in which he impressed his guests with his concern for their comfort, and his constant participation in all their activities, both educational and recreational, did much to enhance the feeling of the visitors that they were about his hearthstone, with equal freedom to work, pray and play.

(To be continued)

Dr. Stires Becomes "Y" Worker in France

Just before starting for France the Rev. Dr. Ernest M. Stires, Rector of St. Thomas' Episcopal Church, Fifth Avenue and Fifty-third Street, sent a letter to each of the 236 boys on the Honor Roll of the Church, the great majority of whom are in France. At the head of the letter is a small picture of the entrance to St. Thomas'. Dr. Stires addressed each letter "My dear friend and comrade." He sent them from his summer home at Bolton Landing, Lake George, and says in part:

"The little picture above will recall a spot dear to you, where heartfelt prayers are constantly offered for you and the glorious cause in which you are engaged.

"You can easily see the number, 236, on the Service Flag, though you cannot see what inspires many who pass—the four gold stars of the deathless ones who have already offered 'the full measure of devotion'.

"You have been sorely missed, but our pain has been conquered by our pride in you. You are in the front line of true Americans. You understand the issue; your intelligence, your character, your humanity have filled you with the clean wrath of God against the biggest and basest war ever begun to rob and enslave mankind.

"Some weeks ago a cable message from the Y. M. C. A. headquarters in France invited twenty clergymen by name to come over and help by talking to the men at the front. I expect to start within two days, and I will perhaps be greeting some of our St. Thomas' men before this letter reaches them. If I should be so fortunate as to find you, I shall count upon your telling me of any way in which I may really serve you or the others."

Fiftieth Anniversary in Wyoming

The Eleventh Annual Convocation was held at Christ Church, Douglas. The occasion was also a celebration of the fiftieth anniversary of Church life in the Missionary District of Wyoming.

The Convocation was opened by a celebration of the Holy Communion. The sermon was preached by the Rt. Rev. N. S. Thomas, S. T. D., Bishop of Wyoming, who gave a resume of the accomplishments of fifty years in Wyoming, reading extracts from letters of former workers in the District. Following the service, preliminary organization of the Convocation was effected, which was completed in the afternoon.

The Bishop's address, which was read in the afternoon, dealt with the vital statistics of the year, and pointed out the fact that during fifty years of Church life in Wyoming but one man had offered himself from the District as a candidate for Holy Orders, and he an Araphoe Indian, the Rev. Sherman Coolidge. A special committee was appointed to consider the question of recruits for the ministry.

Two were ordained to the diaconate and two advanced to the priesthood on Sunday morning. As a special act of courtesy, the pastors of the Methodist and Congregationalist Churches closed their services and requested their congregations to attend the ordination. The pastors were invited to vest and take part in the procession, which they gladly did.

The great regret of the Convocation was that so many of the clergy and lay delegates were prevented, by floods and washouts, from being present. The followng telegram was received by Bishop Thomas, and was greatly enjoyed by the members of the Convocaton:

"Lander, Wyo.

"Through flood and mud, about 20 of us are here, but there is a great gulf between us, so that those who would pass from us to you cannot. Now, unless the Convocaton can pass from you to us, we are afrad we will not hear our Moses and the Prophets at ths time. Express our regrets, and say to the Convocation that not trouble to send any water. We are not dry.

T. S. TALIAFERRO, JR.,
"LUCY R. TALIAFERRO.
"MRS. FRANK WAXELBERGER,
"MRS. JOSEPH W. ARMSTRONG,
"AIMEE SCHEPP,
"DR. SCHEPP, Etc., Etc."

A SPLENDID TRIBUTE TO DEAN WHITE

This is what "Trench and Camp", published at Camp McArthur, Texas, says of Dean White, as he leaves camp to take up his duties in New York City as domestic secretary of the Board of Missions. Our readers know Dean White well through his "Missionary Messages from the Church's Holy Days", as they appear week after week on our second page, and we are glad that he has been appreciated by our soldier boys and has won this well-merited tribute:

"Francis S. White, known to Waco people and beloved by McArthur soldiers as Dean White, will leave today to assume his new high duties as secretary of the Mission Board of the Episcopal Church.

"Dean of the Cathedral at Grand Rapids, he left his work to come to McArthur with the Michigan Guardsmen. Here he has served, and with distinction, in every capacity as a Y. M. C. A. secretary. When the athletic director of a building was absent, Dean White put sporting blood into all the tired soldiers, and made them relish the fun. If they wanted to sing, he was there. As an educational director, he has made many soldiers realize the need for reading and writing, and helped them on their way. In his religious direction, he apparently understood just their difficulties, and made the way easy for wandering feet.

"For several months he has acted solely as a camp pastor for the Episcopal Church. Here again he made plain his human understanding and laid the foundations broadly and with a strength that has proved the safeguarding of many men.

"Dean White has had his own lessons, and takes from McArthur the true reward of his unselfish service. His profit lies in the fact that there are but two things now wrong with humans — prejudice and self-sufficiency. He says that the first prevents men from getting on the right highway simply because they will not permit themselves to be convinced. Dean White says that self-sufficiency is even a greater cause for error, because the individual cheerfully admits that he has nothing to learn, and is therefore hopeless.

"Dean White has been the faithful servant of many, and he now goes to a larger field. Camp McArthur will wish him God-speed, and hope that his ways will be crowded with friends who will love him and value him as he has been loved and valued here."

THE "RELIGION OF THE TRENCHES" BACK TO FIRST PRINCIPLES

The world is hearing a great deal these days about "the religion of the trenches".

The young men of all nations now at war, we are told, when they return to their homes, will take back with them something entirely new in theology, a conception of the Deity and of man's relation to the Creator different from anything hitherto impressed upon the human intellect.

This has a refreshing sound and is pleasing to the ears of men and women everywhere who are struggling with their own spiritual problems, and at the same time trying to harmonize the theories and practices of others with their own feeble conceptions of religion.

Some of us are old-fashioned enough to doubt that the men in the trenches will discover in the horrors of war and bring back with them anything that is essentially new, although they may return to the work-a-day world possessed of deeper and finer religious convictions than they entertained before they went forth to kill and destroy.

There are some of us who believe that these boys, instead of discovering something new in theology, will find something that is very old indeed—the plain and simple Gospel and religion of the Christ. And if, perchance, they come to the realization that there is no middle ground in this theology, that a man must live either within the law or without it, the war may have been worth while after all.

The man in the trenches will get this new impulse from one of three sources. It will come to him as a consequence of being face to face with death, as a result of his mingling man to man with his fellows on a plane where wealth and social standing and ancestry melt away in the presence of genuine manhood and spiritual power, or with his contact with the materialism of Prussian philosophy, out of which have come the horrible practices of the warfare of the Hun of the Twentieth Century.

Opposed to the selfishness and brutality of the Hun, the man in the trenches will set up the altruism and the charity of the Christ, and against the bestiality of the German soldiery he will invoke that beatific pronouncement, "Blessed are the pure in heart, for they shall see God."

The prediction that the man in the trenches will bring back with him a new, a more robust, a more positive theology, is based, no doubt, upon the feverish search for a remedy for present day spiritual ills. The tendency of humanity has been away from the landmarks of Christianity. They are too exacting, they interfere too much with the freedom of that degree of inherent depravity which is supposed to lurk in the frame of mankind generally.

A large part of the world is seeking a religion that will soothe and satisfy the conscience without disarranging the plans of the flesh. There is nothing new or strange about this. It has been the way of earth from the beginning, but the human soul has never entirely lost its hold on the eternal truths of this life and the life to come, and it never will. The destiny of the race is fixed. It is upward and onward.

Germany forgot God, or rather her rulers erected a spurious Deity for their blind followers to worship, and behind whom they have concealed their brutish and selfish designs and purposes, and German materialism has brought down upon it the fury of mankind. Its death knell is sounded.

The religion of the trenches will not be new. It is as old as Calvary. It dates back to the Cross. If mankind is saved, it must be by that sign. The man, or the nation that forgets God and closes the eye to the Crucified Christ can have no peace.

That must be the religion of the trenches and of the universe. Every man's conscience tells him what it means. He can neither deceive himself nor anybody else about its obligations.—Harry Giovanolli, in the Lexington (Ky.) Leader.

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THE MISSIONARY MOTIVE AND THE MISSIONARY PRAYER

By the Rev. Francis S. White

"That they all may be one." Out of the heart of the seventeenth of St. John sounds this cry to heaven: "As Thou, Father, art in me, and I in Thee, that they also may be one in us: **that the world may believe that Thou hast sent me.**" A missionary is one sent. So with reverence let us repeat the truth that in His earthly life Jesus Christ was the ideal missionary and the missionary's ideal. In this ejaculation of Jesus Christ we find the Christian's objective. This tells us why the Church should be the Church of the Reconciliation, and why the ministry is empowered to say, "We, in Christ's stead, do beseech you". This throws light on why the average man or woman who refuses to do his or her share in the unifying process is, in God's sight, "good for nothing". And having this objective, shall not the earnest Christian make all things, from his words and phrases, down through his household benevolences, into his Church activities, illuminate his life with this hope? The missionary is a praying man. With him or her it becomes as natural to pray as to breathe, and when he is praying there comes unbidden the voice that breathes in unutterable longing for the fulfillment of the Divine mission—the vision of unity. Too many of the people are not yet enamored of that vision. Too many parishes, and missions, and dioceses, too many officials of the Church, have not yet learned that the secret of ultimate success lies in the right use of prayer for the accomplishment of that vision of unity.

Our blessed Lord taught men the roots of prayer—the secret of the branches, and the flowers, and the fruit of prayer, when He taught men the Lord's prayer. It is the tap root of all prayer. When one absorbs spiritual power through the right use of that prayer, he has become a full-fledged missionary. That is one reason for its frequent use in all our services. Let us take the prayer as our Mother Church gives it to us, and see if it has not some message for us which will make better Christians, that is, better missionaries, of us. You will recall that the prayer has seven petitions, apart from the address and the ascription. Of these seven, three are for God's glory, and four for man's needs. Let us start with the address:

1. **Our Father who art in heaven.** If "mother" is the dearest word in any tongue, surely "father" is a close second. The word was very often and very sweet on the tongue of our Saviour. In its use He found comfort and strength and stimulus. And these qualities came to our Lord not from lip usage, nor from an attitude of mind, but from a manner of life. He lived a Son's life; He did His Father's business; He identified Himself with His Father. What a difference there is between that word "Father" on the lips of Jesus Christ, and the same word on the lips of His children by adoption and grace! As individuals and as members of the family of God, let us resolve to say that word "Father" with greater reverence and affection; let us resolve to act as sons; let us show by our acts that we really believe that God is our Father— **our** Father, mind you! That word "our" should be the cry of the clan; we should be eager to say it and live it. Just the proper use of those two words, "Our Father", could change the whole atmosphere of a parish; barriers would naturally tumble down; affectations would cease; pretensions would drop; we would become spiritually natural and naturally spiritual.

"Who art in heaven." This phrase, qualifying the Father's life, shows us what the grain of our life should be. We Christians are not unworldly but other worldly people. Our lives, words, deeds, thoughts are to bear the hall mark of "our own true native land". "Heavenly" men and women are not really and truly "star gazers", "fanatics", "queer"; they are the people who bear about them an atmosphere which is not affected nor assumed, but is distinctly other worldly. But we can never be other worldly people until God has become to us a true Father; and that relationship begins when we yield to His calling, and turn ourselves "about face" toward Him and His house in a whole-hearted manner.

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2. **"Hallowed be Thy name".** The missionary who knows his business aims to name the whole family in heaven and earth a "holy" family. The parish is to be a Holy Name parish; the parishioners are to remember that "a good name is better than riches", but a holy name is the passport to eternal blessedness. The missionary realizes that a nation, a community, is only a whole nation, a healthy nation, a holy nation, as its parts and portions are whole, healthy and holy. So the priest and people who pray "Hallowed be Thy name" should add, "by me". Wherever God puts His name, that person, place or thing has the capacity for radiating holiness. So not only the Book and the Rite and the Minister should be reflecting the name, but the daily word, and the household and business etiquette, and the ordinary and extraordinary acts of kindness and of love, in the place of the market and the place of the forum, should shine with the beauty of holiness. Why not, pray?

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3. **"Thy Kingdom come."** One kingdom! one ruler! Not a federation, not a combination held together by elasticity and ruled by slackness, but a well organized, rightly articulated, royal household, presided over by "the King of kings and Lord of lords". Jesus was practical; He believed in method and system, but only as means to an end. A kingdom is not the external trappings of royalty, nor the court language, nor the ritual of one "to the manor born", but a kingdom is a company of people whose hearts are tied to the heart of their leader, whose spirits respond to the spirit of the leader, whose lives are the lives of men held together by the life of love for each other, and for the leader. The kingdom which will tie men together in outward union is the kingdom of spiritual ideals rooted in a love of truth. This Kingdom for whose coming men pray and work must be in the hearts of men. That is why the Holy Spirit is needed; that is why the Church is the abiding place of the Holy Spirit. Men's hearts must be touched, inspired, inflamed, fused together by the action and unction of God the Holy Ghost to see that Jesus is the Way, the Truth, the Life. When men see this, then they come together for good, and that coming together for good is a hastening of the Kingdom.

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4. **"Thy will be done on earth as it is in heaven."** How is God's will done in heaven? "He spake and it was done, He commanded and it stood fast." Obedience is the way to work out the will of the One who commands the heavenly ranks and orders. So by us men must God's will be done. "Thy will be done, by us, by me." "I have manifested Thy name," says our Lord, "unto the men which Thou gavest Me. * * * for I have given unto them the words which Thou gavest Me." When we say this petition we say it ignorantly and unwisely if we do not realize that God expects to work out his will on earth, **through** us, not **in spite** of us. Therefore, how very necessary it is for men to know that will of God; how important that they gather together in one place to learn more of that will, and to plan for the working out of that will in efforts that shall not reduplicate, and cut across, and slacken, and retard that will. What humility and heart-searching this phrase should produce in us who are bound to pray that prayer. God help us to study God's will as it is revealed by the Church, through the Bible, more seriously than ever before. How necessary it is, also, for us to sanctify ourselves, in order that those to whom we go may be sanctified through the truth! Obedience will bring sanctification. Let us realize that this petition for God's glory is worthily repeated only when we resolve to obey God's word and to do His commandments immediately we learn them. An obedient following of the spirit of this petition would fill missionary coffers, build up parishes, stop Church feuds, prevent waste in the administration of God's gifts to men, bring about Church union, hasten the day of that humble, holy and obedient following of Christ which will make the unbelieving world believe that God did truly send His Son into the world to redeem the world. Let us pray this petition very humbly, but with intense earnestness, realizing that to make its appeal bear fruit we must, as individuals, be ready to do our individual part in doing God's will on earth in a whole-hearted manner.

5. **"Give us this day our daily bread!"** To get good out of God's gifts we must work for them. To ask with the tongue only, and expect that unreliable member to bring the food which will nourish and upbuild is childish and unthinkable. Jesus Christ worked for the bread that really nourished Him: "I have bread to eat that ye wot not of." And Jesus Christ earned His daily bread with His hands as well as His head. "He went about doing good." We can well believe that the Truth did not live off the bounty of a few good women. The man who lives only by his wits is not the person who daily grows "in favor with God and man". It is true that God is the author of every true and perfect gift; but gifts from God, whether temporal or eternal, material or spiritual, are given us in the raw state, so to speak. "Bread" implies the working up of raw material into a finished product. So, whatever meaning we give to "bread", and it must be a meaning large enough to include food for heart and mind as well as body, remember that God gives us the grain with the chaff, and it is "up to us" to separate the wheat from the chaff and grind and bake the grain before we can eat and assimilate it. Notice, too, that bread-making is a social act—it involves co-operation and interdependence. The right kind of bread-making draws all people into closer and more harmonious relations, from the Giver of the seed, through the tiller of the soil, and the harvester of the grain, and the grinder at the mill, and the man who carries the flour, and the maker of the oven, and the hewer of the wood, and the builder of the fire, and the maker of the pans, and the fomenter of the yeast, to the mixer, and the baker, and the distributor of the bread. "Give us our bread." It is a unifying prayer, and was meant to level all sorts and conditions of men to that platform where the people with common needs shall find themselves co-operating, in dependence on the Giver of the original gift, and interdependence on one another, to create the bread by which man satisfies this mortal existence. This is the social phrase of the missionary's petition; and the clearer your vision of "our Father", the more inclusive will be your embrace of those whom you will gather together in your plea for "**our** daily bread".

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6. **"And forgive us our trespasses as we forgive those who trespass against us."** What a wonderful thing is forgiveness! Who can forgive, however, but God only? That is to say, who can **"blot out"** but God only? The most forgiving of human mothers, fathers or friends may forgive freely—may even rise to such heights of Christlike compassion as to wish their offenders God's blessing and happiness, but they cannot **forget!** Only God can mercifully pardon and blot out all transgressions, because He only can weigh all causes contributing to the sinner's fall. Here in this prayer does Jesus Christ stamp His Cross and passion. Here every sinner should pause and mourn and yet rejoice; here every wronged soul is made to **pause**, if his mind be working with his lips, for he has to say that little word **as**", "forgive us **as** we forgive those who trespass against us". When men begin to realize the awful level to which sin reduces them, they will come together to the one mercy seat. One family of restored children, not restored criminals, is what God wants us to form. You who by tradition and the grace of God have been able to keep close to the fair life of Christ have it in your heart to make the repentant ones feel that they have a welcome place in the one Church. You who have sensed God's pardon and peace through forgiveness, spend your life in bringing that atmosphere of a truly penitent life into the household of God. Let God use you to speak his message of forgiveness strong and clear. Especially seek out those who fall by the way of your own weakness, and as you sense God's forgiveness, help them to find it, too. Thus can we hope to make the cross the rallying point for a united Christendom and, in a small measure, contribute to the peace of the world.

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7. **"And lead us not into temptation."** Temptation here cannot mean those trials and tribulations which in resisting give one strength of character. We do not ask God not to lead us where muscles and fiber, moral, mental, spiritual, will grow strong and powerful by reason of resistance. But we do pray Him not to lead us into paths of life where the temptations will hurt us because we do not recognize them as temptations, or this might be the cry of a wounded soul for help. To paraphrase it, we might say, "Lord, I am so weak, so tired fighting! Please do not test me this day with things which will prove my downfall". It is the cry of the creature to the Creator; of the helpless to the Helpful One; of the battered sinner to the strong Saviour. It is the natural cry of a tired child to the parent who knows that the uphill path must be trod, in order that the home and home comforts may be reached before nightfall. Jesus Christ makes provision for his weak and little children in this petition. He makes allowance for the ignorant and foolish, as well as the faint-hearted and footsore pilgrims of the night. As we utter the petition, we can see them all—the hesitating, the weak, the weary, the despondent—who do not recognize the temptations in those attitudes, because of the frailty of their flesh, or who do see these human frailties as temptations and pray that this day they may not have to encounter them. It is the cry of one who founded His Church not alone for the stern, self-contained rigorist, but for the easy-going, simple-minded, double-minded man who is apt to be unstable in all his ways until he is endued with power from on high. Let us say the phrase as an intercession as well as a petition. It will result in drawing the strong and weak together in the bonds of help and assistance, and so help fulfil the missionary's ideal of unity.

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8. **"But deliver us from the evil one."** Sin involves a separation. The devil is a divider. Flying from such a one, we will find in our effort to reach the Deliverer that we draw closer to one another. A growing circumspection rings the crowd about a common center. Fighting a common foe, we pool our plans, and find a common working policy, with a common Captain for the forces. The entire Lord's prayer draws men together. It is a unifying prayer. The more we pray it in our heads, the more we will live it in our lives, the closer will we come together. God help us to realize the importance of the missionary's motive. It will give added meaning to the missionary's prayer. To recognize the danger of the evil one is to solidify and unify the Christian Church. And for this we may believe our Lord works and prays in His Father's home. Why not resolve to do the same thing in our earthly homes?

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9. **"For thine is the kingdom and the power and the glory, forever and ever. Amen."** Joining with the angels and archangels, we end our petitions with an echo of the heavenly song. It is a flash of worship, but it shows us trailing clouds of glory that make one loathe to close the prayer "forever and ever". We say: Mind cannot take it in, this eternal song, but the tongue hangs on to the word in order to establish the heart of the one who prays it. It is for this, too, that the Church must work and struggle here in time; it is for this heavenly worship that she must make her earthly worship a preparation. It is for the Kingdom and the power and the glory of the Lord that she must ever pray! And so must you.

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

PEACE

Peace is not silence or the absence of noise. Men find the peace of God in the suffering and hell of battle. Peace is not a quality of life peculiar to the next world, as is suggested by our cemetery inscriptions. Peace is here and now, at the heart of all enduring struggle for righteousness, the present possession and inheritance of the sons of God. Peace is the product of right relationships. Sin and wrong doing take man out of his true relationship with God and man. The result is friction, remorse, mental suffering. Forgiveness is the resetting of our life in right adjustment with God. The result is pardon and peace. Peace is, therefore, the basis of the most intense service to the needs of others. It is life set out on its true course, drawing all its strength and energy from God. Peace is thus an inner serenity of life which passes the understanding and keeps the whole life, heart and mind close to God.

PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU.

PRAYERS

O God, may I find in Thee peace and rest and joy. Lift up my soul above the weary round of harrassing thoughts to Thy eternal Presence. Lift up my soul to the pure, bright, serene, radiant atmosphere of Thy Presence, that there I may breathe freely, there repose in Thy Love, there be at rest from myself, and from all things that dishearten me; and thence return, arrayed in Thy Peace, to do and bear what shall please Thee. Amen.

O God Eternal Spirit, grant us to live in the consciousness of Thy Indwelling Presence, that we may ever know and follow the path Thou hast prepared for us to walk in. Help us to learn from Thy dear Son, Jesus Christ, meekness and lowliness of heart, in the doing of Thy will, and to Thee ascribe all the power and glory. Grant us the vision to hope for those things we see not, and the patience to wait Thy time of fulfillment, rejoiceing in everything Thou hast given with the joy that no man can take from us; that, living according to Thy laws, we may daily find peace, in the fulfillment of all Thy promises given us by Thy Son, our Saviour, Jesus Christ. Amen.

DAILY BIBLE READINGS

A. M.	P. M.
Psalm 4.	Isaiah 55.
Psalm 122.	Proverbs 3:5-26.
Psalm 85.	Luke 1:68-80.
Psalm 72.	Luke 2:25-33.
Psalm 37:23-41.	Philippians 4:1-10.
Ephesians 2.	John 14:25-31.
Romans 8:1-8.	John 20:19-31.

Bishop Goes to France

The Rt. Rev. James DeWolfe Perry, D. D., Bishop of Rhode Island, has sailed for France, to take the place of the Rt. Rev. Dr. John N. McCormick, Bishop of Western Michigan, who was incapacitated for service at the front in a gas attack, and has returned to his diocese.

The Rt. Rev. Dr. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio, who has succeeder Bishop Perry as Chairman of tht Church War Commission, visited the various cantonments in the Diocese of Southern Virginia with Bishop Tucker the later part of July. At Camp Lee, with the guidance of the Rev. Robert B. Nelson assisted by Mr. Percy J. Knapp of the Brotherhood of St. Andrew, a ministerial alliancee of the chaplains of the army and the civilian chaplains was formed. The Bishop visited Camps Sturat, Hill and Eustace on the peninsula between Fortress Monroe and Lee Hall, and conferred as to the Church's work with the Rev. Henry G. Lane of Newport News, Archdeacon Ernest A. Rich, and Mr. Bain of the Brotherhood of St. Andrew. The work of the voluntreer chaplains and of the Brotherhood representatives in these camps has brought gratifying results.

Poems Worth Preserving

Selected by Pastor Suburbanus

WAGES

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an endless sea—
Glory of Virtue, to fight, to struggle, to right the wrong—
Nay, but she aim'd not at glory, no lover of glory she!
Give her the glory of going on, and still to be.

The wages of sin is death: if the wages of Virtue be dust,
Would she have heart to endure for the life of the worm and the fly?
She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky:
Give her the wages of going on, and not to die.

—Alfred Tennyson.

(This argument of immortality was first printed in 1868.)

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EDITORIAL

Panaceas

In every disease to which mortal man is subject there are those who have an infallible panacea.

For many years the proprietors did a thriving business in this country by claiming to heal anything, from a lame foot to a sore head. Most of these patent medicines have gone the way of all rogues, because they have been exposed (often after much harm has been done), and folks have returned to the old reliable family doctor, who was too modest to advertise and too truthful to claim that he could heal everything and anything that was submitted to him for treatment.

The same kind of cheap panaceas are offered us for other ills than those of the body.

There are those who have never made a success at any little business who claim that they can solve the most stupendous of all business, viz: the wrongs of society. Like Mr. Trotzky, they have a panacea for the Russian Empire. Now, Mr. Trotzky never did anything in his life to give one the impression that he could run a boys' boarding school, but he has a panacea for all Russia, and unfortunately for that poor victim, there was some one to hold her while he poured his poisonous concoction of envy, malice and all uncharitableness down her throat. The poor illiterate Russian peasant looked on and applauded, for was he not able now to revenge himself on those who had been his masters? with what result? The patient is doing as well as could be expected. The operation was a success, but poor Russia is dying of starvation. True, little could be said for the Russian aristocracy, but less can be said, not merely for the ability, but for the kindliness, of the illiterate peasant.

He was the victim of the misrule of the aristocrat; he is now the victim of his own improvidence and incapacity. In Russia today it is a crime to be refined and cultured. It is a virtue to be brutal and incompetent.

True, all the cultured were not kindly, but many of them were. Now kindness has fled, and there is not even the remnant that there was before.

We have the same brood of incompetent theorists and malicious opponents of order, who do nothing well but hate. And they tell us that the panacea of society is to be found in the rule of the mob!

One Russian said to me, in defense of Lenine, that "of every hundred Bolshevki," Lenine had said, "sixty-five were rogues, thirty-four were incompetents, and one was an honest man."

But what a confession of imbecility. If that is a true estimate, who would favor the rule of such a majority? What can the one man do? There can be no remedy for society that does not begin with the kindness of the individual. When a man comes with a panacea for human ills, one must first ask whether he himself is free from bitterness.

No one can gather figs from thorns, and your bitter-root will have no fruit but wormwood and gall. And if behind him is a malicious mob, in which dishonesty and stupidity are in the overwhelming ascendancy, what form of social order can produce figs?

No one is more cognizant of the ills of human society than your humble servant, but because a member of my family is sick, I am not going to call in either the quack, or the mob that listens to the quack, to heal him of his wounds.

In religion it is the same. I was in Nantucket recently, when fifty-two whales swam ashore and lay stranded on the beach, like logs, except that their tails were thrashing. As I looked upon these pitiful objects being harpooned by those who wished to try out their oil, I could not help saying to myself, "You look like whales, but you act like Russians."

Why they got themselves into such a plight no one could tell me, but there they were, by their own act, delivering themselves in to the rendering tank.

So the Lord called us sheep. I have heard of sheep, following some leader, going by the hundreds over a precipice. So men rush from their folds, led by foolish rams, into what? Not green pastures nor still waters, but rocky precipices and muddy waters.

So the reformers of all ages have been distinguished by two qualities—the dissensions of their own households and the glittering promises of millenial bliss.

Pardon me if I am skeptical. Wisdom is not born with us. We inherit most of the blessings that we enjoy from the industry and piety of our ancestors. We live in a world which is unfair to them in both qualities.

The man on the street loves neither his work nor his God, but has an infatuated idea of the importance of his own opinions and a bitter envy of those who have succeeded in the game that he would have liked to have played, but couldn't. So he proposes to break up the game and start another, in which he will have the important part.

He will be the leader of a party, of a sect, of a cult, and he asks me to follow his game. I question his disinterestedness in my welfare. I prefer the game that I am playing to one that is gotten up by the discontented. I lack faith in its latter end. For all of these panaceas for human woes have as their chief capital the faithful labors of honest men. It was our Constitution and the labors of our statesmen that brought about the liberty we now enjoy. I distrust any form of license which disparages their labors and substitutes the jejune vaporings of theorists. So the Christian freedom which we enjoy is the fruit of the labors of those who have identified their lives with and perpetuated their lives in Christ's holy Church.

There is a class of men who begin their reformations by despising all that their fathers have done before them. I trust them not. No wise nor true reformation of Church or state can begin in the metaphysical speculations of the human brain. Unless it is founded on the experience of the past, it will come to naught.

As Christ said, not one jot nor tittle of the law should be destroyed, but fulfilled. And so I believe in an eternal city that has foundations in the past.

EDITOR'S QUESTION BOX

Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colorado.

How do you reconcile the commandment, "Thou shalt not kill", with our participation in this war?

The Ten Commandments were given to the individual Jew as the guide for his moral conduct. He who gave the Ten Commandments to the Hebrews also told them to exterminate the Philistines.

This seems an inconsistency at first, but Christ gives us the explanation in the Sermon on the Mount, when He tells us that this commandment means thou shalt not hate thy brother. In private conduct we have no right to hate, and so we must not kill, because in doing these things we destroy our souls. But war is not an individual act which is the result of personal malice, but it is the action of the state for the preservation of the liberty of its citizens. Of course the state would have no right to wage a war of aggression for its own personal profit, but when the state is threatened by Philistines or Huns, it has the right to protect itself from the invasion of its enemies, as God told the Israelites to do.

The rules of private conduct have their purpose in preparing men for eternal life. The laws of the state have their purpose in safeguarding the life and liberty of its citizens in this world. The laws of morality are alike for the individual and for the state, but the state is a creation of God for the preservation of its citizens, and there are some things which the state may do which individuals may not do, although in the matter of killing the state has allowed the individual to kill in self-defense.

Will you kindly publish two or three brief forms of blessings before meals?

I would suggest:

At breakfast: "Bless, O Lord this food to our use, and ourselves to Thy service; for Christ's sake. Amen."

At noonday: "Bless, O Lord, those soldiers in Church and state who are fighting for us, and may we do our part to sustain them as Thou feedest us."

At evening: "For these and all our mercies throughout this day make us truly grateful; through Jesus Christ our Lord."

Will you please explain the parable of the unjust steward?

In the first place, the translation is a poor one. St. Luke xvi:9 should read: "Make to yourselves friends by means of the mammon of unrighteousness, that when it fails they may receive you into everlasting habitations.

There are three things to be observed in reading this parable:

1st. That the parable is intended to illustrate just one point. Our Lord is not commending the morals of the unjust steward, but his resourcefulness. In fact, in verse 11, our Lord repudiates the morals of the steward. His own master, not our Lord, commended the unjust steward.

2nd. Our Lord evidently tells His apostles that a little worldly wisdom would save worldly people from suffering the results of their own misuse of God's treasure, of which they are stewards, for

3rd. By using some of their wealth for God's poor, they would make friends whose prayers and intercessions would avail with God, and these worldly people would find that their use of God's treasure would avail them much in their eternal habitations.

In short, the wealthy man is God's steward. He has conducted his business badly; God is going to put him out of his stewardship. But he has used some of this treasure to the benefit of the poor. So they pray to God for him, and God hears their prayers.

None of our wealth is our own. If we will not use it in God's service, then use it for God's people, and their prayers will have power with God.

Sanctuary of Prayer

A PRAYER FOR VICTORY

Unto Thee, O Lord, we cry in the night of the world's darkness, for the coming of the dawn of peace.

We know that the earth is Thine, and that the hearts of all men are in Thy keeping.

Remember, we pray Thee, the desolate homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good—and make an end of war.

By the love we bear to fathers, brothers, lovers and sons, by the long agony of trench and battle field and hospital, by the woe brought home to the hearts of mothers, and by the orphaned children's cry, hasten Thou the coming of the ages of good will.

Grant that our own entrance as a nation into this world strife, in solemn obligation to duty, may lead to its more speedy conclusion. Raise up in every nation leaders, who, even in the dark day of battle, shall be planning for the work of peace. Show us each our part in the redemption of the world from cruelty and hatred, and make us all strong and faithful and make us all faithful and strong and brave.

Guard and gutde our soldiers, sailallies, especially when in posts of peculiar danger. Give patience, courage ors and aviators, and those of our and faith to the wounded and dying. Watch over our physicians and nurses; bestow upon them wise judgment and skillful hands.

Grant victory to the cause of righteousness, and enduring peace with honor.

All of which we ask in the Name of the Prince of Peace, Thy Son our Saviour, Jesus Christ. Amen.—St. Peter's (Chicago) Chronicle.

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NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

Thirteen states have ratified the National Prohibition Amendment this year.

The Rev. Dr. William Mercer Green, rector of St. Andrew's Church, Jackson, Miss., declined his election as Bishop Coadjutor of the Diocese of Mississippi owing to error in the balloting at the recent Special Council. Another meeting of the council will probably be held at an early date to coorect the error.

Bishop Tucker of Southern Virginia has four sons in the sacred ministry of the Church, three of whom are in war service, and the Missionary Bishop of Kyoto. Five other sons are in the United States army, and another son, Dr. Augustine Tucker, who married Bishop Cheshire's daughter, is a medical missionary in China. The Rev. Luke Matthew White, rector of St. Luke's Church, Montclaire, N. Y., is a son-in-law of the Bishop.

A beautiful English flag was presented by Englishmen to Trinity Church, Tyrone, Pa., and dedicated on a recent Sunday morning. Mr. Thomas A. Mathers carried the flag in the procession following the Cross and the Stars and Stripes. In presenting the flag, Mr. Mathers paid a high tribute to the American colors, the parish service flag, the Red Cross banner, and the British emblem. The Rev. Frank T. Cady, Rector, graciously accepted and blessed the gift, and in a forceful address reviewed our many reasons for gratefulness as a nation to the mother country and the indebtedness of the American to the English Church.

Dr. Walter Rauschenbusch, the eminent sociologist, Presbyterian divine, Professor of History in the Rochester (N. Y.) Theological Seminary, and author, died July 25th. In the early days of his ministry he worked for eleven years in a tenement section of New York City, refusing several invitations to editorial and educational positions. In 1897 he became professor at Rochester Theological Seminary, first of the New Testament, and since 1902 of Church History. He had published several books during his missionary years, but he first came into public notice in 1907 through the publication of "Christianity and the Social Crisis," which immediately achieved a remarkable success, and has often been called an epoch making book. Over twenty thousand of his "Social Principles of Jesus" were sold in one year. The "Prayers of the Social Awakening" have been more quoted and reprinted than any of his writings. His books are widely read by Christians of every name in this and other lands have been a dominant force in moulding public opinion.

Personals

The Rev. Donald F. Schumann, who has served as curate in St. Thomas' Chapel, New York City, since last November, will take up Y. M. C. A. work in American Camps after Sept. 1.

The Rev. Millward W. Riker of the Chapel of the Intercession, New York City, accepted a call to the rectorship of St. Paul's Church, Henderson, Ky., and took charge the Ninth Sunday after Trinity.

The Bishop of South Dakota gives a banner to the Sunday school giving the largest per capita offering for missions. This year it was won by Grace Church, Huron, which gave an offering of $3.26 per child.

Quentin Roosevelt, of the American Aviation Corps, who met death while engaged in battle with the Germans, was a graduate of Gorton School, of which the Rev. Dr. Endicott Peabody, Rector of St. John's Church, Gorton, Mass., is the headmaster.

The Rev. Irving Goddard of Poughkeepsie, N. Y., has received and accepted the rectorship of Emmanuel Church, La Grange, Ill., a suburb Chicago, and will enter upon his new duties the later part of September.

The Rev. D. R. Ottman, Rector of Trinity Church, Trinidad, Col., has been appointed First Lieutenant Chaplain of the Field Signal Corps, and reports for duty at Fort Sill, Oklahoma, on August 15th. Mr. Ottmann is a graduate of the University of the South and the Sewanee Military Academy.

The Rev. Dr. Sumner, Bishop of Oregon, and Mrs. Sumner are enjoy- a visit in the East.

The Rev. J. W. Bleker of Fitzgerald, Va., has received a call to the Rectorship of St. Peter's Church, Fernandina, Fla.

The Rev. Harry Lee Virden, Rector of St. Mark's Church, Winfield, Kas., has been appointed a chaplain in th United States army, with the rank of lieutenant and is on duty at Fort Funsten and Fort Rley, Kas. He tried four times to enlist in the aviation corps but was rejected because of a weak heart.

The Rev. George G. Ware, Rector of St. Luke's Church, Kearney, Neb gave the address at a union Chautauqua service in his city on Sunday morning, July 21st, taking for hi theme, "The New Christianity."

The Rev. S. Ezra Neikirk, Rector of St. James' Church, Pittston, Pa., has taken summer duty in Trinity Church, Geneva, N. Y. (the Rev. C. M. Sills, Rector), and with his family will occupy Trinity Rectory until September 1st.

The Rev. John A. Collins, a recent recent graduate of the Church Divinity School of the Pacific and assistant to the Rev. A. W.. N. Porter, Rector of St. James' Church, Los Angeles, Cal., is now in charge of the Church of the Holy Saviour, Santa Clara, ar St. Thomas' Church, Sunnyvale, Cal.

The Rt. Rev. Dr. Gailor, Bishop of Tennessee, quietly celebrated the twenty-fifth anniversary of his elevation to the Episcopate on St. James' Day, July 25th. He was the recipient of many affectionate congratulations in person and by telegram and remembered in prayers of thanksgiving at services held in many parishes of the Diocese. He was consecrated Bishop Coadjutor of Tennessee in 1893, and succeeded the late Bishop Quintard as Diocesan in 1898.

The Rev. Charles Carver, a well known actor and playwright, at present a member of the Vaughan-Glase Co., has announced his intention of leaving the stage with the purpose of becoming a candidate for holy orders. He gave the address at a special service for the Actors' Church Alliance, of which he is the vice president, held in St. Paul's Church, Rochester, N. Y., on Sunday evening, July 21st.

The Rev. Baker P. Lee, who recently resigned the rectorship of Christ Church, Los Angeles, and applied for commission in the United States army, has been urged to reconsider his resignation. The parish was heavily in debt and the Church property was sold for a consideration reported to have been over $100,000. At the last service conducted by the Rev. Mr. Lee, the parish treasurer made a statement to the congregation and asked for an expression on a proposal to erect a new Church edifice. The response was immediate and enthusiastic. Pledges were made amounting to over $17,000, and the lots donated on condition that Mr. Lee be retained as rector, and several other large pledges, including one of $5,000, were made on condition that the same amounts were raised from other sources. The parish will have about $5,000 on hand from the sale of the property after the indebtedness is cleared away.

Appeal for School Founded by Bishop Hare

The Bishop of South Dakota, the Rt. Rev. Dr. Hugh L. Burleson, makes the following striking appeal to the friends of the late Bishop Hare and of All Saints' School, Sioux Falls, both in and outside of South Dakota, to help secure a Liberty Loan Endowment Fund of $100,000:

"If asked what monument best perpetuates the memory of Bishop Hare, would you point to the granite cross beside the Cathedral, or would you take the inquirer to All Saints' School, standing on the crest of its commanding hill? The one is a beautiful, cold stone; the other, a living, breathing organism, filled with his spirit.

"This greater monument is endangered by war. Everywhere Church schools are hard pressed, and some are giving up the struggle. Unless reenforcements arrive, many more must give way. All Saints' shares this serious situation. The cost of our largest items of expenditure has doubled in four years, and this financial burden—the heaviest which the Bishop has to bear—increases with each passing week. What shall we do?

"Three courses of action might be suggested:

"1. Close the school. Impossible! Unthinkable! Neither South Dakota nor the Church at large would consent to see the home of Bishop Hare —the place where, most of all, his spirit still lives and works—fail and fall.

"2. Increase the tuition. The very large increase necessary might be made and the work go on, but the school would have failed its founder. It would no longer be the place where families of modest means—the rank and file of our Churchfolk in South Dakota—could send their daughters.

"3. Enlarge the endowment. This is the one proper solution. With $100,000 more we could be safe, and the fine work of this splendid school would go on unhindered."

Already a few small bonds have been given locally, and a Churchwoman in Philadelphia has taken out a $500 bond. In closing his appeal, Bishop Burleson says: "Make the war help to repair the damage which the war has wrought."

Nevada Convocation

The Eleventh Annual Convocation of Nevada has just closed its sessions. All the clergy canonically resident and working in the state were present; also lay delegates, representing more parishes and missions than usual.

At the opening service, a celebration of the Holy Communion, the Bishop read his annual address. He made an earnest appeal that all work for prohibition, as the Church in Nevada began the present campaign in the state; that we "clean up" Nevada against the time the soldiers return from the war; that an effort be made to get the next Legislature to enact laws concerning the reading of the Bible in the public schools, and to change the form of marriage license so it will give previous marital conditions, and that all answers be sworn to before the Clerk of the Court.

The evening of the first day a missoinary meeting was held, with addresses on Indians and on Alaska.

In reply to a communication from Wyoming, suggesting the formation of a new Province, Nevada voted to remain with the Province of the Pacific.

The following resolution was passed:

Resolved, That in our present day preaching there should be a renewed and vigorous appeal to "The wrath of God which is revealed from heaven against all unrighteousness of men", and to God's love, not only as benevolent and healing, but also as a "consuming fire", and that the Bishop issue a pastoral in Advent along these lines.

Also that the Bishop appoint a committee to "consider fully and make report on some definite plan of beginning a Cathedral Foundation for Nevada, not only to give the Bishop his own rightful church, but also to make it a bond of corporate and of spiritual unity which shall in its growth, in coming time, bind into one all the varied Christian forces of the state."

Canons were adopted changing the convocational year to January 1st, on business methods and finance and on Church Pension Fund.

Plans were started for a celebration next year of the fiftieth anniversary of the consecration of Ozi W. Whitaker as Bishop of Nevada.

The Committee on the State of the Church reminded the Convocation that statistics covered but eight months, as at this time we change our year to January 1st from May 1st. The report showed at least some small growth in almost every phase of our work.

The Woman's Auxiliary had a corporate celebration of the Holy Communion and a special session of the Convocation. It was reported that the number of branches had more than doubled during the past year.

The next Convocation will meet in Reno, on the last Sunday in January, 1919.

MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

It is said in London that a permit has been granted to the Rt. Rev. Charles Gore, Bishop of Oxford since 1911, to visit the United States. The Bishop of Oxford and other British public men and Churchmen were invited last January to make a speaking tour of the United States, under the auspices of the National Committee on Churches and the Moral Aims of the War. The committee announced that its purpose in seeking to bring to America prominent Britishers, including ex-Premier Asquith, Viscount Bryce, Viscount Grey and Arthur Henderson, was to promote unity between America and her European allies during the war, and to prepare public opinion for a league of nations after the war.—Boston Herald.

Milton, Shakespeare or Homer, even, should be living now. Material for an epic such as their hands alone have ever fashioned fills the air these days. We fain would entrust such a magic task to attested powers like theirs. But lacking their return, may we not hope that an adequate soul will yet arise to envisage the epic of our day. Such a voice must be looked for, in all probability, on the other side of the Atlantic. For no one in America can fully realize what the coming of our troops, now a million strong, "over there", with millions soon to follow, has meant to peoples whose homes are, or once were, in the war's maelstrom. The practical military aid which this event achievs also torpedoed leagues of sea- affords nations long wasted by un- speakable sufferings and losses, is readily enough conceived. But its meaning to their blasted yet unyielding hearts is inevitably beyond our power of full comprehension, and herein is the story's dramatic grandeur. This is a romance of the human spirit which will doubtless glow in the coming literature of France, Italy or Belgium, of England or racy Scotland, some day when the widely variant genius of those lands shall have recovered power to gleam forth in full splendor. Let the strange security of a child's mind against disabling gloom serve to give token of what may find full expression by and by. A thirteen-year-old girl in France was asked by her teacher to write a theme on the coming of the Americans to help drive out the invaders. This is what she wrote:

"It was a little river—almost a brook. It was called the Yser. One could talk from one side to the other without raising one's voice. The birds could fly over it with one sweep of their wings. And on its banks there were millions of men, the one turned toward the other, eye to eye. But the difference which separated them was greater than that between the stars in the sky. It was the difference which separates justice from injustice. The ocean is so great that the seagulls do not dare to cross it. During seven days and seven nights the great steamships of America, going at full speed, must drive through the deep waters before the lighthouses of France come into view. But from one side to another hearts are touched across torpedoed leagues of sea- ing. — Odette Gastinel." — Extract from Editorial, Boston Herald.

DR. TEUSLER OF JAPAN HONORED

The Founder of St. Luke's Hospital, Tokyo, Appointed Head of Red Cross Unit in Siberia

Bishop McKim cables from Tokyo, Japan, that Dr. Rudolph Tuesler, director of St. Luke's Hospital, Tokyo, has been asked by the American Red Cross authorities in Washington to serve as head of the Red Cross unit accompanying the American forces go- United States in Tokyo, no other the hearty approval of Bishop McKim, has accepted the appointment. That the approval of the Board of Missions will be equally hearty is assured by the fact that last November the Board agreed that St. Luke's Hospital, Tokyo, should be placed at the disposal of the Red Cross as a base hospital, in case troops were sent into Eastern Siberia.

Dr. Teusler is a Virginia Churchman, who went to Japan as a medical missionary in 1900. In the following year he opened St. Luke's Hospital on a modest scale. By his professional skill, executive ability and winning personality, Dr. Teusler has developed St. Luke's, until it is now one of the leading Christian institutions of the Orient.

For the last five years Dr. Teusler, with the approval of the General Convention and the Board of Missions, and with the co-operation of many friends in Japan and the United States, has been working on plans for a great expansion of St. Luke's. Nearly $500,000 have been given in Japan and in this country. Land has been purchased near the present hospital at a cost of about $260,000. When Dr. Teusler returned to Japan last April, he took with him the preliminary drawings for the first three units of the new plant. It is estimated that these three will cost about $400,000.

Dr. Teusler's assignment to Siberia will necessitate delay in maturing and executing the far-sighted plans which Bishop McKim and he have been so carefully preparing.

One of the American ambassadors to Japan said, some time ago that during the years he represented the United States in Tokyo, on other American in Japan had done so much to interpret Japan and America to each other, and to cement the friendship of the two nations as had Dr. Teusler.

Give

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where waiting is o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance,
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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

II.

(Continued from last week)

The Summer Conference for Church Workers at Racine was a praying conference. Five times a day it assembled for devotions, four times within the church and once under the trees. The church reminded me of the college chapels of Oxford and Cambridge, with the seats running parallel to the wall on opposite sides of the nave. Finished in sombre fashion, as was the custom when it was built, and shut out from the glare of the sun by the trees that stand guard about it and overshadow it with their gracious shadows, it had an atmosphere distinctly inviting to those accustomed to the glare and garishness of modern structures of every sort. On the exterior, it had one interesting feature: Set at irregular intervals within its ivy-clad brick walls, like jewels of remembrance in a garment, were small stones, each bearing the date of one of the classes of the college. The earliest I discovered was in the sixties.

It was near the church that the sunset service was held each evening—a simple service of hymn and prayer, with words of wisdom, never to be forgotten, from one whose earnestness and kindliness were apparent in his face and in his voice.

The music of the Conference, too, was a delight. Under the competent leadership of the precentors, we explored the new Hymnal and learned the charm of plain song.

But the Conference was not without its modern note. Lectures by a well known priest of the Church upon modern problems of capital, poverty and feminism attracted large audiences. The speaker was good-naturedly attacked with sword, broadsword, staff and broomstick, but he wields a skillful rapier, and gave no ground. With only the fervor of enthusiasm, and not with the warmth of ill-feeling, the Conference attacked these subjects. And we of the clergy learned some things to profit by. One outspoken woman said: "I wish the clergy would tell us of our modern problems, and stop discussing the Assyrians". (Applause.) The question of electing women to vestries was discussed—largely by the women. I am afraid that we men sometimes hide behind things as they are, and are willing to let others do the discussing. Our canonical privileges are not seriously affected yet, so we perhaps adopt the subterfuge of the adage, "The surest way to convince a woman is to agree with her". At any rate, we agreed that women would make splendid members of a vestry.

Nor did we forget that for many of those in attendance the Conference was a vacation. Is it not strange that when we enter again the precincts of a college we feel a renewal of the old college oversight and discipline, and also a mischievous desire to play a prank or two. I really felt that perhaps I might be called before the president when I stayed up one night to learn whether the clock struck 12 with the same impartial tone that it struck four or five. I thought that I detected a rebuke in its vigorous tolling of the midnight hour, and I scampered in to escape its doubtless frowning face, quite apparent in the clear moonlight. Being one of the faculty, I did not indulge in any pranks, but I was the intended victim of one. On the register, my room was entered as 20, but I actually occupied 21, the former room having been preempted by a dignitary, a well known canon of the Church. A conferee, perhaps a junior warden from a mid-west parish, desirous of impressing me with his literary bent, took a number of books and put them in the bed of room 20. Whether the conferee selected them on purpose, or whether he did not recognize them, I do not know, but the books proved to be Bibles. The canon who was actually in room 20 discovered them when he retired, much to his astonishment. The junior warden, if such he was, learned later of his mistake, and confessed to me, and I made explanations which were graciously accepted.

So many young people were in attendance as their summer vacation that their natural instincts and enthusiasm prompted them to arrange for a marshmallow tournament. It was held on the beach, with the gentle waves of Lake Michigan rippling at its feet, and also over the feet of any incautious person who ventured too near the water. We all became young again that night and entered the tournament with zest. It was a decorous contest, as to which one had the virtue of the best appetite, and the virtue was its own reward, for the marshmallows were distributed without stint.

It gave one confidence in the eternal youthfulness of the human heart to see a Bishop and a warden (clerical) and presidents of Woman's Auxiliaries, and countless others, gathered about a beach-fire and holding forth a stick, upon the end of which was a marshmallow. The full moon, always well and favorably known as a welcome patron of such occasions, cast a glow of romance over the faces, whitened with just a suspicion of powdered sugar. After the tournament was over, and the enthusiastic offered their toasted dainties in vain to satiated contestants, we gathered about the fire and told stories.

Old Noah must have been a little bit uneasy in his sleep that night, for by inference his ears were burning because stories he invented in the Ark were retold, but without acknowledgment of their source. But Noah knew. Who was it about that camp fire that muttered those lines of Kipling about Homer (I am not sure that I quote this correctly, and the meter may be straggly, because I am writing this on the Twentieth Century Limited, homeward bound), but the murmurer said something like this:

"When 'Omer smote his bloomin' lyre
He'd heard men sing on land and sea,
And what he thought he might require
He went and took, the same as me."

We had, too, the familiar songs, concluding with "America" and "The Star Spangled Banner", and then home.

I wrote those words, "and then home", with careless abandon. They do not begin to describe, or even suggest, the process. For the college stands on a bluff, and the fire was on the beach many feet below. In the semi-darkness, the so-called path to the beach was shrouded from sight. It was only when one was launched upon it that its true nature revealed itself. It was more of a chute than a path, but going down a chute is relatively easy, especially when one starts with some reckless motion at the top. But "going home" was different. Even persons with such angelic dispositions as those present could not "slide up" a chute whose tread was loose sand. We could not float up nor soar up, even those buoyed with such "airy nothings" as marshmallows. It was a good, stiff climb, with many a slip and an accumulation of "sand" sufficient for any enterprise. But by forming a squad of men, and below them "linked (what's that word?) long drawn out", we managed to get home.

(To be continued)

The Racine Confercnce

The last Synod of the Province of the Mid-West authorized a committee to take up the matter of holding a summer school. When the members of the committee met, it became apparent that the Province wanted not a summer school, but something more comprehensive. The result was "The Conference of Church Workers", which has just completed a most successful session at Racine College, Racine, Wis. It would be difficult to find a more ideal place for such a conference. The traditions and atmosphere of old Racine seemed to shed a benediction upon the meeting. Two hundred and twenty-four persons from twenty-four dioceses were in attendance. The courses included missions from many angles, presented by Misses Tillotson, Giles Wethers and Smith, and Bishop Burleson; Religious Education, presented by the Rev. C. H. Young and the Rev. B. T. Kemerer, and Mesdames MacWhorter and Atkinson, and Misses Murray, Green and Noyes. Dr. St. George gave a history of the Communion Office. Dean Bell gave courses of lectures on the Church's social obligations. Dr. Atwater outlined a method of successful parish organization, and Mr. Spencer presented an outline of work among boys and men, as it can be accomplished through the Brotherhood of St. Andrew. Chaplain Frank E. Wilson brought a stirring message from Camp Grant.

Several series of moving pictures were given in the evenings. On Sunday the Presiding Bishop came to bring a special message and to give his benediction to the Conference.

The closing service was a beautiful Vespers, with a sermon by Bishop Burleson, followed by a pilgrimage, led by the choir and clergy, to the grave of the Rev. James DeKoven, D. D. The Conference was brought to an end with a Corporate Communion on Friday morning.

Every one was impressed by the friendliness, the earnest work and the deep spiritual tone of the Conference. Its life was centered about the Altar, where the daily sacrifice was offered. Each morning the Bishop of Fond du Lac gave a spiritual meditation upon the opening chapter of St. John's Gospel, and at the Sunset Vespers Dr. Ferris spoke upon the message of the Gospels.

Every one present was impressed with the spirit of the Conference. The warden, the Rev. B. T. Rogers, and staff of the college, the Church people and citizens of Racine made all the members of the Conference feel how sincerely they enjoyed their presence.

A unanimous vote was passed asking the Synod to make the Conference a yearly feature of Church work in the Province.

A Great Patriotic Service

ANGLICANS, ROMAN CATHOLICS, PROTESTANTS AND JEWS PARTICIPATE

An unusual and almost unprecedented service was held lately in the great Memorial Hall auditorium of the city of Columbus, Ohio. All the churches of the capital city of Ohio closed their doors Sunday evening to join in this great union service. Never before had there been such a service in the history of the city. Roman Catholic, Protestant, Jewish—all were represented in the vast throng that gathered in the huge auditorium. The occasion was the inauguration of the campaign for the sale of the War Savings Stamps, which continued throughout the following week. But the service stood for more than that. It was a service of dedication of the talents and time and energy and money of the city of Columbus to a great cause, in recognition of the fact of God's relation to that cause.

Upon the immense stage were seated ministers representing every Church found in the city of Columbus. In the center was seated Bishop Theo. I. Reese of the Diocese of Southern Ohio. On his right hand there was a Roman Catholic Bishop, on his left a Jewish rabbi, and on either side were seated representative ministers from all the Churches of various names, including several Negro ministers. Each had a part in the wonderfully impressive service.

The Roman Catholic Bishop opened the service with the Lord's Prayer and a brief address. The vow of allegiance was given by the congregation, led by a Christian Science healer. A Protestant minister read a letter from the venerable Dr. Washington Gladden, who was too ill to be present, but wished to express his great delight in the fact that "the impossible was to happen", and that the Churches of Columbus, without regard to creed, color, race or class distinction, should at last be brought together as one great organization in the great cause of humanity.

This was followed by several addresses by the different ministers, all speaking in a deeply religious vein. The Scripture was St. Paul's twelfth chapter of his first letter to the Corinthians. A prayer was offered by a Baptist minister—the same prayer which was offered at the first meeting of the Continental Congress by the Rector of an Episcopal Church in Philadelphia. Bishop Theo I. Reese was asked to pronounce the benediction.

Over five thousand people crowded the great auditorium, and another thousand, who were unable to gain admittance for lack of seats, held an overflow meeting in front of Memorial Hall. Back of the speakers on the platform were seated a choir of 200 people, men, women, boys and girls, drawn from all the choirs of the city. Patriotic and religious hymns had a large place in the evening's program. In this the choir and congregation were led and directed by Mr. Karl Koenig, organist and choirmaster of Trinity Episcopal Church of Columbus. The whole affair was conducted with a spirit of unity and harmony which was immensely impressive. During the week following, queries came from every part of the United States to Columbus by mail and telegraph, "How did you do it?"

DR. GREEN GIVES REASONS FOR DECLINING ELECTION AS BISHOP COADJUTOR

The Rev. Dr. William Mercer Green, Rector of St. Andrew's Church, Jackson, Miss., who was elected Bishop Coadjutor of Mississippi at a special Council held last June, has sent to Bishop Bratton the following communication in which he reconsiders his formal acceptance of the honor conferred upon him.

"My Dear Bishop—Since the apparent discrepancy in the balloting of the special council which elected me to the office of Bishop coadjutor was called to my attention, the matter has been much upon my mind and heart. I have been trying to see clearly my duty in the matter, seeking Divine guidance.

"I took no action until the chancellor's voice could be heard. He has spoken decisively for the entire legality of the election. In his decision you have expressed yourself as concurring. Others, whose judgment I respect, are so persuaded. I am entirely satisfied that my election will stand in any court of law.

"My friends, yourself included, have advised me to accept this decision as settling the question. I have tried to do so, but I find I cannot. An election to the episcopate must, in my conviction, be above the necessity of legal adjudication That which requires legal vindication or explanation is to that extent not flawless. If it should be God's will that I serve Him in His Church as a Bishop, the election must be above moral as well as legal question. I am very sure that good men will differ with me as to the clearness with which the voice of the council spoke its choice, in view of the facts since presented by our secretary. My election and consecration, once consummated, cannot be undone. It is for time and eternity. I cannot permit them to be consummated as long as the necessity for any explanation or vindication of them, moral or legal, exists.

"I am constrained, therefore, to reconsider my acceptance of the election. I am not acting hastily: I have come slowly to my decision. I have delayed until I feel in my heart that I am right, and that it is to the best interest of our holy Church and our beloved diocese that I so act. I must under the conditions decline election.

"I hope you and my brethren in the diocese will know that it is with great regret that I lay upon you the task of reopening this solemn matter. Forgive me if I seem to distrust the advice of wise friends, and arbitrarily to follow my own counsel. But God has spoken to my conscience, and He being my helper, I can do no other.

"Praying God's blessing upon you and our diocese, I am yours in Christ and His Church.

"WILLIAM MERCER GREEN."

Emergency Call For Nurses

THE RED CROSS CALLS FOR ONE THOUSAND A WEEK

A thousand graduate nurses must be sent overseas each week for the next two months to meet the requirements of the allied armies, according to the word that has reached us from Lake Division Red Cross headquarters.

The "thousand a week" request to the Red Cross has been made by Surgeon General Gorgas, and Miss Anna Gladwin, acting director of the Lake Division Nursing Bureau, has appealed to Red Cross organizations throughout Ohio, Indiana and Kentucky to speed up enrollment of eligible nurses.

In the six months ending July 31, 703 nurses had been enrolled from these three states—537 from Ohio, 136 from Indiana and 30 from Kentucky; 291 were enrolled in July. August and September must each produce at least triple that figure.

Appreciating that public health must not be permitted to suffer, the Red Cross has been pushing its home care of the sick and its first aid care courses, as well as co-operating with other agencies in recruiting student nurses to fill the depleted ranks of the hospitals.

Notice has gone out that the pay of nurses going into active military service has been increased to $75 a month for overseas duty and $60 a month for work in camps and cantonments in America. This is in addition to board and lodging, and to the same war risk insurance privileges that are granted soldiers, sailors and marines.

"Nurses will respond to this imperative call if the people in each town will conserve the nurse power and impress upon the nurses that the 'greatest mother in the world' must have thousands of them to meet its obligation to the government," says Miss Gladwin.

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NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

The vestry of Christ Church, Raleigh, N. C. owing to the increased cost of living, voluntarily increased the salary of their rector, the Rev. Mr. Barber, $300.

Recent German war orders, which fell into the hands of the allies, put a ban on strong drink: "Avoid drinking wine and alcohol. These drinks render you unfit for combat and will bring severe punishment."

All Churches in England observed the fourth anniversary of the great war on Sunday, August 4th, by holding special patrioic services. Prayers of thanksgiving were offered throughout the empire for American aid in the war.

Ninety-seven girls' clubs have been established under the auspices of the Y. M. C. A., in cities and towns adjacent to army camps, which give the girls something to think about besides the romance of khaki, and supplement the individual homes in providing wholesome entertainment and recreation for the soldiers

The initials of each of the men and women engaged in war service appear under the star assigned to them on the two service flags of the St. John's Evangelist Church, St. Paul, Minn. A brother of the Rev. Edward M. Cross, Rector of St. John's, has recently enlisted in the Marines. There is a total of 146 gone from the parish.

Bishop McCormick wishes to correct the item in our last issue that he is home incapacitated by a gas attack in France. He is here for a time to care for certain duties in his Diocese and at Washington, according to a plan agreed upon with the War Commission that he should alternate with Bishop Perry at stated intervals in over seas duties.

St. Mark's Parish, Chicago, has purchased the residence of Mrs. Neuberger, owner of the Boston store that city, and a $40,000 church and parish house will be erected on the site. The house is of granite construction, three stories high and contains twenty-one rooms, representing an original expenditure of $100,000. The garage will be converted into a parish house.

A service flag was dedicated in the Church of the Epiphany, Sedan, Kas., on a recent Sunday. The parish is vacant and the arrangements for the dedication of the flag at an earlier date had to be postponed owing to the fact that it was impossible to secure the services of a rector or other clergyman, because of a shortage in the Diocese and throughout the United States, occasioned by enlistments.

The wife and daughter Helen, of the Rev. Fuller Swift, Rector St. Clement's, El Paso, together with the Rev. George Daland, the Curate-Organist, and his wife and daughter, while returning by automobile from a Sunday night service held at Fort Bliss, were run into by an army car. The entire party was much shaken and bruised and the car smashed. Miss Helen Swift was thrown out and suffered a concussion of the brain. Under expert medical care she is improving slowly and it is thought she will recover.

More than two hundred Australian Anzacs attended the services at Trinity Church and an equal number at St. Peter's Church, New York City, on Sunday, July 28th, stopping over in the city on their way to the front. A special service was held in their honor at Trinity Church. A message to the Australian soldiers from the Rev. Dr. Manning, who is serving as a volunteer chaplain at Camp Upton, was read by the Rev. Edward L. Reed, one of the junior curates of the parish, The Rev. H. H. Coles, Chaplain of the Australian Navy, preached the sermon. At three o'clock in the afternoon Bishop Burch confirmed twenty-eight of the soldiers

Our attention has been called to errors in a report of the death of th Rev. W. T. Forsythe, a highly valued priest of the Diocese of Maine, which appeared in a recent number of THE WITNESS. Mr. Forsythe was ordained by the elder Bishop Williams of Quebec, father of the present Bishop. He served in that Diocese not five years but sixteen, and then at Middlebury, Vt., not Middleburg, Va., for many years, and then Enosburg Falls and Richford in the same Diocese, until he went to Maine in 1914, so that he was fifteen years in Vermont and four in Maine, making nineteen years in the United States after serving sixteen years in Canada.

The handsome new St Clement's Church, Buffalo, N. Y., constructed of red tapestry brick with white stone trimmings in gothic style, was formally dedicated on Sunday afternoon, July 28th. Over twenty clergymen of Buffalo and nearby cities and towns were in attendance, including the following who took part in the service: the Rev. William Salisbury, rector of St. Clement's; the Rev. G. A. Shaw, rector of Grace Church, Buffalo; the Rev G. Sherman Burrows Rev. Dr. C. D Broughton of the Church of the Ascension, Buffalo; the Rev. Phillip W. Mosher of St. Peter's Church, Niagara Falls. After the service a flag was raised in front of the church. The Rev. David H. Weeks of Niagara Falls, spoke briefly and the congregation sang patriotic songs.

Personals

The University of Southern California has conferred the degree of Juris Doctor on the Rev. Timon E. Owens of Los Angeles.

The Rev. W. H. Willard-Jones, B. D, has been appointed by the War Commission, Camp Chaplain at Camp Perry and Proving Ground. All mail for the chaplain should be addressed to the Proving Grounds, Camp Perry, Ohio.

The Rev. Leonard K. Smith has resigned the rectorship of St. Luke's Church, Des Moines, Iowa, owing to the continued ill health of his family in that climate, and has accepted a call to several points in the missionary District of Spokane, Wash., with headquarters at Prosser.

Mr. Nicholas H. Chavasse, an earnest Churchman, who died last month at his home in Henderson, N. C., and was buried from the Church of the Holy Innocents, was a brother of the Bishop of Liverpool, and of the late Sir Thomas Chavasse of Birmingham, England.

The Rev. Harry Idle, assistant to the Rev. Samuel Tyler in St. Luke's Church, Rochester, N. Y., has been accepted for overseas service by the Y .M. C. A. War Commission, and is now probably on his way to France. He was presented with a purse by the congregation at a meeting of the Men's Club of the Parish held in his honor, Thursday evening, July 25th.

The Rev. E. C. Prosser, Rector of St. John's Church, Columbus, O., and correspondent to THE WITNESS for the Diocese of Southern Ohio, is spending the month of August in St. Paul and Minneapolis, Minn., with relatives and friends. His father, the Rev. J. W. Prosser, who has been a priest of the Diocese of Minnesota for the past thirty years, is a district superintendent of the Minnesota Children's Home, St. Paul.

The Rev. G. G. Bennett entered upon his duties as Rector of St. Paul's Church, Minneapolis, Minn, on the last Sunday in July, succeeding the Rt. Rev. Dr. Remington, Suffragan Bishop of South Dakota who is for the present serving as chaplain with the Minneapolis Base Hospital Unit. Mr. Bennett was formerly Rector of the Church of the Incarnation at Great Falls, Mont., and spent several weeks in Y. M. C. A service before taking up his work in Minneapolis

The Rev. Albert R. Parker, Rector of St. John's Church, Fall River, Mass., has assumed his duties as chaplain of the United States Naval Radio School at Harvard University, to which he was appointed recently. Up to the time of his appointment he was a member and officer of the Seventeenth Massachusetts Regiment, State Guard. He was an officer of the regimental supply company, with the rank of Second Lieutenant, and then appointed chaplain of the regiment with the rank of Chaplain. The Rev. Charles A. Jackson, Rector of the Church of the Ascension, a brother-in-law of Chaplain Parker, has been appointed chaplain of the Seventeenth Regiment to succeed him. Chaplain Jackson was one of the color Sergeants of the regiment.

A Letter from Bishop McCormick

HOME AGAIN FROM THE FRONT

Returning from France, after having represented the War Commission there since last October, I beg to thank the Church papers and the Church people for a cordial welcome home.

I am glad to report that our Church work is now well established overseas. Bishop Perry of Rhode Island has gone over to take my place. At the expiration of six months of thereabouts I shall hope to relieve him, and thereafter it will be turn about, so that there will always be one of us abroad who has had the chance to become familiar with the situation. Mr. H. C. Ross, who, in spite of newspaper descriptions to the contrary, is not a clergyman, but a Boston layman, remains as secretary, and the office of the Commission continues to be in the guild house of Holy Trinity Church, 23 Ave de l'Alma, Paris. Bishop Perry's mailing address will be the same as mine, in care of Morgan, Harjes & Co., 31 Boulevard Haussmann, Paris.

As reported from time to time through the Church papers, the Paris office is card cataloguing all our men, as far and as fast as their names can be obtained, and every man on arrival in France receives a letter notifying him of the representation of his own Church through its Commission, and of the desire of the Commission to help him in every possible way. We are in close touch with all our chaplains and with many hundreds of our men, and this touch should become more and more beneficial as the war goes on. I urge our Church people to send the names of all our men as they go over, and to use the Paris office freely and fully for information and for communication. Its usefulness has been demonstrated and its establishment has been a hundredfold justified. Our Church was the first to be represented by a Bishop or an authorized official, and our initiative in this regard has made a marked impression. As is generally known, Bishop Lawrence continues to be chairman of the War Commission, and Bishop Perry's place as chairman of the Executive Committee has been taken by Bishop Reese, and the Rev. Dr. Washburn is installed as secretary. All communications addressed to the War Commission, 14 Wall Street, New York, will receive immediate attention.

While I am in this country, I shall be most happy to answer any questions and to supply any information. I have already had some sixty or seventy requests for sermons, addresses, etc., and I hope to comply with as many of these requests as time and space will permit.

I have been asked to say something, as the result of experience and observation, in regard to the clergy who wish to volunteer for overseas work, and since my return I have received many letters on this subject. Outside direct military service, there are only three ways in which a clergyman of our Church can go, namely, with the American Red Cross, with the Y. M. C. A. or as a chaplain in the army. The Y. M. C. A. is calling for a large increase of men, and quite a number of our clergy are serving with it. They may go as secretaries or as special speakers on the various Y. M. C. A. circuits. With the Red Cross several of our clergy have gone as workers among civilians and refugees, or as searchers in hospitals. Some of them, on arrival in France, have been transferred to the chaplains' bureau, and are now serving as hospital chaplains. The Red Cross Bureau of Hospital Chaplains, of which I was the chief, and in which Bishop Perry succeeds me, comprises the chaplains of base hospitals, evacuation hospitals, mobile units and Red Cross emergency hospitals. Many of our clergy are in this service, and at the present time it would not seem wise to send others, as we already have considerably more than our share. Until quite recently, no other Church seemed to be ready to act in this capacity, and our men were almost the only ones to respond. It now seems probable that the army may decide to take over the whole hospital chaplaincy service, putting the men under army commissions, and until this point is decided, recruiting for the Red Cross hospital chaplain service will be suspended. Application to go as chaplains in the army should be made through the Bishop of Washington, and we will be entitled to our quota of the new chaplains, and must supply them. Of course, all men enlisting as army chaplains must be ready to serve for the duration of the war, and must comply with all army requirements

In regard to the whole subject of our clergy who desire to go abroad, I do not wish to seem presumptuous in speaking to my brothers, either of the episcopate or of the priesthood, but I may be allowed to make one or two suggestions, founded, as I have said, on experience and observation. It would hardly seem to me worth while for any Bishop who is in active charge of a diocese to go overseas, except in some directly representative and administrative capacity. The army does not know exactly how to place or how to treat an itinerant Bishop serving in an apparently non-episcopal position. Nor, in my judgment, would the position of Y. M. C. A. secretary or base hospital chaplain, either of which position could as well be filled by a priest, appear quite to justify a Bishop in suspending for any considerable period the exercise of his episcopal office in his own diocese. I submit this with all deference, merely as my own opinion, and without any criticism of any of my brothers who have come to a different conclusion; but I should be surprised if, after actual experience, their opinion did not agree with mine. When Bishops come over in strange and unfamiliar relations, the army might be pardoned for saying, "Bishops we know and chaplains we know, but who are ye"?

As to the other clergy, the question would have to be decided in each case on its merits. Quite naturally we all want to go, and, going, we all want to be at the front. But no man should go merely for the sake of going. Of course we must keep up the supply of chaplains, and we must be ready instantly and adequately to meet any other demand for the ministrations of religion. But it does not seem to me that it is necessary for a clergyman to undertake to do work that can just as well be done by a layman, if in so doing he suspends his own proper function and ceases to act ministerially. If the war goes on, as it seems likely to do, there will be urgent need, whether over here or over there, for every ordained priest of the Church to function as such in the cure of souls, be that cure with the army abroad or at home, or with the people of his own parish, who are back of the fighting men and supporting the fighting men. If the number of troops rises towards the five million objective, there will be a corresponding rise in the number of chaplains required for the army and in the ever expanding navy. This increase we must meet, and we must correspondingly provide for filling vacancies in the regular parochial work and in the mission field.

Before closing, I wish to bear witness to the loyalty, the bravery, the devotion, and the quiet, modest usefulness of our clergy now serving abroad. Chaplain Danker, who has given his life, is but one of many, both in the regimental and in the hospital service, of whom the Church at home has reason to be proud. Let us remember them in our prayers, and let us hold up their hands in their awful and glorious task. As to what is for each of us his own duty, we must try to keep a proper sense of values, fearlessly to analyze our own motives, and to give just appreciation to advice and authority. Above all things, we must seek by prayer, obedience and self-sacrifice to find out what is the all-conclusive will of God.

Restoration and Deposition

Bishop Weller of the Diocese of Fond du Lac announces:

"On the 21st day of June, 1918, in the presence of Rev. George C. Story and Rev. Arnold G. Fowkes, priests, I remitted and terminated the sentence of deposition from the ministry pronounced by my predecessor, the late Bishop of Fond du Lac, Sept. 4, 1898, upon Rev. Charles A. Hayden, priest, and restored him to the full exercise of the priestly office."

"On the 21st day of June, 1918, in the presence of Rev. George C. Story and Rev. Arnold G. Fowkes, priests, I deposed from the ministry of the Church, Rev. Arthur Clement Chapman, presbyter, he having been suspended from the ministry by me previously, following a declaration in writing, not subsequently withdrawn, that he had renounced the ministry of the Church."

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EDITORIAL

Vox Populi

I have heard several noted religious speakers talk on the subject of religion lately, and I am sorry to say that I am shocked to discover in certain academic circles a tendency toward a religion that differs from that of the Kaiser (and I suppose as a loyal American I ought to thank God for that) in only one particular, in that it is a religion made in America, and not one made in Germany.

Of course the kind of a religion that an American would manufacture is a much kinder, gentler sort of a religion than that turned out in Berlin, but, then, it has the same wretched limitation. You can't pump any more water out of a cistern than that which is in it. That is where a cistern differs from a spring.

Let me quote from one of the very finest of these American orators:

"There will be better preaching and larger aggregate attendance upon preaching when the function has been centered in a small number of persons selected by the only finally conclusive test—the popular demand for their message."

Another of the finest, in bringing back a message from the front, gravely informs us that "there is no demand for Church unity among the men at the front, merely that each denomination shall be more liberal."

Now these two speeches, made by two thoughtful, earnest gentlemen, represent a very common American sentiment: "It is not what God wants, but what we want."

It is expressed by others, less able and more platitudinous, who talk of a modern religion and new thought and Twentieth Century ideas.

I may be very dull, but I can't see any high spiritual possibilities springing from even the unanimous opinion of the estimable gentlemen with whom I play golf, nor a plebiscite from the Chamber of Commerce, or an assembly of organized labor, or even the very cosmopolitan body that we call Congress.

You can't add a million people together as you add dollars. If you have a million dollars, you have a great deal more power than if you have one dollar. But a million John Smiths will know mighty little more than one John Smith about God. In fact, what one John Smith knows about God will pretty nearly neutralize what the other John Smith believes.

If we could assemble spiritual assets as we assemble material dollars, then, when we wanted to know something, we would appoint a very large committee to wrestle with it; but we act very differently. When we want to know something, we consult one specialist, and the poor unfortunate who assembles eight specialists has very little chance for recovery. Eight specialists do not know eight times as much as one specialist.

The curious thing is that the Christian religion comes to us from God through Christ, as a revelation on the authority of His Word, for "He spake as one having authority, and not as the Scribes and Pharisees". His "Verily, verily I say unto you" was not the popular demand of the multitude, but frequently the thing that the multitude did not want to hear.

The Father had sent Him, and therefore He spake. As the Father had sent Him, so He sent the Apostles; and, as St. Paul said, "that which he had received" was the message that he had delivered, and though an angel from heaven spake any other message he was not to be believed.

But Americans do not like authority, and they do not like dogma. Why? Because they have been abused. Of course they have. So have marriage, and money, and medicine. What of it? We put up with authority when we are at war, and with the most arbitrary dogma when we are sick; and I reckon that we need to learn obedience by the things that we suffer.

But we are like children. I used to think adults were supermen; now I know that most of them are children, and many of them very spoiled children.

I simply can't enthuse over the religion that they may create.

There is nothing, we know, that has been worse abused than civil authority. The Kaiser is a standing spectacle of that kind of abuse; and the Bolsheviki, having had a Czar (which is nothing but Kaiser badly spelled), say all authority must be abolished but the authority which they exercise, and that is just one shade worse than the authority of the Czar.

Well, I've heard a lot about the Reformers and their overthrow of the Pope. Yet I would have more freedom under the Pope, except in the matter of some very formal observances, than I would have in a Methodist Conference or a Presbyterian Synod.

The truth of the matter is that I never saw a job yet that somebody did not have to boss, if it was to be done right. And somebody has to boss this religious job. It isn't a question of having a boss. We have one in this war, and it is a good thing we have. The question is whether he has any constitutional authority to be a boss, and whether, as a boss, he is sane and kind.

Well, to my mind, neither the Kaiser nor the people are good bosses. The one is too arbitrary and the other is too promiscuous and uncertain.

I have mixed up a good deal of late with popular religion. I like its enthusiasm and its friendliness. Who does not like these things? But I am impressed also with its shallowness and ineffectiveness. We are fighting just as ruthless an enemy as the Hun. I don't see much difference between the Hun and the Devil—in fact, the Devil is always with us, and he is a master in the art of warfare.

Surely, if we are to overcome the evil in society, it will be by the same agency that has been successful before, and that agency is the power of Jesus Christ manifested through a united and organized body of Christians. If unity is valuable to the allies, it is to the Church, and if concentrated authority is necessary in fighting the Hun, it is in fighting the Devil.

In either case, it is not what we like, but what we need, and it is not what we Americans prefer, but what our God has commanded.

Personally, I am sick and tired of the man who stands up and shouts against authority and dogma, and then lays down his dogma with an absolute authority.

He can't help doing that. The most dogmatic men I know are those who insist that we shall have no dogma.

If we succeeded in having no dogma, we would stop thinking, and the arbitrary man is not the President, who has a very definite authority, and very clear-cut dogma, but it is the ramping and roaring pacifist, who will have no authority but his own arbitrary assertion of his right to oppose all constituted authority, and no dogma but his own vaporings.

His first cousin doesn't go to church, and doesn't believe anything but the things he doesn't believe. May the Lord have mercy on his soul.

EDITOR'S QUESTION BOX

Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colorado

Does Christian Science deny the Divinity of our Lord?

As they define the word "divinity", probably not; but as the Christian religion of nineteen centuries has used the word Divinity, most certainly they do deny it, for the Christian doctrine of the Divinity of Christ, that God, the second person in the blessed Trinity, took on flesh and tabernacled among us, thus becoming Jesus Christ, both God and man, is not the Christian Science doctrine of our Lord's Divinity.

Could a child of Presbyterian parents be baptized in the Church because the parents liked the service?

Most certainly the child of Presbyterian parents, if baptized at all, would be baptized in the Church, for there is nowhere else in which anybody can really be baptized. Whether the Prayer Book service of baptism could be used would depend upon their furnishing suitable sponsors.

This Church does not go into the question of intention as to why the parents want the child to be baptized, but rather demands some assurance that the child shall be brought up to lead a godly and a Christian life.

EXTRACTS FROM A LETTER

"I do not believe in vows, and do not think that women ought to be under their husbands' control in this free democratic country. I am an ardent suffragist, and gladly did my bit to help gain the vote of the downtrodden sex, etc., etc."

In gaining the vote for your sex you subjected them to the necessity of taking the vow of citizenship, but that did not place them under the governor's control, but merely caused them to assist in delegating to the governor certain powers that can be better administered by one than by a million.

So the Church does not put women under their husbands' control by taking the marriage vow. That is not the purpose of the vow. But it delegates to the man that which can be done better by one than by two; but the husband's responsibility is as great or greater than that of the wife to the husband. The family is an institution, like the state, and the fact that in every institution we are required to obey some one is good for us. For to obey is better than sacrifice, and Christ Himself learned obedience by the things He suffered.

As we have said before, the word "obey" has no such servile meaning as some would attach to it. It implies obedience merely in the sphere in which obedience is necessary to united action. The soldier obeys his captain, not as a slave, but because unity of action in the regiment can be secured in no other way.

There is no such list of clergy as you request, nor is any clergyman of the Church authorized to change the wording of the marriage service.

Is it not right for an old gentleman to wear a skull cap in church?

Most certainly he may do this.

Is it not permissible for a woman to take off her head covering in church, if faint?

Again, most certainly, but she should not cultivate the habit of being faint.

The rule about head covering for men and women in church is much on the same par as the etiquette of the drawing room. There are times when men go into drawing rooms with their hats off and women with theirs on. Nobody will put them out if the man wears his hat and the woman doesn't, but everybody will feel uncomfortable. So why do it? excepting that anybody would excuse an old man for wearing a skull cap, or anybody would excuse a faint woman for resting her head.

The rule of common sense must be observed alongside with the rule of propriety. In neither case is it an immoral act, merely a matter of propriety, but the law of propriety is fully as inexorable in civilized society as the statutes of the land. At least, no one wants to break either.

I do not believe the thing rests upon the authority of St. Paul. We do not wash one another's feet because Christ did. The thing rests, rather on the ecumenical custom of the Church, which had its basis on the fitness of things. You can no more explain it than you can explain why you take off your hat in the parlor, when calling, and your wife keep's hers on.

There are conventional customs, and the man who doesn't observe them gets the reputation of being peculiar, not wicked.

I hesitate to say that St. Paul was mistaken—I will agree that he spoke many things hard to understand.

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THE MISSIONARY AND THE PUBLIC CONFESSIONS OF THE CHURCH

By the Rev. Francis S. White

"Here am I, send me," said Isaiah, when he went to church and heard God calling for some one to be His missionary. It was a wonderful service, reflecting glory, and worship, and honor due to God, the thrice Holy One, and as the sound and sight and the odors of the worshipful service stirred Isaiah's soul to its depths, he made his lamentation and confession: "Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."

Confessions that count are made only by those who have met God face to face, and have seen in Him not so much the judge and arbiter of human destiny, as they have seen in Him the perfect beauty of holiness. As the glory and the beauty and the fragrance of a holy life become objectively visible to an earnest, observing soul, so do his self-loathing and inner trembling become more sincere. Superficial folks never touch the depths of penitence; people to whom religion is only good manners toward a suspected Presence cannot find relief in confession. A real confession is evidence of life stirred to its depths. That is why the Church makes provision of confession in both her public and private services. Let us take the formal confessions which our mother, the Church, puts into our mouths, and see if they have not some real and living message for this week's meditation.

In the Prayer Book we find a form of confession in the Daily Prayers, the Holy Communion Service and Family Prayers, in the Visitation of the Sick and the Visitation of the Imprisoned, sin-sick souls are offered the medicine of the Cross, which is absolution reached through a detailed confession of one's sins. And in the forms of prayer to be used at sea we read, "When there shall be imminent danger, as many as can be spared from necessary service in the ship shall be called together and make an humble confession of their sin to God, in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him." This is to be followed by the Confession used in the Holy Communion service, which in turn is followed by the Absolution and the "Our Father".

A GENERAL CONFESSION

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous and sober life, to the glory of thy holy Name. Amen.

We have "erred", "followed too much", "offended", "left undone", and "done". Thus do we recite the verbs which show us what we really are: easily influenced, self-indulgent, self-centered, sick at heart. Do these words describe you or your parish? As you utter them day by day or Sunday after Sunday, do the phrases slip from your lips so that the confession is emptied of meaning? "Miserable offenders!" Did any one ever object to that pharse in your presence, and were you inclined to agree with the objector? "Miserable" is one whom God pities. Who are the miserable offenders in God's sight? Who are those whose actions cause the world to stumble? Are they not those who honor the Lord with their lips, but dishonor Him with their lives—men and women who admire Christ, but who put the claims of self between the wish of God and their obedience to His desire, as expressed in His commandments? God's wish and His command is that all men should come to know Him and love Him. The man who is content to know the Blessed One, and to claim the comfort and help of that Blessed One for his unique possession, even to the neglect of others, can be written down as a miserable offender. These people are sinners against their own souls as much as those of us who by word or deed have transgressed the moral laws. There is no difference before God between the man who neglects the second commandment and the man who neglects the seventh. For both men are miserable when they see themselves as God sees them—when they see what God wants them to be, and what they really are in danger of becoming—when they catch a vision of God's people as they might have been had they only been willing to subordinate self and put God where He belongs.

"Spare" and "restore". The shame that accompanies confession is of little use unless its blush of contrition is also the flush of earnest resolution. To admit one's sins of omission or commission does not entitle one to be spared. One is spared only that he may redeem his past. One is restored because he has given evidence that his contrition is more than skin deep. To confess that we have done little or nothing to make God's way known upon earth, His saving health to all nations, is no sign that God's pity will restore us. The sparing and the restoring take place when we begin to make up for past neglect and opposition. If the Church men and women of this generation would only wake up to the fact that God cannot forgive unless they truly repent, and that they have not truly repented until they begin to make amends for past neglect, you would see a restoration of the Church to her teaching and healing functions, and you would witness a preaching that would change men's cold hearts to liquid, purifying fires of wise enthusiasm and sober determination.

"Godly", "righteous" and "sober" Let us tie up our wills to these words. Search their meanings, and you will find that where their contents are little understood, there will you find a heathen community. And if, after you see this truth in all its force, you still stay indifferent to the mission work of the Church, know of a certainty that your general confession never has come from your heart, but is a shooting forth of the lips which is disgraceful and insulting to the love and patience and pity of God.

THE CONFESSION IN THE COMMUNION OFFICE

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ, our Lord. Amen.

"Father", "Maker", "Judge". These are words that chisel out a Being more or less distinct to our spiritual perceptions. They are words which shrine ideas that make life not only tolerable, but tolerant. Where a Supreme Being is not thought of in these terms, there is the Church needed. As long as there are places on the earth where men do not yet come together, or neglect to come together, with these words on their lips, so long are we bound to do our utmost to win those places out of darkness into light; and to refuse or neglect to do it is sin.

"We acknowledge and bewail." Strong words these—the language of emotion begotten of conviction—words which have a backward gaze, reviewing the past in the light of the eternal and Divine, and in that light seeing how intolerable that past is.

"Earnestly repent", "heartily sorry". What is it that will make those words as real to the little child of twelve, as he prepares for his communion, as they will be real to the person whose face burns as he thinks of his deeds and thoughts and words? Would it be self-examination in the light of Sinai? Would it not rather be self-examination in the light of the Beatitudes—the light of happiness? Or in the light of the thirteenth of First Corinthians—the light of love? And both of these under the figure of the Crucified One?

The Holy Communion is an effort to feed the heart life of man with the heart life of God through the crucifixion of Jesus Christ. Sin obstructs the flow of this life, therefore a Christian's business is to put away sin and to neutralize the effects of sin. This calls for confession, for only confession wins the healing power of absolution; only true penitence makes confession real and vital; only a sight or glimpse of the beauty of a sinless life gives one true repentance. Remorse is no proper preparation for communion with the holy Christ, because remorse sees only inability to get away from one's past. Remorse looks only on the ruins one has made, without any plea for a new creation to take its place. True repentance has in view the intention to lead a new life. The new life is not the same old life on another page of history, but, when possible, another life on the same old page of history. And the new life comes from the heart life of the blessed Jesus. To get this new life, we must earnestly repent. The more we see of this life of Jesus, and the more we compare our lives with His, the more earnest will be our repentance, the more sincere will be our confession, the more jealous will we be for the reputation of the White Christ and the White Christ's Church, the more anxious will we be to add to its whiteness, and not be guilty of spotting that whiteness, the more anxious will we be that our negligences and ignorances shall not contribute to the weakening of his cause. All these contributing causes make the confession real and save us from the danger of using titanic words, with no appreciation of their power to destroy as well as help.

"For thy Son Jesus Christ's sake forgive us all that is past." Of our own selves we cannot conceive what punishment sin involves. The death of Jesus is what we must study as well as plead. The suffering, mutilated body of Jesus alone brings home to men the cost of winning forgiveness—the awfulness and horribleness of sin. This death it is which spells life, newness of life, to the awakened sinner. This is the substance of our preaching to the world: "Christ Jesus and **Him** crucified." Put the Crucified One between yourself and your past, and the beauty and power of His sacrifice will strengthen your penitence and transform your remorse. This is the only chance that parishes and parishioners will have to save themselves from despair and remorse as they contemplate a past that has been scornful and neglectful of missions, and so have crucified the Son of God afresh, and put Him to an open shame in the sight of those who never yet have understood that the message of the Cross is a universal and eternal message, meant for all sorts and conditions of men, and not for the favored few.

THE CONFESSION IN FAMILY PRAYERS

Most merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws. But, O gracious Father, who desireth not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

"Purer eyes than to behold iniquity." Wouldn't it help the personal religious lives if family prayers were revived and children taught the shamefulness of doing or thinking in the sight of the pure God that which they would be ashamed to do or "think aloud" in the presence of the family? Let us teach our children to put themselves in the presence of God and look over each day before they go to bed, and talk it over with the gentle Jesus, as some fortunate ones do with their parents. If we had the home confessional, there would not be so much need for the Church confessional, because we would the more seriously "judge ourselves, brethren, that we be not judged of the Lord". Why not resolve to re-establish this self-examination time in the family life? And why not resolve to let that examination relate itself to our duties to fellow Christians, and more especially to non-Christians of our time? If we did these things in the bosom of the family, the result would be more life to the nourishing bosom of Mother Church.

"Deeply sensible." Jesus Christ is so anxious that we should not stay superficial, especially in our religious life. If we must run shallow in our lives, let the shallows appear in our work, or our amusements, but not in our religion. God and Church want us to be sensible way, way down in our hearts. And it is home religion that forces its way down into a man's heart; it is home worship and home searchings that get down below the surface; it is at home where one should be his or her real self. The Church's mission will never be what Christ ordered it to be until the home altars burn with the fires of service and sacrifice, until the home walls echo to the confessions of those who realize their lack in manifesting the beauty of a holy family. The home councils include plans for the advancement of God's Kingdom on earth. So in the worship of home, the worship of the prayer desk and the worship of the Altar are we taught the value of those real confessions which come from the heart of people who have seen and loved Jesus Christ, and wish to follow in the blessed steps of His most holy life. and who realize, as they see and follow, the reasons why they are so far behind Him in the way, and the importance of leading others less fortunate than ourselves in the same way, which is the missionary way.

MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

In these days, when our interest grows more and more world-wide, surely distant Liberia and Africa come in for a share; and while on the subject of interest, why not have more in our monthly magazine, the Spirit of Missions, about as world-wide and interesting a magazine as one could wish for.

Our interest in our missionaries and their work should be at least equal to our interest in our soldiers and our war work, which brings another question to one's mind: Why, when prayers are offered at Church services for our soldiers and our allies, do we not offer prayers for our missionaries at the same time?

Speaking of prayer, we read in the daily papers that three cardinals in the Roman communion have made an appeal to the people of America to pray three times daily for the guidance of our rulers, the success of our arms, the unity of nations and the welfare of heroes. Also that the business men, as well as women war workers in Evanston, Ill., will suspend thirty seconds at noon each day for silent prayer for the success of American and allied armies.

Here is a letter written by Mrs. F. H. Shults, the nurse in charge of the House of Hope, in Nopala, Mexico:

"About a year ago Bishop Aves asked me to go to Nopala, to the Casa de la Esperanza, to work under Dr. Aves for one month. If my work was satisfactory, and I liked it, we were to make further arrangements. When I had been there two weeks, Dr. Aves decided to leave the hospital and offer his services to the U. S. army, which services were accepted. I agreed to take charge of the hospital until a doctor could be secured. The work is most interesting, and I loved it and the people, especially the children.

"Of course there were cases which I could not handle, as, for instance, the woman we knew as Lina. That was a very serious case. I took her to Mexico City, with valuable help from Miss Whitaker, and placed her in an English hospital. Unfortunately, it was too late, for she died a month or so later.

"A little girl was brought in to us from the mountains, who had been shot just behind the knee. Gangrene had already set in. This case also I took to Mexico City, and again asked for and received Miss Whitaker's help. This child stayed one month at the American hospital. Dr. Ufelder operated twice without charge, grafting the bone from a sheep's leg on to the bone of the child's leg, which was a great success. I took her back at the end of a month to the Casa de la Esperanza, where she stayed two months longer, when her father took her home well. Her father says she continually asks to be taken back to the hospital.

"Following this, we had an epidemic of typhoid fever, and when I had five or six cases desperately ill, I asked for a doctor from Mexico. Dr. Carrion came and prescribed for the patients, and we paid for this visit from funds which the people at home had kindly sent to the hospital. Later, I met, at the home of a very sick man, Dr. Cosio of Huichapan, which is the next small town to Nopala. I found Dr. Cosio all one could desire as a doctor and a gentleman, and was able to arrange with him such cases as I could not handle by myself. For a number of months this doctor was prompt to serve, and no matter how much work he did, or how many patients he saw, or whether it took him one day or two days, he never charged over thirty-five pesos a visit. Two months ago he received an offer of a larger work and accepted, so we are again without a near-by doctor.

"In the fall came the disaster of the crops being frozen, which means much suffering. Since that time the Casa de la Esperanza has taken the place of a social center as well as a hospital. We have given clothing to sixty-eight children and to that many more adults. We have fed many mothers and infants, and we can scarcely keep count of a measure of corn here and a litre of milk there, and some fresh eggs for this one, and a little wine, even, when necessary.

"After December 1st we received three boxes of children's clothing from Massachusetts. At Christmas time came enough help to enable us to give a beautiful Christmas celebration, with some little gift to more than three hundred children. The Blue Book Store, the American Drug Co., the National Railroad, Bland Brothers and the Bible Society have given valuable help.

"In all of the work, Mrs. Salinas, the wife of our Mexican clergyman, has stood by me, always ready to render any assistance in her power. I have received from every one in the neighborhood the utmost courtesy. We all trust that the hospital will be of great help to the people in their hours of need. Six hundred and eighty-four people have been assisted, besides the beggars."

To this the Archdeacon adds: "Mrs. Shults' work with the sick and the hungry little babies goes on all the time. The funds given for milk and for other food for the little ones is being carefully used, and not lavishly expended, for it will have to cover a long time yet, and the new crop of corn is just beginning to look bright and give promise for the fall."

Two Bishops to be Consecrated

PRESIDING BISHOP ANNOUNCES ORDER OF SERVICE

BISHOP SUFFRAGAN OF N. C.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Henry Beard Delany, D. D., Suffragan Bishop-elect of the Diocese of North Carolina, as follows:

Time, 11 a. m., October 18, 1918 (St. Luke's Day).

Place, St. Augustine's Chapel, Raleigh, North Carolina.

Consecrators, Rt. Rev. Dr. Cheshire of North Carolina (presiding), Rt. Rev. Dr. Bratton of Mississippi, Rt. Rev. Dr. Darst of East Carolina.

Presenters, Rt. Rev. Dr. Weed of Florida, Rt. Rev. Dr. Leonard of Ohio.

Preacher, Rt. Rev. Dr. Lloyd.

Master of ceremonies, Rev. Henry L. Phillips, D. D.

BISHOP SUFFRAGAN OF ARK.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Edward Thomas Demby, Suffragan Bishop-elect of the Diocese of Arkansas, as follows:

Time, 10:30 a. m. St. Bartholomew's Day, Aug. 24, 1918.

Place, All Saints' Church, St. Louis, Mo.

Consecrators, Rt. Rev. Dr. Winchester, Bishop of Arkansas (presiding), Rt. Rev. Dr. Kinsolving, Bishop of Texas, Rt. Rev. Dr. Johnson, Bishop Coadjutor of Missouri.

Preacher, Rt. Rev. Dr. Gailor, Bishop of Tennessee.

Attending Presbyters, Rev. D. E. Johnson, D. D., Rev. F. A. Garrett.

Master of Ceremonies—Rev. H. W. Mizner.

DANL. S. TUTTLE,
Presiding Bishop.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

A MID-WEST CONFERENCE
III.

(Continued from last week)

This informal affair, mentioned in my last article, promoted the acquaintance and friendliness so necessary to such a conference. At a meeting of the faculty the next day, it was determined that at future conferences the fact should be recognized that many people were having no other vacation than this, and that time and attention should be given to the recreational features. A committee will be appointed to supervize this part of the program. It was suggested by one of the faculty, who evidently takes things too seriously, that a baseball game should be arranged between the men and women members of vestries, and that the lecturer on feminism should umpire the game. Perhaps, after umpiring that game, he—no, I must not say that, for I do not believe it.

But the Conference got wind of that attitude of the faculty, and with a great shout of approval met on the campus that night for a real old-fashioned frolic. If the spirit of some ancient Racine student was hovering over the college that night, he would have believed that "humans", as he knew them, had vanished, and that goblins, elves, gnomes and sprites had issued from their hiding places and had once again taken possession of that classic grove. For in the silence of the night, and by the light of the moon, the noiseless forms fled back and forth among the trees on revel bent. (The censor, and perhaps a Bishop or two, would delete the words "silence" and "noiseless" above. I am describing our good intentions, however, so they stand.)

The very presence of so many earnest people at such a conference was a stimulus to any one who loves the Church. And one very wise arrangement was decided upon at the "faculty meeting". We decided to suggest that at each table in the dining room hereafter there be one "host", who remains at that table during the Conference, and that every one else sit at a different table each meal—a sort of an arrangement for "movable" and "immovable" feasters. It will certainly promote acquaintance, for the meal hours were most enjoyable. Not only was there ample provision for the needs of the inner man, but there was an abundance of interesting talk. We had, in addition, the uncertainty of what the announcements would be. Some were unique. The dining hall itself is a noble room, reminding me of a college common hall in Oxford, with its raised dais, occupied by dignitaries. For one meal, the patriarchal figure of the Presiding Bishop graced the regents' table.

The future of the Conference seems secure. It was not my privilege to remain to the last day and to hear the addresses at the closing of the Conference, but I have no doubt that they struck the note of optimism. So be prepared next year to come to Racine and to enjoy with us its delights.

I sat one evening in the quiet grove and feasted my eyes upon the picture of light and shadow, of the graceful outlines of the building and the fantastic shapes of the overhanging trees. My thoughts began to revolve around the great central problem of our Church, the capture of the Mid-West for religion, the durable, satisfying, and refreshing religion of the Church—the noble vision of men long dead, for the Mid-West seemed so remote from realization. Here at Racine was the only collegiate institution of our Church from Kenyon, in Ohio, to the Pacific coast. Who was responsible? Not such as founded Racine. Nor, indeed, may we be held responsible for the neglect of a generation that is past. But the future is always longer than the past, and we are responsible for the work of our generation, and for the opportunities open to us. For the Church, at least, no sooner does one opportunity close its door than another opens, in the changing pancrama of our civilization. I could picture Racine as a center of life and inspiration for the Church, training our boys, preparing them for college and the universities. And then, in the summer, I could see the campus and buildings crowded with Church workers, not for ten days only, but for two months, learning the laymen's duties, and going forth to parishes to become efficient and consecrated supporters of parish life. We have yet to learn that conquest means preparatory training—long, persevering. The future of our Church in this land depends upon the preparation of the whole body of people, priests and laymen alike, to go forth with power as the soldiers of the Son of God.

Two Beautiful Camp Services

Chaplain Wilson writes from Camp Grant, Rockford, Ill., to his parish paper, St. Augustine's Messenger, Wilmette, Ill., that on a recent Sunday "I had two of the most interesting, and in many ways the most beautiful service I have had at any time in the camp. It was a fine, clear day, just warm enough to make outdoors the most desirable place to be had. A few minutes before 10 o'clock I ran down to the Fourth Officers' Training School with my portable Altar and a couple of Church boys whom I had picked up on the way. We found a group of men back of the officers' quarters on a pointed bit of a bluff which looks out over a bend in the Rock River. There, under a large oak tree, I set up my Altar, passed out my little books, and while the men sat around on the grass I began the service, just as we have it in our church at home. There were about fifty soldiers in our congregation, and when time for receiving the sacrament arrived, twenty-four came forward and knelt in the grass. We sang hymns, with no instrument to accompany us. I must confess that as I talked to those men seated about me on the ground above the river, the Christ who taught His people on the shores of Galilee seemed unwontedly near to us, and it was perfectly apparent that this Gospel had not lost its power of attraction. The second service was also out-of-doors, but was quite a different type. This was in the evening, at a Y. M. C. A. building in the far end of the camp. A dozen sturdy backs moved the piano through the back door, and the men gathered under the trees on the edge of a bit of woods. The evening was quiet and cool, and the sun was going down just beside us over the same Rock River. There were some six or seven hundred soldiers in our congregation, and they sang for fifteen minutes, until the woods re-echoed the old familiar tunes. Then I talked to them, and we closed with a prayer. A number of them came forward to speak to me when the service was done and, as is so often the case, I discovered some old friends from Chicago in the number. These were all new men, who had been in camp only a couple of weeks, and a better congregation one could not ask."

ANNUAL CONVENTION OF BROTHERHOOD OF ST. ANDREW

An Inspiring Message From Northfield, Massachusetts

Here we are, amid the hills of Massachusetts. Our bedroom window looks out upon a nearby forest, with tennis courts in the foreground. Beyond are the everlasting hills, with the most wonderful of natural environment all about. For the first time in its long history the Brotherhood of St. Andrew meets in nature's unspoiled setting, with no din of noisy traffic, no disconcerting cross currents of commercial enterprise. We are a mile from the nearest railroad, and to reach this place from its little station above the woods, on the opposite bank of the Connecticut River, one rides in a motor bus for two miles, crossing the bridge up the river. The Convention grounds are on a gently sloping table-land overlooking the quiet reaches of the beautiful river, with here and there a graceful bridge spanning its waters. To our rear are the forest-clad hills, dotted with many cottages, the modest summer homes of men and women, many of whom have made and are making their impress upon the educational and religious life of the world.

The Convention is meeting in the buildings and on the grounds of the Northfield Seminary, founded many years ago by the famous evangelist, Dwight L. Moody. His spirit pervades the place, while during and since his day men of power in the Christian world have here lifted their voices in bringing the missionary message.

The registration, at the time of this writing, indicates delegates from no fewer that thirty-six dioceses. In the limited space and time at our disposal we can hope to give only a word-picture of the meetings and services. We are powerless to convey to the readers of THE WITNESS more than the merest suggestion of the spiritual strength of the services and meetings, nor of the social pleasures of the gathering.

A happy beginning was made on Wednesday night, when, after a refreshing rain, some 200 delegates and their friends were received by the Bishop of Western Massachusetts and his sister, Miss Davies, the reception taking place in the parlors of the Northfield Hotel.

Six-thirty in the morning on the week days of the Convention has appeared not to be too early for the daily celebration of the Holy Communion, for the mornings thus far have brought out from one hundred to one hundred and fifty men, Father Sill of the Order of the Holy Cross celebrating and making the devotional addresses during the first three days. The beautiful Russell Sage Memorial Chapel, of Cram design, lends itself admirably to these services of Holy Communion, with its improvised but Churchly Altar rail, etc. It is a beautiful chapel, of Gothic design.

The conferences on "The Bible in the Personal Life", led by the Rev. Dr. Tomkins of Philadelphia, brought together in the large auditorium not only the full Convention, but also large numbers of summer residents. Dr. Tomkins has a peculiar gift in winning sympathetic interest for his devotional treatment of his subject during the opening days of the Convention, following Father Sill's early morning addresses, made a very spiritual beginning of each day.

Dr. William H. Jefferys, superintendent of the Philadelphia City Mission, followed Dr. Tomkins on Thursday and Friday in two admirable conferences on the "Development of the Prayer Life", using effectively a blackboard. On Saturday morning Mr. Warren Hires Turner, the treasurer of the Brotherhood, conducted what proved to be a most spirited and helpful general conference on "The Devotional Life of the Family. Mr. Turner pleaded for the return to the greatly neglected custom of daily family prayer and personal Bible reading. Many delegates contributed helpful suggestions.

One of the happiest series of conferences was that on "The Power of Personal Influence", led by President Bonsall on the three opening mornings. The Brotherhood's president has a quiet and persuasive way that has caused him to be well loved by all who know him, and his message is always a wholesome one, earnestly presented.

"All the afternoons for recreation" has been a slogan of the Convention prospectus, and our Brotherhood men and their friends have indeed enjoyed the wonders of this beautiful country-side. Swimming is up the river on a retired beach a mile away. Golf and tennis are near at hand. On Saturday afternoon a baseball game was played on the diamond in front of Marquard Hall, between the clergy and the laity, umpired by Bishop Davies. The laity won the game, and later won from the Juniors of the Convention; so it seems to have been the day of the laymen! Many long walks are being indulged in, the woods and mountains for miles around being generous in the matter of beautiful spots, some of them sightly, to which inviting woodland paths lead. Garnet Rock, a sightly ledge high above the Conference grounds, is one of these delightful spots, and is the Mecca for many delegates. Some thirty automobiles are parked beneath the trees of the Convention grounds—cars owned privately by those who have come in them from as far West as Chicago, and as far South as Richmond. It should be said they are parked only when not used in taking merry parties over the delightful country roads and through the woodland stretches, both up and down the Connecticut Valley.

The big Auditorium building, the main hall of the Convention, seating 2,400, has not only been sufficiently large to accommodate the considerable group of Brotherhood men, who have made up the nucleus of the Convention, but for the great evening meetings. We have been glad of its delightful and airy spaciousness. With its American flag over the speakers' platform, flanked on the one side by the National Service Flag of the Brotherhood and on the other by the Christian Flag, with its large or-

(Continued on page two)

SPECIAL NOTICE

Until further notice, which will follow in the course of two or three weeks, all communications intended for the news department and the Managing Editor of THE WITNESS should be addressed to Hobart, Indiana, the office of publication. The Rev. Charles J. Shutt, Managing Editor, has resigned from the Rectorship of St. John's Church, Mankato, Minn., and will hereafter devote a large part of his time to the paper, and be associated with the Rev. L. W. Applegate in the development of the Parish Leaflet Company. At present Mr. Shutt is in Chicago, where he will reside and open headquarters for THE WITNESS. An extended announcement of the new arrangement will be published the first week in September, when the paper will be enlarged to its usual size of eight pages.

Consecration Postponed

The Presiding Bishop gives notice that the order taken for the consecration of Archdeacon Demby, Suffragan Bishop-elect of Arkansas, on August 24, is revoked because of difficulties in securing attendance of Bishops.

The consecration will probably take place on St. Michael and All Angels' Day, September 29.

Rev. Dr. DuBose at Point of Death

Dean Emeritus of The University of the South, Sewanee, Tenn.

The Rev. William P. DuBose, S. T. D., Dean Emeritus of the Theological Department of the University of the South, is lying dangerously ill at his residence in Sewanee, Tenn. It is feared that the last summons cannot be delayed for more than a few hours or days.

On Sunday, August 11, Dr. DuBose received the Holy Communion at the hands of Bishop Mikell of Atlanta, one of his "old boys".

He is now in the house where he lived when he first came to Sewanee, nearly half a century ago. His daughters, the Misses DuBose, and his son, the Reverend William Haskell DuBose, are with him.

Dr. DuBose is known for his published theological works, not only throughout the whole Anglican Communion, but among Christian scholars in many lands, Occidental and Oriental. To all Sewanee men, he is the living embodiment of the "Sewanee spirit". The influence of his life and thought, during the nearly completed half-century of his official connection with Sewanee, has been the dominant factor in shaping the ideals of that institution. Immensely transcending this sphere of influence, his interpretation of Christ's gospel has been a quickening and creative power, widely felt in the Christian thought of this age.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

Saint Bartholomew The Apostle August Twenty-fourth

By the Rev. Francis S. White

THE COLLECT

O Almighty and everlasting God, who didst give to thy Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

"Truly to believe" is the key that fits the lock of honest Christian living. No trifling with the articles of the Christian faith as contained in the Apostles' Creed; no faint-hearted muttering of those twelve simple statements in the congregation of the faithful. When doubt begins to fuss with the lock, begin to "preach the Word" by practicing those things you truly do believe. If the "Virgin Birth" causes your lips to tremble, show men that you do truly believe in God the Father. Preaching that Word will soon bring you into the heart of God's love and show you the necessity of Jesus Christ's advent. If the "Holy Ghost" is only a name, practice your faith in the Holy Catholic Church, and see how high and dry you will be landed, until the fact of the Lord and Giver of Life fills the Church and her sacraments and worship with light and joy and unction and life. Yes, indeed! truly to believe is the touchstone of true Christian living. And it is God who will help us to make our faith real, if we will only give Him the chance. "Lord, I believe, help Thou mine unbelief." That verb "help" is the equivalent of the noun "grace", which we are taught to say God gave to St. Bartholomew. We are praying here for help to take God at His word. If we will offer God an honest and true heart, prejudice and self-deceit and guile will drop out of our life, and the Word of God will dwell in us richly, and we shall have joy in living the Christian life. "Take from me, O Lord, I pray Thee, all that hinders the reception of Thy Word; all pride and self-love, all worldliness and sensuality, all cowardice and disobedience."

"Grace to preach Thy Word." Preaching is of two kinds, audible and inaudible. Both are necessary, both are effective; but both will fail unless the preacher truly believes. And the inaudible preaching must correspond with the audible, otherwise we prove ourselves double-minded people, not of the tribe of Bartholomew. God expects us to go into all the world and preach. That is the Christian's duty, also his privilege. What we clerical and lay preachers often forget is that we cannot preach out of an empty soul. To have any persuasive power, our words and lives must be really and truly tied up to the Almighty and Everlasting God, in the belief that He will always help, always sustain, always back us up. Every missionary who believes this will be a successful preacher of the Word wherever he or she is placed.

"Grant unto Thy Church to love that Word." Love of the Bible is a good indication that one has caught the revelation which the Bible contains. When one can say from his heart, "The law of Thy mouth is dearer unto me than thousands of gold and silver". "Oh, how I love Thy law; all the day long is my study in it!" you may be confident that such an one is truly believing and preaching that Word. How do we stand this test? Do we rejoice in the revelation which God has made to men in His Word? Wise Bishop Hull, in this connection, says: "Rejoicing in this revelation, the Church cannot but desire to make others likewise partakers thereof." Is it not true that many of us admire God's Word rather than love it? Isn't it true that we own the Bible, and read the Bible, and study the Bible, boast about how many copies are yearly sold and given away, while all the time it is really a closed book. Love begets craving. If the Church loved God's Word, its members would crave that Word. If the Church loved Christ's sacraments, its members would crave those sacraments. If the Church loved Christ, its members would crave to do His will and keep His commandments. Let judgment begin with you and me in this house of God. How much of the burden and responsibility for seeking and saving that which is lost, which rested so heavily on Jesus Christ's shoulders, rests with like emphasis on our consciences? How anxious are we to preach and receive the Word which made a saint out of Bartholomew? How anxious are we to give others the like privilege? "Rejoicing in this revelation, the Church cannot but desire to make others likewise partakers thereof." If you or your parish or your diocese is cold about the mission work of the Church, is that not a rather good testimony to the fact that a lot of your enthusiasm for religion is a superficial, selfish, "put on" affair, rather than a genuine affair of the heart? Dear St. Bartholomew, pray Jesus Christ to give us the capacity to love His Word as thou didst love it, so we can preach and believe it as thou didst in thy day on earth!

FOR THE EPISTLE

By the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.—Acts v:12.

"They were all with one accord in Solomon's porch." Missionary folks like to foregather with all kinds of people. The Church is for them an inspirational centre, and to it all are welcome who will stop, and look, and listen. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son, Jesus Christ", said St. John in one of his letters. The Church should be a Solomon's porch for us who love the Lord Christ. There, if we gather together in His name, can we have fellowship with Him, for He has promised it, and He has never been caught breaking a promise. The joy of the porch meeting lay in the fact that they were all there "with one accord". Missionary folks should be the very first to promote unity of thought and action; they should be the very first to get the common point of view that "they all may be one" in purpose and action. People who see things, do things. If they see rightly, they do well; if their vision is distorted, they do ill. "By the hands of the Apostles were many signs and wonders wrought." Missionaries are people who do the apostolic work, and when they gather together they come as people of action, whose view point is focused on Jesus Christ and His great command. People who do not see the mission view point must find Church work most uninteresting; at least they themselves are most uninteresting to everybody but the infinitely patient One. The reason there are those who durst not join the ranks lies in the feeling that slackers cannot enjoy the company of workers—their view points are incompatible, as the lawyers say.

Just why the Church chose this chapter for the Epistle for St. Bartholomew's Day is not recorded in her archives; but one can learn this lesson from the record, namely, that the progress of God's work does not depend on any one man or woman, but it does depend on the co-operation of the "multitudes both of men and women" who believe. For crises, God always raises up a leader; but in the ordinary course of events, progress depends upon the whole company of people who are of one accord, and who love to do things for the good of the cause, and not for vainglory or self-advancement or self-advertisement. "Get the work done" is the rallying cry of such types of people who believe in what they are doing. When the work is done, Bartholomew's name will be on people's lips, but while they are in the thick of things Peter's shadow looms as the important thing, although the chronicler of the story inserts the words "at least", to make us think out things more clearly than we otherwise would.

Missionary work has to do with sick folk of all kinds. Those who see in a Church on earth only the elect, who can shut themselves in or sit in their pews in such a way that "of the rest durst no man join himself unto them", such folks are as far from having the mind of Christ as can possibly be imagined, for He came to call not the righteous, but sinners to repentance, and the Church is meant to be a place where all sorts and conditions of men come to be helped and healed. Also in the Church everything, even to a shadow, can be utilized to make heart-sick, head-sick, home-sick, body-sick people healed and healthy.

"The shadow of Peter passing by." St. Peter could have cast no shadow had he not stood in the sunlight. God has so arranged this world that when we utilize His gifts as He intended, our lives will reflect His healing touch. Literally and figuratively we can be wholesome folk by simply letting God work through us. I like to think of St. Bartholomew as being St. Peter's shadow. So closely did those Apostles live that one might be said to shadow another. It is not exegesis I am attempting here—just a fancy—but the fancy holds me. Men naturally are hero worshipers, and it is possible for Church people, standing close together in the light and life of the Son of God and Mary, to shadow some of the saints so closely that God's shining on them will include us also, and make our shadow, our influence, count for healing. God forgive us, God spare us and pity us if our shadows are of such a kind that they scorch and blight, instead of heal and help! Such results would indicate that we were not standing in the light of the love of God, but of some deadly imitation, which in turn brings us back to the thought that we are to pray to God to help us "truly to believe". "That ye may be sincere and without offense", prayed St. Paul for his friends. Sincere belief will correct so many false views, so much bad example, that this day's prayer should often be on our lips. Pray daily for grace to live a consistent life, so that your shadow, your deeds, your words, your thoughts, may help Jesus Christ fulfil His mission.

THE GOSPEL

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—St. Luke xxii:24.

"There was also a strife among them, which of them should be accounted the greatest." Here crops out the age-long temptation which befalls every worker—to strive for a reputation. St. Bartholomew's Day is another notice from God that who a man is does not interest Him at all, in comparison with what a man is. Reputation concerns itself with peoples' names; character concerns itself with people's inner lives. In this day's Gospel Jesus says to us in so many words that titles (kings) and office (lordship) and doing good deeds (benefactors) are not to be the objects of our existence. Hence we infer they do not bulk as "first things" in the sight of the Maker of heaven and earth, who is the final judge of quick and dead, but that what God is really interested in is our appreciation of the fact that we are only one in the scheme of things (the younger) and that our business is to carry on the work (as he that doth serve). The man or woman who is in Church work for reputation is the one who aims to "sit at meat", who is frankly or secretly out for the title, or the office, or the benefactor's task. The man or woman whose heart is in the work for the work's sake is among the crowd as one who serves. In the promotion of any scheme there have to be those who sit at meat. There must be offices and office holders, and very, very often the right people get the proper offices; but it is a fact, nevertheless, that many people in Church work are often much more interested in the husk than in the kernel. The missionary society whose box is the biggest, and whose officers are most prominent at annual meetings, is not, for those reasons, apt to be the most helpful society in the parish or diocese. Those results may spring from parochial or diocesan pride rather than from the simple love and profound knowledge of the Christ and His Word. When a reputation has to be lived up to, there the seeds of strife can easily be sown. Hence the importance of being more concerned with obeying Christ's command than of being "accounted the greatest." When that day dawns, the Church will be in the way of doing what God expects and the world really wants her to do.

"Ye are they which have continued with me in my temptations." The diocese, the parish, the individual that continues to fight the same temptations which Jesus fought in the wilderness, these are the ones who will find themselves doing king's work in a kingly way. The temptations are still here to satisfy personal needs, gratify temporal ambition, worship a Lucifer, instead of a Crucified One. Let us look out that we meet those temptations as the Master met them—by a remembrance of what is written in the Word. And to continue with Christ in His temptations we must love, and believe, and preach that word as Bartholomew did, and as countless others have done since his work on earth was finished.

"I appoint unto you a kingdom, as my Father hath appointed unto me." The Church is no mid-air, misty thing—no invisible, intangible, metaphysical conception. It is a kingdom with officers, and tables, and judgment seats, and a routine life sustained by eating and drinking. But it is different from many organized associations of beings, in that its purpose is not to be ministered unto, but to minister; not to be a petty, isolated kingdom, but a universal kingdom; not to be a selection of the choice spirits, with an atmosphere of chill respectability and a reputation, but a gathering of those who need and of those who can help, all held together by the love of that Word which in honest and true hearts brings forth fruit to the glory of God.

Let us catch the vision St. Bartholomew's Day can teach. We need it in our individual and corporate lives. The history of the Church from one point of view is strewn with the corpses of those who strove for reputation, and achieved it, only to die of dry rot. Thank God, and bless God, the history of the Church from another angle is radiant with the lives of men and women whose deeds have not reflected glory on them, but on the Church and the Word, in which they believed so sincerely and wholeheartedly that multitudes both of men and women have been made whole and happy.

The judgment of the twelve tribes was not by word of mouth, but by example of life. The Lion of the Tribe of Judah did not raven like a wolf, and spoil and scatter, but He sacrificed His life and unified men by His life blood. Thus did He become King in a way which was a judgment on the ideas and ideals of the twelve tribes, showing them the glory of a vision which made the world a parish, and the parish a point of health-giving contact in the scheme to cover the earth with the knowledge of God as the waters cover the sea.

Rector of Large City Parish Works in Munition Plant

"Without any blare of trumpets, with no desire for self-advertising, soberly, modestly and silently, many Detroit, Mich., men of the cloth," says the Evening News of that city, "have divested themselves this summer of the livery of their order and gone forth to fit themselves for the work that lies before them. Nobody knew that the Rev. Paul Faude, Rector of one of the most fashionable Episcopal Churches of the city (St. Joseph's), had donned overalls and was working in a munitions plant, until a casual visitor to the plant happened to see him. The Rev. Mr. Faude is a man of giant physique—a splendid acquisition to any body of the world workers. Not only is he doing his bit, but he is gaining more first hand knowledge of the new world psychology in a week than he could gain in a year in the seclusion of his library."

Annual Convention Brotherhood of St. Andrew

An Inspiring Message From Northfield, Mass.

(Continued from page one)

gan to lead the singing, and with its great doors and windows open to the out-of-doors, it makes, in many respects the most delightful Convention hall the Brotherhood has ever had.

The first few days of the Convention have shown the wisdom of having for their conferences and night meetings this uncrowded place. Bishop McCormick, lately returned from overseas, held spellbound for an hour an audience that completely filled all but the gallery of the big hall, as he spoke to the topic, "The Church and the Nation", followed the next night by the Rev. Dr. Hopkins of Chicago, who talked of "The Church and Social Service", the audience being larger still.

"Round Top" is held in affectionate regard by all frequenters of Northfield. It is the little tree-covered mound adjoining the Auditorium, where are the graves of Mr. and Mrs. Moody. To this quiet and sacred spot some two hundred of the Brotherhood and their friends have gone each night at sundown for the "Round Top Meeting". Three capital addresses have already been given, with others to follow. The listeners gather on the grass, forming a horse-shoe group about the speaker, who stands near the base. A prayer is said to open, a hymn sung, and the speaker sounds each night a call to some form of Christian service. Those already making these addresses have been Mr. James H. Falconer of New York, on "The Reconsecration of Our Lives"; Mr. Leon C. Palmer, secretary of the Alabama Sunday School Association, on "The Call to Christian Work Among Boys", and Mr. Frederick S. Titsworth of Denver, on "The Call to Laymen for Service in the Church". These were all very direct appeals, hard to be resisted.

The Corporate Celebration of the Holy Communion brought together on Sunday morning a company of men that comfortably filled the nave of Sage Chapel. It was preceded on the night before by the Service of Preparation, at which the leader was the Rev. Charles LeV. Brine, Rector of Christ Church, Portsmouth, N. H., whose address made a deep impression. Bishop Davies was celebrant at the Corporate Communion, assisted by Bishop Olmsted of Central New York, Bishop Lloyd and Father Brine. It was a wonderful service, as the Brotherhood's Corporate Communion always is. The beautiful chapel, standing on the open campus, a silent witness, as it were, to the holy purposes of this fine girls' school, made an admirable place for our men in their annual joint gathering about the Lord's Table. And the Gloria in Excelsis was wonderful!

The Convention will continue until Wednesday, the 21st. A number of the Bishops, many of the clergy and an increasing number of laymen are enjoying what all unite in describing as one of the happiest and most profitable Brotherhood gatherings held in many years.

Church Kept Open During Summer

The custom of closing Trinity Church, Oshkosh, Wis., during hot weather has been abandoned this year. In support of the continuation of services throughout the summer, the Rev. Edwin W. Todd, Rector, says: "Going to church takes on a new meaning when we realize that the 'supporting trenches' reach back as far as the last pews in Trinity Church. We are taxed for every reserve of spiritual power and devotion we can muster in this day of days. It will be not simply lamentable, but tragic, if we fail now. The crisis of the war is probably coming this summer. Morale is impossible without religion, either 'over there' or 'over here'. Golf and automobiles won't do this summer on Sundays at 11 o'clock. To the colors, every one."

Dr. Manning, who is, by the way, greatly interested in the progress of THE WITNESS, has not been at the Sunday morning services in old Trinity since the last part of November, except Britain's Day, Aug. 4. He is busily engaged in the work among our soldiers at Camp Upton. "I am," he says, "still going on with my work there, and though we have many changes, the work is as interesting and as full of reality and inspiration as ever."

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EDITORIAL

Spiritual Forces

The balance of material things in the universe is maintained by that correlation of centripetal and centrifugal forces which permits neither to operate without the counterbalance of the other.

The same forces are at work in the spiritual world, and the lack of balance between them is responsible for much of the disintegration of the spiritual kingdom.

There is, and has been from the beginning of the Christian Church, a force which has attempted to emphasize the centralized idea of the Church.

Just as the Hebrews felt that to be a child of Abraham was enough to insure one's happiness and salvation, so in the early Church there was a strong party who desired to keep for themselves all the treasures of Christ, and looked with jealous eyes at the work of St. Paul in bringing in a host of Gentiles to share with the Hebrew Christians in the privileges of Christ's inheritance. This centripetal force was Hebraic in its origin, and represented a more or less static element in the early Church.

Then there were Grecianized Hebrews, who sympathized with the efforts to make Christianity a universal thing, that all men everywhere might participate in the promises of Christ.

Later on, these Grecian Christians ran counter to the more conservative elements in the Church, and fathered schools of thought of a most liberal character. This force became a strong centrifugal force, trying more and more to break down all barriers between the Church and society.

Unfortunately, these two forces have usually been antagonistic to one another in the ecclesiastical sphere, and have had very little sympathy with each other's position, whereas each sorely needs the other to counterbalance its own destructive tendency.

So far as I know, the Episcopal Church is the only ecclesiastical organization in modern times in which each tolerates the other sufficiently to include it in communion with itself.

Of course, the High Churchman represents the centripetal force and the Broad Churchman the centrifugal force in the religious world. Let us study the two and see the excellent thing for which each party is striving and how incomplete and inconclusive each is without the other.

For what is the High Churchman striving? Is it not for the preservation of the household of faith? He is very jealous of any one who would tear down the walls of Zion or invade the secret places of the sacred mysteries.

For what is the Broad Churchman striving but to give the good things of Christ to all the world, so that nobody may be deprived of that which Christ bequeathed to all men?

Now these two forces, instead of being mutually antagonistic to one another, are rather the complement of one another.

If we had no one but the High, the Church would become a rather narrow and exclusive ecclesiastical hierarchy, as the Roman Church in Italy has become. It would have very little in common with the state, and would be in no sense a leaven of society.

On the other hand, were the Broad Churchmen to have control of the Church, they would soon dissipate the faith and destroy the fabric which has preserved the same.

As I once said to a Broad Churchman, "Why do you not stand in the front door of your home every day and invite the passers-by in to dinner? Because you would destroy the sanctity of your home, and would bring up your children in a restaurant, instead of in a home. On the other hand, if you are so exclusive in your home as never to entertain any one but your own family circle, you will have a very narrow vision of life."

It is the High Churchman tugging to keep the sanctity of the home, and the Broad Churchman, tugging to let everybody in, that results in a fair principle of comprehension without an entire sacrifice of the edifice and its home life.

By the resultant operation of the two forces we get a balance which is comprehensive, without being too exclusive or too inclusive.

I do not know which is most needed today—that the Episcopal Church should have a more comprehensive program, or that the American people should have a more reverent conception of God and of the honor due unto His sanctuary.

I must confess that after several weeks of experience in various interdenominational meetings, in which I have tried to get their view point, I am not particularly impressed with their religious fervor. It seems so dependent upon having some one constantly to stir the waters that it lacks the value of a permanent character. On the other hand, I am most painfully conscious that no Yankees in the court of King Arthur could be more entirely oblivious of the sacred fitness of things. Strange, but the whole thing, as I have seen it staged, seems to lack any particular charm for which I would be willing to trade the atmosphere of our own services. An automobile that has to be so constantly cranked may be more exciting, but is certainly less satisfactory than one that starts and goes along without so much fuss.

And I am inclined to think, too, that those who do the starting are much more fussy about it than our own clergy, and far less effective in the devotional results.

But, on the other hand, I do not find, on close association with them, anything particularly for us to be afraid of, and I cannot for the life of me see why, without sacrificing those things which we hold dear, we should not seize every opportunity in which to impart to them such things as they need (and of which they are not aware), and for them to impart to us certain dynamic energies (of which I fear many of us are also not aware), and which we sorely need. In short, denominationalism is seeking, and some of them are rather cross about it, a centripetal force, and we are rather needing a centrifugal one; and while it may be a long time before these forces can be reconciled, they can at least come closer together than they are now without wrecking the machine.

But only on one basis, I believe. As a competitive denomination, the Church is a dismal failure. It is a good deal like Aesop's fable of the man and the ass. If we go on at all, it should be with the distinct understanding that we are not going to ask them to adopt our methods, and we are not going to abandon ours. The present approach is not one of Church unity, but of friendly intercourse, in which each must respect the domicile of the other. I do not believe that exchanging pulpits does any more good than exchanging fathers would help two families to live under the same roof.

If they want me to preach in their pulpits I am willing, but am under no illusion. As long as our canon law remains as it is, I cannot reciprocate, and I know of no particular reason why I should.

Let us preserve the sanctity of our home, but let us not be so hide-bound that we fail utterly to know that we have any neighbors, and, realizing that we have neighbors, let us be on as friendly terms as the circumstances will admit, even if their fathers did have a quarrel with ours.

But that is a very different thing from interchange of pulpits, and communions, and platforms. The former we can do with genuine friendliness—the latter is rather of the nature of pretense. For we do not change the facts by pretending that there is no difference—we just indulge in euphemistic platitudes. We do differ from them, and differ most radically, as they are very quick to see, and are not at all inclined to pass over. For example, they expect you to join with them in an ecclesiastical squat at their services, and they haven't the slightest intention of kneeling at yours. Any basis of union services will be on their terms, not ours, nor even an alternate use. We are far more apt to conform to their standards than they are to ours, even though we may admire their forms just as little as they do ours.

Church unity today is an irridescent dream, whatever it may be tomorrow; but it is a far better world if we are friendly one with another, and for the life of me I cannot see why not. And I plead not for a merger which is bound to dissolve itself, nor for a program in which each party has an ulterior motive, but rather that we may be friendly, if for no other motive than to make this a better world than it would be if we went on misunderstanding one another.

An Explanation

In an article concerning the retirement of Dr. Geer, Vicar of St. Paul's Chapel, New York City, which we quoted in a recent issue from the New York Times, there were one or two items in error. Referring to the time when St. Paul's was built, the article asserts that "it, rather than Trinity Church, at the head of Wall Street, was the place of worship of the officials of the English city". This is not quite historically correct. For twelve years Trinity Church was in ruins from fire. This was during the Washington period, and it was for this reason alone that Washington attended St. Paul's instead of Trinity. During this period, and until Trinity could be rebuilt, St. Paul's Chapel was used as the **parish church.**

The statement that "the Vicar who now retires solved the problem of staying rather than moving away" is also quite contrary to the fact. When this point was referred to Dr. Manning, the present Rector of Trinity, he referred admiringly to "the splendid work" of Dr. Geer, but added that any claim that there was even a thought of moving away was quite mistaken. "There never was in the remotest way," he declared, "any question of going or staying in connection with St. Paul's Chapel—and there could not be any such question any more than with Trinity itself. Both Trinity and St. Paul's are historic and national shrines, and the very thought of moving either of them would be impious. So far as I know, no one has ever suggested such a thing. The writer of this item must, I think, have had St. Paul's confused in his mind with St. John's."

In this expression, Dr. Manning is as zealous as all New Yorkers of intelligence are. They would be more shocked over the idea of removing, or in any way damaging, Trinity and St. Paul's than the world was because of the attack on the Cathedral at Rheims.

Activities of the G. F. S.

Various activities of the Girls' Friendly Society in the Diocese of New York are being continued during the summer. Many Branches are open for meetings. Through the kindness of Miss Chapin in allowing her school to be used again this season by our girls, Red Cross work, classes in French, lectures on current events have attracted large numbers of girls. There are recreation evenings and Saturday night dances with soldiers and sailors. The large yard of the school is a cool and attractive place for gatherings of young people. The war work of the Girls' Friendly shows itself in many branches of the Red Cross, with an auxiliary of the New York chapter at headquarters now in Miss Chapin's school. Many of the girls belong to the Girls' Patriotic Service League, and the society is represented in the War Camp Community Service by a secretary at New Rochelle. Another secretary will soon be sent to a near-by town, this last being made possible by assistance from the War Commission of the Church.

The Advent Call of the Woman's Auxiliary has received the formal cooperation of the G. F. S., the Girls' Friendly, as an organization, deciding to take part in this great call to united prayer during the first week in Advent. Miss Warren has kindly promised to address the girls on this subject Sept. 24, 1918.

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NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

Girl Scouts of St. James' Church, Chicago, to the number of thirty-five, accompanied by Miss Caroline McIlvain, enjoyed an extended outing at Fish Creek, an island in Green Bay, having earned the necessary funds for their vacation picking fruit.

St. John's Church, Far Rockaway, L. I., has practically given over its parish house for Red Cross work. Surgical dressings are made there daily, and on one evening a week, and first aid classes meet there two evenings a week. The parish's Service Flag has sixty-six stars, one of which is gold.

Six days and six nights of continuous bombardment, and the women canteen workers of the Red Cross stationed at Epernay, south of Rheims, stayed at their posts feeding and caring for the wounded soldiers.

There are 105 men in war service from St. Paul's Church, Chicago. The Rector, the Rev. G. H. Thomas, has volunteered as chaplain for a Red Cross unit, and the organist, John A Richardson, has gone overseas as a musical director under the Y. M. C.A. The parish has contributed $1,000 to the Church War Commission.

"Two new linen albs have arrived from England, where they were purchased by the Guild a couple of months ago," says Trinity Parish News, Fort Wayne, Ind. "The price of these vestments, ready-made, is less than the material costs here. There was a small remittance for overpayment in the form of perfectly good U. S. three-cent stamps! We wonder where they got them?"

The Synod of the Eighth Province (Province of the Pacific) will be held at Seattle, Wash., in Trinity and St. Mark's Churches, Sept. 5-8. The Province consists of the Dioceses of Olympia, Oregon, Sacramento, California, Los Angeles, and the Missionary Districts of Idaho, Utah, Spokane, Eastern Oregon, Nevada, San Joaquin, Alaska, Honolulu, and the Philippine Islands. Bishop Nichols of California is president of the Synod and the Rev. Alfred Lockwood of Spokane is the secretary.

Christ Church, Portsmouth, N. H., was the scene of another notable service on Sunday, Aug. 4th, in recognition of the fifth anniversary of the entrance of our allies into the war. The service was a requiem Eucharist, choral, and sermon by the Rector, the Rev. C[illegible] Brine. The procession consisted [illegible] thurifer, crucifer, torch bearers, the clergy, trumpeters, choir boys, flag, choir men, the colors with guards, military and naval detachments. There were over 300 men, soldiers, sailors and marines, in attendance. The French divisional chaplain of marines represented France. Great Britain was represented by officers and Greece and Italy by civilians. A chaplain of the Knights of Columbus was also present. The service was Maunder in G. At the close of the service a volley was fired outside the church and taps sounded inside, and the clergy, acolytes and standard-bearers gathered before the Altar while the organ and trumpeters played "The Star Spangled Banner".

Christmas and Easter Day appear in the new Calendar published by the Chicago Church Federation Council, and sent to over 1,000 pastors of that city. It is a source of no little gratification and encouragement that the whole Christian world is coming to appreciate more and more the need of a due religious observance of the principal events of our blessed Lord's life. The Managing Editor of THE WITNESS recalls a sermon which he heard preached at Memphis, Tenn., many years ago, by the late Dr. Talmage of the Brooklyn Tabernacle on "Religious Intolerance", in the course of which the eminent divine stated that his saintly mother rebuked him, when a small boy, because he insisted upon tarrying before the open doors of an Episcopal church, enraptured by the beautiful music and floral decorations. "They are observing," said his mother, "that pagan day, Easter."

St. Andrew's Cross announces that "four more men of the Church have for the time given up business and joined the colors. They enlist in the service of the Nation, the Church and the Brotherhood. They represent the strong and active men of the Church". They are Percy Talbot of Grace Church, Muskogee, Okla., general agent of the traffic department of one of the railroads; Wm. Evans, organist and choir director in Grace Church, Cedar Rapids, Iowa; Alexander Hamilton of St. Paul's Parish, Indianapolis, Ind., a vestryman, delegate to the Diocesan Convention and director of his Brotherhood Chapter; Prof. Samuel B. Hemingway of Christ Church, New Haven, Conn., assistant professor of English at Yale University.

In Trinity Church, New York City, the August 4th service was commemorative of Great Britain's entry into the war. On July 28th there was also a service of extraordinary interest, when 350 Australians, on the way to the front, attended the 11 o'clock service in Trinity. Their chaplain, the Rev. H. H. Cole, preached, and they were entertained at luncheon by the ladies in charge of Trinity Canteen. At Evensong, 3:30, twenty-eight of these men were confirmed by Bishop Burch. By these tokens, a few among many, it will be seen that Trinity is still doing her part in making world history.

Personals

Rev. O. F. Crawford formerly of Belleme, Ohio, now chaplain of the 310th trains, headquarters and military police has arrived safely over seas.

The Rev. F. H. Handsfield, Rector of the Church of the Atonement, Brooklyn, has accepted a call to the Church of the Ascension, Rockville Centre, L. I.

The Rev. Allen Greene, Rector of St. Paul's Church, Peabody, Mass., has accepted a call to St. John's Church, West Hoboken, N. J., and will take up his new duties the first of October.

Mr. F. Lyle Searing, vestryman, Sunday school superintendent and parish treasurer of St. John's Church, Mankato, Minn., has been accepted for war service by the Young Men's Christian Association, and expects to report for duty the first of October.

Bishop Burleson of South Dakota gave the address at a patriotic rally and community service held in the Coliseum at Sioux Falls, S. D., on Sunday evening, Aug. 18. His subject was "Orthodox Religion and the War".

The Rev. H. S. Osborn of Elizabeth City, N. C., assumed charge of St. James' Church, Petersburg, Va., on the first Sunday of this month, to serve during the indefinite leave of absence granted the Rev. E. P. Dandridge, who is serving as a chaplain in the army.

Bishop Parker of New Hampshire, as chaplain of the State Guard, with rank of captain, was in camp with four battalions of the Guard from four different points in the state during the month of July and held daily services, with short addresses, and made a very real place for himself in the lives of the men.

The Rev. Adelbert J. Smith of Seaford, L. I., has resigned his charge there, and on Sept. 1 will become resident chaplain at the Kingston Avenue Hospital for Contagious Diseases, Brooklyn, with special work for the sailors and soldiers who are patients there.

The Rev. John G. Hatton, Assistant Rector of St. Mark's Church, Portland, Oregon, has been unanimously elected Rector of the parish by the vestry, to succeed, Sept. 1st, the Rev. J. E. H. Simpson, who tendered his resignation to the vestry several weeks ago on account of declining health.

The Church of St. Mark, Eastern Parkway, Brooklyn, L. I., has elected to its Rectorship the Rev. Arthur L. Charles, who has been locum tenens there since April 1st last. The Rev. Mr. Charles was previously assistant at Christ Church, Glen Ridge, N. J., and prior to that ministered in Canada, of which country he is a native. The Bishop has approved the election and Mr. Charles has accepted it.

A Notable Anniversary

On Sunday, Aug. 4th, the Rev. Dr. John Wright, Rector Emeritus of St. Paul's-on-the-Hill, St. Paul, Minn., commemorated the thirty-first anniversary of his connection with St. Paul's Parish. For nearly twenty-seven years of that time he was Rector, and in the last years of his rectorship was responsible for the removal of the parish from its old location in Lower Town to its present location on Summit Avenue, in the heart of the most rapidly growing residence section of the city, where the present stately edifice was erected.

In accordance with an established custom in the parish, Dr. Wright preached his annual sermon at the high celebration. Choosing as his text the words, "Beginning at Jerusalem" (St. Luke xxiv:47), the venerable Rector Emeritus delivered a message of unusual hope and encouragement for the present day. His theme was the historical and religious significance of the recapture of Jerusalem by the British. The presence of a number of friends and former parishioners of Dr. Wright made the occasion very happy and impressive. Among those present at the service was Mr. Edward Kopper, one of two surviving members of the vestry who in 1887 called Dr. Wright to St. Paul's Parish.

In a speech of welcome and congratulation, preceding the sermon, the present Rector of St. Paul's Parish, the Rev. E. H. Eckel, Jr., read letters from the Bishop of Minnesota, the Roman Catholic Archbishop of St. Paul, the Governor of the state, and the Mayor of St. Paul, all of them testifying to the love and esteem with which Dr. Wright is held in the community at large. Short excerpts from the letters follow:

Bishop McElwain: "I am sure that the joy must be uppermost in your mind as you look back upon those years of complete and faithful devotion, filled with good works, and crowned with the building of the beautiful new church. * * * A ministry like yours is all too rare today, and, as your Bishop, I want you to know how deeply we all appreciate it and its fruitfulness."

Archbishop Ireland: "Meeting you is always a charm, and I cannot but pray the Lord leave you on earth many years to come, and when the final day arrives, may you, with fullness of truth and divine affection, advance confidently towards the portals of the skies. Life is hurrying away from all of us. May every step we make be worthy of the smiles of the good Lord, whom to please is the sole object of life."

Governor Burnquist: "While you have been officially connected with this Church you have been directly and indirectly serving and ministering to all of the people of St. Paul. You have done much for the promotion of the spiritual and moral life of this city, and the people of St. Paul owe you a debt of gratitude for what you have done."

Mayor Hodgson: "In the years that Dr. Wright has labored in St. Paul his influence has blessed and helped thousands of human beings, made the human pathway clearer to those who have been in doubt, left cheer and courage in hearts that have struggled with sorrow and disappointment. He has been human, he has been kindly and, most of all, he has kept burning nightly before the people of this community the torch of hope, and his own life has glowed with the wonder of eternal meanings."

The Rev. Harry Lee Virden of Grace Church, Winfield, Kansas, was appointed as a voluntary chaplain at Camp Funston, effective June 1, 1918. He may be addressed "3rd Regiment, 164th Depot Brigade, Camp Funston, Kansas".

The Rev. Mr. Sidders, Rector of Grace Church, Wabasha, Minn., is "doing his bit" by actively engaging in scout work. As Scoutmaster of a troop of over 30 boys. he finds his spare time pretty full. The troop is the honor one of the county, coming out on top in recent Liberty Loan drives.

The Rev. Howard Codey, a graduate of the General Theological Seminary, who has been engaged in missionary work in the Diocese of Tennessee during his diaconate, was advanced to the priesthood at the Church of the Advent, Nashville, on Sunday, Aug. 4. Bishop Gailor officiated, and the Rev. Prentice A. Pugh, Rector of the Church of the Advent, the Rev. Thomas Dyke and the Rev. A. C. Killeffer assisted in the service.

MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

Those who keep track of the nations—something like a quarter of a hundred now—that are allied to blot out the Prussian menace must not fail to add the Onondagas to the list. They may not send an army of their own, for it is simpler to cooperate with their ally, the United States, but they add an interesting paragraph to their romantic history when they met around the council fire the other day and formally drew up a declaration of war against Germany. For the Onondagas, be it known, cherish proudly the tradition that they are an independent nation. A treaty they made with George Washington in 1783 made them so, and the treaty stands unrevoked and unbroken. More interesting still is it that they have their own grievance against Germany, namely, the indignities visited by German authorities on some members of the tribe who were traveling through that country with a circus before the war began. If they have been slow to act, let it be recalled that the Onondagas were a peaceful tribe of old, unlike the Mohawks and the Senecas, who were with them in the Iroquois Confederacy, and who had the frontiers to defend, while the Onondagas dwelt in the interior. But they were the official guardians of the council fire of the league, and when they sat around it, words of wisdom and justice were spoken. Washington gives out word that fully 6,000 Indians are with the colors on land and sea—good Americans all of them. Berlin has confessed the valor of the Sioux. There are gold stars on the Service Flag before the chapel on the Passamaquoddy reservation in Eastern Maine. The Onondaga braves who go to avenge the wrongs their tribal brethren suffered at German hands will fight under the same flag that Choctaws, Menominees and Osages have enlisted under, but they will not thereby abrogate their rights as members of a free and independent nation.

The Rev. James Jackson, D. D., who died on April 22nd, was for seventeen years president of Boone University. Dr. Jackson came to China from England in 1876, and lived at first at Hankow. After about two years he went to the United States, where he was engaged in mission work among the Chinese in New York City. He returned to China in 1882, under the Methodist Board, and worked in Wuhu and Kinkiang. At Wuhu he and his wife were at first almost the only foreigners in residence. In 1900 he left the Methodist mission and joined the Episcopal Church. In 1901 he was put in charge of Boone School, Wuchang, which was just developing into a college. Under his able management, it developed into Boone University, and while standards were steadily raised, the members increased from 100 to over 300.

Bishop Graves has sent to the Board of Missions a number of copies of the first triennial report of the Board of Missions of the Chinese Church to the Synod held in Shanghai in April. The Bishop asks that friends in this country who would like to have a copy of the report send not less than 10 cents in payment for it. Copies may be ordered from the Literature Department, 281 Fourth Avenue, New York,—Notes from Spirit of Missions.

"I hate them all!" said old Gaspard,
And in his weather-beaten face
The lines of bitterness grew hard;
For he had seen his dwelling-place
Laid waste in very wantonness,
And all his little treasures flung
Into that never-sated press
From which no wine, but gall, had sprung.
And not alone his heart was sore,
For in his frail old limbs he bore
Wounds of the heavy, ruthless hand
That weighed so cruelly of late
Upon the people and the land.
It was not hard to understand
Why old Gaspard should hate
Even the German lad who lay
His neighbor in the hospital—
The boy who pleaded night and day:
"Don't let me die! Don't let me die!
When I see the dawn I know
I shall live out that day, and then
I'm not afraid—till dark—but, oh,
How soon the night comes round again!
Don't let me die! Don't let me die!"
The old man muttered at each low,
Pitiful, half-delirious cry,
"They should die, had I the say,
In hell's own torment, one and all!"
And then would drag himself away,
Despite each motion's agony,
To where the wounded poilus lay,
And cheer them with his mimicry
Of barnyard voices, and his gay
Old songs of what life used to be.
One night the lad suddenly cried:
"Mother!" And though the sister knew—
He was so young, so terrified—
"You're safe—the east is light! she lied.
But "No!" he sobbed, "the cock must crow
Before the dawn!" They did not hear
A cripple crawl across the floor;
But all at once, outside the door,
In the court yard, shrill and clear,
Once, twice and thrice, chanticleer crew.
The blue eyes closed and the boy sighed:
"I'm not afraid, now day's begun;
I'll live—till——" With a smile he died.
And in that hour when he denied
The god of hate, I think that One
Passed through the hospital's dim yard,
And, turning, looked on old Gaspard.

—Amelia Josephine Burr, in Everybody's.

"Going Over" is the name of a new weekly publication, distributed free to every soldier in the American embarcation camps, by the National War Work Council of the Y. M. C. A. Its publication has been made possible by the generosity of the management of the Brooklyn Eagle in donating their printing plant free for the purpose, and the self-sacrificing service of the men in the mechanical departments of the Daily Eagle. Its columns are alive with inspiring items of news, editorials and other reading matter inclined to strengthen the morale of the soldiers as they leave the home land.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE AMERICAN CHURCH IN PARIS— ITS MEANING—ITS NECESSITIES

The Rev. George P. Atwater

(I wish to commend to all readers of THE WITNESS the following articles concerning the work of the American Church in Paris. Dr. S. N. Watson, who has been Rector of the American Church since January, 1913, was formerly Rector of St. Paul's Church, Akron, Ohio. Those of us who learned to know both Dr. and Mrs. Watson so well realized how fortunate were both our Church and nation to have them at that great center of Christianity during these soul-trying years. Dr. Watson is a man of brilliant attainments, and has commanded the admiration and respect of the leaders of France By their devotion to the sufferers, both Dr. and Mrs. Watson have earned the gratitude not only of the peoples whom they so abundantly served, but of our own people. In the midst of so many calls, of whose value we may not be able to learn, at first hand, let us not overlook this appeal of our own representative, the man who has been immersed in the work, and who is as much qualified as any living American to interpret the needs of France to our American Church.

GEORGE P. ATWATER.)

Our American Church in Paris is in serious financial straits. The Rev. S. N. Watson, D. D., who was actively in charge of the Church until the 1st of April, 1918, and who is at present its Rector Emeritus, is in America for rest and a recuperation of health and strength, after six years of foreign service and four years of war work.

Dr. Watson is charged by the vestry with the mission of explaining to the friends of the Church in Paris its needs, and of securing the necessary funds for its maintenance. He has just received a letter, dated June 13th, from the Finance Committee of the vestry, which refers to a recent meeting of the vestry called to consider the financial situation, and which says: "At the meeting the melancholy fact emerged that since your departure the source of incoming contributions has been thereby dried up." The letter then goes on "to express the hope that we may still rely on you to help us with your appeal for the Church." And Dr. Watson's mission to this end has also been emphasized by a letter from the Rt. Rev. Dr. Israel, Bishop in charge of the European Churches, which was published some time since in American papers.

In order to make plain why it is **our right and duty to make an earnest appeal to American friends** for support of the Church in Paris, something of the past history of the Church must be told.

The present building was built in 1884, the parish house a little before that date, and the rectory was completed in 1913, the whole of the real property representing an expenditure of a million and a quarter of dollars, and it could not be reproduced today for twice that sum. It is **the** representative American building on the continent of Europe, this beautiful, cathedral-like church, and every American may be proud of it. Thirty thousand American travelers used to pass through its doors every year in the old days, and its mortuary chapel has been the inn which has housed temporarily the bodies of more than eight hundred Americans of every religious confession; and for the living or the dead, the hospitalities of that church in the Avenue de l'Alma were freely offered to all who would have them; and many are those who remember its grateful shelter when their hearts were heavy and they needed a place of rest.

The natural question arises, How, then, does such a Church, with such a property, find itself in financial need? The answer is easy—changing conditions of the American colony in Paris; no endowment to speak of and, lastly, the war. But really the war is but a minor incident; the same appeal would have been necessary, and the war has only aggravated and accentuated the condition. The Church always lived from hand to mouth, and in later years has always faced a deficit. When Dr. Watson took charge of the Church as its minister, there was an annual deficit to face, estimated at forty thousand francs a year. Some generous friends agreed to provide for that deficit for two years. Before the two years expired, the war was on, and since the war began, generous friends have not ceased to make provision for the Church's necessities by gifts sent to Dr. Watson, so that he can record with gratitude the fact that after four years of war, and the financial stress accompanying it, the Church today has not a cent of debt, and the invested funds are larger than when he took charge of the work, while he and Mrs. Watson have been enabled to distribute each year, in relief given in the name of American Christianity, a sum more than twice as large as that expended on the maintenance of the Church itself. Therefore the appeal made by the war itself has, up to now, rendered the support of the Church somewhat easier, because it was realized that the Church must go on, if its manifold ministrations are to continue, and the gifts sent from everywhere to Dr. Watson enabled him to supplement the scanty resources provided by the invested funds, which are the sole permanent revenue of the Church. This permanent revenue amounts to less than 10,000 francs per year, and in normal times the expenditure of the Church was about 140,000 francs a year. Since the war began, every possible expense has been cut off. There is but one assistant minister, where there were three; the choir school is closed, and the choir boys have been sent back to England; but for all that the expense is heavy. The actual maintenance of a building plant which represents an expenditure of a million of dollars is in proportion to its size and cost. The cost of heating is enormous, and the fires must be kept in the furnace, or the apparatus will be ruined, for it is old, and the water cannot be drawn from the pipes, and if they were to freeze a great damage would result, which would be irreparable.

Now, in normal times, the income of the Church was a stool which rested on three legs. One was the pew rent; another was the sum received in the offerings at public worship, and the third was the result of the gifts of generous friends who were traveling abroad, who, knowing the necessities of the Church, helped largely in its maintenance.

As to the pew rent: Before the war, one had to wait from two to four months, sometimes longer, to have a desirable sitting. Now, two-thirds of them are to be had. They have been given up. Their former holders are no longer there—hence a serious loss, and one which goes on increasing. The offerings are less than half what they used to be, and that is again a decreasing factor. And as for the gifts of generous American friends traveling abroad—unfortunately, in these days Americans are not traveling abroad for pleasure, with money in plenty to give to the Church. It is evident, then, that the normal income has been more than cut in half, at the best; and, unfortunately, the expenses cannot be cut proportionately, for those who serve the Church must live, and every item of living expense has more than doubled in Paris, and every material necessity has also proportionately increased in price; and, as has been seen, the income from investment is a negligible factor—it is so small in proportion to the need.

The Church is at present under the direct charge of Bishop Israel, Bishop of the European Churches, and the services are being provided by temporary ministrations, under his direction, the Rev. Dr. Beckman of the American Soldiers and Sailors' Club of Paris being the **locum tenens.** It is but right to say that the Rector Emeritus, Dr. Watson, receives no stipend whatsoever from the Church during his absence from Paris.

(To be continued)

Bishop Davies to Go to France

The Rt. Rev. Thomas F. Davies, Bishop of Western Massachusetts, has been asked by the War Council of the Y. M. C. A. to represent them overseas with the American Expeditionary Forces in special service. The Bishop is not at liberty to give the date of his departure, nor the duration of his stay abroad, further than to say that he expects to sail within a few weeks and to be back at work in his own diocese early in the new year. The exact nature of his work cannot be determined until he reaches Paris, as conditions at the front change so rapidly and suddenly. At the headquarters of the Y. M. C. A. in New York it is expected that the Bishop will be sent along the line, visiting the huts in the various camps and billets, and addressing the troops. He has already had some experience in preaching and ministering at the military camps and cantonments in New England. Over a thousand men from the Episcopal Church in the Diocese of Western Massachusetts have gone to the colors, and Bishop Davies will be glad to get as near as he can to his own boys. The Governor of Massachusetts has sent by him a verbal message of affectionate greeting to the Massachusetts men overseas.

Should be Forced to Take a Vacation

In an interesting and lengthy report of a "Committee to Investigate Clerical Salaries", Diocese of Maryland, commenting upon clerical vacations, the committee says: "Many of the clergy state that they have a vacation, but that they do not take it, regularly or in full. The explanation usually is either that the minister is unable to finance a real vacation, or that the taking of a vacation would involve the closing of his church or churches. One rector of a country parish reports ten days' vacation in eight years; others have worse records. Some of the clergy pride themselves on never taking a vacation, and for these over-zealous brethren your committee has more pity than sympathy. The average clergyman, for the good of all concerned, ought to be forced out of his parish, if need be, at least a month every year."

Priest Killed in the Battle of the Marne

The Rev. Arthur P. Kelley, 37 years of age, formerly Rector of Grace Church, Tecumseh, Neb., was recently killed in action in France. He gave up his parish work at the outset of the war and enlisted as a private in the United States army. At the time of his death he was first sergeant in the 193rd Ambulance Corps, 101st Sanitary Train. He enlisted at Farmington, Mass. His first field duty was on the Mexican border. He was killed in the battle of the Marne.

A FEAST OF GOOD THINGS

The Annual Convention of the Brotherhood

(Continued from last week)

Our account of the Brotherhood Convention at East Northfield, Mass., in last week's issue of THE WITNESS brought us to the close of the annual Corporate Communion, celebrated in Sage Chapel. It had been a question among those managing the Convention whether the later service at 10:30 might better be held in the small chapel also, rather than in the great auditorium, where it was planned. The decision to hold the service in the auditorium proved a wise one, for the ground floor of the noble building was filled with a congregation numbering over 1,500, for which the chapel, seating but 1,000, would have been wholly inadequate. The big Congregational church of Northfield was closed, in order that its pastor and people might attend the Brotherhood's anniversary service, and hundreds came from the summer homes nestling among the trees on The Ridge, as well as from the village. These, in addition to the nearly 400 men and women who made up the Convention body, made a truly inspiring congregation.

A choir of Junior Convention members—with a few of the older ones—began the anniversary service by leading the great congregation in singing "Onward, Christian Soldiers", and after the prayers, Samuel H. Sayre, U. S. N., acted as color sergeant during the singing of "The Star Spangled Banner", coming upon the platform in uniform and holding aloft the Stars and Stripes. The service flag of the Brotherhood, with the blue stars in the design of a St. Andrew's Cross, a gold star at the intersection of the cross for those who have given their lives, was displayed over the organ, the absent thus having their symbolic part in the anniversary. The preacher was the Very Rev. Dr. Geo. Hodges, Dean of the Episcopal Theological School in Cambridge. In a sermon on "Goodness, Plus", he set forth the ideal Christian character. "The establishment of the Kingdom depends indeed upon our goodness, but it depends also on the reinforcement of our goodness by every possible development of ability and character. Piety," said the Dean, "needs personality and power to make it useful." The sermon was beautiful and helpful throughout, and the Collect for St. Andrew's Day and the Brotherhood hymn closed the service. At the close of Morning Prayer, and just before the sermon, the children in the congregation were allowed to go out, and found their way to Music Hall, across the campus, where Mr. Finney preached for them a little sermon suited to their years.

During the Convention the Juniors were in evidence, and they had many meetings of their own. That at Music Hall on Sunday afternoon drew a gathering which crowded it, and the boys were fortunate in having Bishop Hulse of Cuba as their chairman. "The Christian Life of the Boy" was the theme of the meeting, the young speakers being Charles E. Cole of Ascension Junior Chapter, Baltimore; Fred J. Bell of Christ Church Junior Chapter, Norfolk, and Gordon H. Thornton of St. Mary's Junior Chapter, South Manchester, Conn. The boys had as their topics, respectively, The Christian Life in Business, in the Home, and in the Church. They acquitted themselves with great credit. At the close of these papers, Bishop Hulse invited George H. Streaker of Philadelphia to lead the open conference, and many boys spoke to the topic.

At the early celebrations on Monday, Tuesday and Wednesday, the Rev. Charles D. Broughton, Rector of the Church of the Ascension, Buffalo, N. Y., was the celebrant, assisted by the Rev. John Mills Gilbert, the Rev. Geo. P. Atwater and the Rev. Alva E. Carpenter. Mr. Broughton delivered three beautiful and helpful addresses on the struggles and victories of the Christian life. The last of these services, unusually impressive throughout, was further solemnized by the reading of the Memorial Record and the singing of "For All the Saints Who From Their Labors Rest".

The Round Top meetings, held at twilight, were continued from last week. These were all challenge meetings, where was sounded the call to a larger service in the Church. On Sunday evening the challenge to the sacred ministry was made in a stirring and powerful address by the Rev. Bernard Iddings Bell, chaplain at the Great Lakes Naval Training Station. Chaplain Bell made clear the unanswered call of a dying world for real prophets and priests of God—men accounting nothing worth while but the mission for which Christ lived and died. After the auditorium meeting immediately following Chaplain Bell's address, Fr. Sill gave an earnest and inspiring instruction to a group of men to whom the call of the sacred ministry, sounded so mightily by the chaplain, had made its appeal.

The call for laymen and the call for priests having been made separately, the "call to service in the mission field" followed, including both, and with tenfold insistence. This challenge was made in an impressive address by Dr. John W. Wood, foreign secretary of the Board of Missions. The vast field, its glorious service and its sure reward were described, and were their own persuasion.

Preceding the Forward Movement meeting, Mr. Benjamin F. Finney, chief secretary of the Brotherhood's army and navy department, in the last of the twilight gatherings, made an appeal from "the call to membership in the Brotherhood". Speaking from an experience in Brotherhood work covering more than a score of years, Mr. Finney, with an earnestness born of devotion, a courage backed by conviction and a high resolve supported by faith, asked for a consideration of the Brotherhood's claim, and offered a share in its benefits.

On Sunday evening Mr. Walter Kidde, chairman of the Brotherhood's Army and Navy Council, and later in the Convention elected second vice president of the Brotherhood, after the singing of some good missionary hymns, introduced the widest known and best beloved of all the Brotherhood's good Episcopal friends, the president of the Board of Missions, and Bishop Lloyd, in his sweetly assuring and characteristic way, talked about "The Progress of the Church's Mission". There was hope in every word of that address. It was majestic because of its simplicity. "The Church's mission," said Bishop Lloyd, "is that for which the Christ became incarnate: its mission is to show men the Father."

Looking toward the period of reconstruction that we are inevitably facing, the Rt. Rev. Dr. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio, was invited to address the Convention on "The Church and Reconstruction". This address faced the issues that the Church must meet squarely, but unafraid. Bishop Reese handled this subject majestically, and yet he preached the simple Gospel of the Lord Jesus.

Mr. Walter Kidde then opened the conference on army and navy work. He briefly recounted the work done by this department of the Brotherhood, emphasizing the need of men of prayer and service to carry it to more glorious achievement; told of the cooperation of the Brotherhood with the Church War Commission and the Y. M. C. A., and read a cable message from Bishop Perry to the Convention:

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"Greetings From the Church Overseas". The war work and camp secretaries were called to the platform and received whole-hearted applause from the Convention. Mr. F. S. Titsworth, executive secretary of the Brotherhood's war work department, told of the beginning and development of the work, the difficulties that had been encountered and overcome, the magnitude of the undertaking, both in the office and in the field, with an insight into the response among the men in service, exhibited by the letters received from them.

Mr. G. Frank Shelby, secretary of personnel, related the organization of that side of the work, giving statistics that testified to the Brotherhood men's answer to the call. Mr. Shelby also spoke of the unique character of the Brotherhood work in the camps, and of the proposed enlargement of it overseas.

Mr. Shelby was followed by Camp Secretaries S. Mendelson Meehan, Percy J. Knapp, E. J. Walenta, Jr., Gordon Reese and F. W. Goodall. Mrs. Knapp, who worked with her husband in the camp hospitals, was escorted to the platform amid great applause.

Mr. B. F. Finney, chief secretary, closed the conference by giving outstanding examples of actual devotion and accomplishment on the part of the Brotherhood's camp secretaries, representative of the staff throughout.

"The Church's Work by and Among Boys" was the subject of a remarkably instructive and illuminating conference conducted by Mr. Leon C. Palmer. The underlying principle of all successful work among boys Mr. Palmer declared to be contained in Froebel's saying, "We learn from the child how to teach the child". He declared it to be the great boy problem of the Church, that she is reaching few boys and interesting fewer, and emphasized the need of an adequate literature, and of trained leaders to carry on a boys' movement, with due regard for the natural qualities of a boy's nature, his activity, his admiration of men, his fourfold life—physical, social, mental, religious, and his desire for unified loyalty.

Mr. Robert E. Anderson, the Convention's chairman and secretary of the Board of Religious Education of the Diocese of Virginia, conducted an exceptionally suggestive and helpful conference, "The Brotherhood Man in the Sunday School". The paramount opportunity for service in the Sunday school Mr. Anderson pointed out as the teacher's field, but he suggested lines of service practically new to most Churchmen in the possibilities of the treasurer's and secretary's offices.

"The Lay Reader's Contribution to the Work of the Church" was an admirably conducted conference by Mr. G. T. Ballachey, one of the council members for the Diocese of Western New York. The work accomplished by lay readers in city missions, rural districts and corrective and charitable institutions, together with its wonderful opportunity for further development, was presented in a straightforward manner.

The first conference on "The Study of the Church's Mission", in charge of Dr. Wm. C. Sturgis, educational secretary of the Board of Missions, proved one of the most impressive hours of the entire Convention. Few, if any, left that conference without a secret re-consecration. It called for absolute surrender of head, heart and hand to the supreme mission of the Church and, if needful, it clinched the burning words of Bishop Lloyd and Dr. Wood in their presentation of the same great issue. The second of these conferences was a practical application and development of the great truth so inspirationally presented in the first hour.

An interesting conference that centered around what has become distinctively a Brotherhood activity was the one on Church attendance campaigns, when the stories of two notable ones were told by Charles Cain, director of St. Stephen's Chapter, Wissahickon, Pa., and Ernest S. Inglis, president of the Chicago Diocesan Assembly. Mr. Cain, by concrete illustration, related the story of a triumph in Church attendance effort made by his chapter, to which, later in the conference, his enthusiastic Rector, the Rev. E. N. LeBlanc, added his testimony. Among others, Bishop Lloyd entered into this conference and left some splendid suggestions with the rectors and men for co-operation in the extension of their parish work.

Mr. John D. Alexander, president of the Michigan Diocesan Assembly, conducted a conference on the purely spiritual features of the Brotherhood's threefold endeavor, "The Men's Communion". In a very able way he set forth its ideal and the methods for building it up as an institution of the Brotherhood.

Mr. Courtenay Barber, elected at this Convention first vice president of the Brotherhood, was chairman of the Forward Movement meeting, and in a delightful address summed up briefly the history, aim and accomplishment of the Brotherhood of St. Andrew. and then outlined its advance program adopted by this thirty-third National Convention. The pledge cards of the Brotherhood Fund were distributed, and Mr. Barber presented as the speaker the Brotherhood's good friend, Bishop Lloyd, who in turn pleasantly referred to the old days of the Brotherhood during his early membership, and then touchingly moved and heartily inspired every man listening.

At the last session, the chairman, Mr. Anderson, summarized briefly his own impression of the Convention, and then announced the newly elected officers, as follows: President, Edward H. Bonsall, St. Matthew's, Philadelphia; first vice president, Courtenay Barber, Church of the Redeemer, Chicago; second vice president, Walter Kidde, St. Luke's, Montclair, N. J.; treasurer, Warren Hires Turner, Holy Trinity Chapter, Philadelphia; general secretary, Franklin S. Edmonds, St. Martin's in the Fields, Chestnut Hill, Pa.; executive secretary and editor of St. Andrew's Cross, George H. Randall, Holy Trinity Chapter, Philadelphia; field secretaries, G. Frank Shelby (temporarily transferred to war work), Benjamin F. Finney (temporarily transferred to war work), Franklin H. Spencer (transferred to work in central office), and Walter Miller Kalmey, who will have supervision of territory to be determined upon.

President Bonsall then delivered the "charge to the Brotherhood", a timely and irresistible charge, bearing the impress of a commander to his men. Referring to his re-election to the presidency of the Brotherhood, Mr. Bonsall said: "I am conscious, ever so conscious, of the privilege and responsibility to which you have called me. Certainly there is not any position in our Church among the laymen which calls for greater devotion and for greater need of your help. If we fail to measure up to the period of opportunity opening before us, it is going to mean tragedy among the men of our communion. Let us go forward in the confidence of a sure faith in Him whose crusade we are entering upon, seeking first the Kingdom of God and His righteousness".

Many took part in the conference on "What I have Gained From the Convention, which proved a pleasing and helpful exchange of thoughts, and one of the most heartening features of the entire program. Mr. Finney was chairman. The Juniors were especially eager to testify to what they had gained from the Northfield Assembly of the Brotherhood, eight or ten of their delegation expressing enthusiastically their appreciation of the privilege of attendance. Bishop Hulse said it had been a gathering that would be incalculable in its results, both in personal Christian lives and in the great corporate life of the Church and nation. Dean Tait of Chester, Pa., characterized it as having been the most distinctively spiritual conference he had ever known. Dr. Atwater of Akron, Ohio, said that the business of the King was being done at the Brotherhood Convention, and that it was a great motive of spiritual power.

NOT PLANNED BY THE PROGRAM COMMITTEE

Fertility of resources and initiative on the part of the men resulted in many helpful features that had not been scheduled by the Program Committee. Among these were Bishop Olmsted's class on the study of the Prayer Book; Dr. Sturgis' meetings with Bible class and mission study groups; special army and navy department meetings led by the various camp secretaries; the "travelogue" lectures of Gordon Reese and "Johnny Fred"; a children's service conducted by Ben Finney on Sunday morning, and the sectional meetings of Connecticut, Massachusetts, Pennsylvania and New England men. Ted Mercer and Tom Farmer, of course, could not evade one of their inspirational gatherings.

In the mornings, a "community sing" was held around the flag pole; Old Glory went up while the "Star Spangled Banner" was sung, and then Gordon Reese and the Rev. Mr. Le Blanc led the chorus in the singing of old favorites and of popular war songs. At noon each day there was a pause in the sessions of the Convention for the singing of "The Star Spangled Banner" and for prayer in behalf of the nation, the men training and fighting, and the Church's missions. Morning Prayer was conducted by different priests and laymen in the parlors of the halls and dormitories, giving each a distinctively family atmosphere and strengthening the ties of Christian fellowship.

Ben Finney, at the request of many delegates, conducted two splendid instruction conferences on the formation of Brotherhood chapters. These were held on Round Top, and were impressive and helpful. These had been eagerly asked for.

A feature as pleasant as it had been unlooked for was the presentation of the work of the Pocket Testament League by Mr. C. M. Alexander. After a brief review of the magnificent work accomplished by this worthy organization, especially among the soldiers and sailors of the allied armies, Mr. Alexander proposed to teach Episcopalians one of the jilting tunes loved by the men in the camps, and offered as a reward to any man who would volunteer to sing a verse of it one of the pocket Testaments distributed by the League. He had four responses: Dr. Hopkins, Warren Hires Turner, the Rev. Mr. Broughton and Samuel H. Sayre, and this quartet, representing the clergy, the laity and the United States navy, mounted the platform and sang the hymn in chorus, to the delight of the entire Convention.

President Bonsall said a few parting words, the Brotherhood hymn was once more sung, and Bishop Hulse pronounced a benediction on the thirty-third annual Convention of the Brotherhood of St. Andrew in the United States—a Convention that had developed a program of unique continuity, representing by its arrangement the life of the Christian man, which it successfully visualized in a community life of one week.

The Doors Will Not be Closed

All over this country there are instances of Church schools being obliged to close their doors and to suspend operations until this war is over. This, however, is not true of Rowland Hall, Salt Lake City. Because of the financial backing of the citizens of Salt Lake City, Rowland Hall will continue to serve its useful purpose. The Rowland Hall Finance Committee recently appointed by the Acting Bishop of Utah has as its chairman Dr. W. L. Ellerbeck, one of the leading citizens of this flourishing Western city. The treasurer of this committee is Mr. John M. Hayes, whose standing in the town may be known by the fact that he is also treasurer of the Utah Copper Company. A few other prominent citizens make up the personnel of the committee. It is attempting to raise a fund of $30,000, to provide against a possible deficit, extending over a period of five years. Ten thousand dollars has already been secured, and the committee feel confident of securing the balance.

Rowland Hall stands on high land, overlooking the valley, in a residential section of Salt Lake City. Its equipment is as good as that of many Eastern boarding schools, and far better than the average girls' school in this country. In the main building, each girl has a room to herself. There is no dormitory system. The school building has in it exceedingly well lighted class rooms. There is also a large gymnasium and a swimming pool. Between the home and school building, and opening into both, is the chapel, a consecrated building, used only for religious services.

Miss Eloise Tremain, the principal, has just resigned, to accept a similar position in Ferry Hall, Lake Forest, Illinois. Her successor will be Miss Minerva M. Buckner of Havergal College, Toronto. Miss Buckner will also teach French in the school. She has lived much abroad, and has had experience in teaching in Church schools in this country. Rowland Hall is most fortunate to have secured her services. With few exceptions, the faculty will remain as before.

Since its foundation, more than five thousand girls have gone to this school. With so many Church schools closing throughout the West, it would seem that Rowland Hall should this coming year have one of the best years in its history, and it is hoped that there will be applications for many boarders during the summer months. There are accommodations for over thirty boarding pupils. The day school will accommodate as many day pupils as present themselves.

Anniversary of First Cablegram

Friday, Aug. 16th, brought the sixtieth anniversary of the first cable message sent under the Atlantic. On that day, in 1858, the first cable was completed from Trinity Bay, Newfoundland, to Valencia, Ireland, and Cyrus W. Field and his associates saw the reward of their courage and faith.

At the time when the greatest war of the ages rocks the world, it is of special interest to recall that the first message carried the words, "Glory to God in the highest; on earth, peace, good will towards men". In the poem that Whittier wrote in honor of the event, which was much celebrated in both this country and England, this idea of international peace was elaborated, not simply because it was the text of that first message, but because it was the prevailing idea that nations and continents closely bound together in means of communication could not possibly have a serious quarrel.

Yet, curiously enough, the first exchange of greetings between Queen Victoria and President Buchanan seriously jarred the existing entente cordiale. The queen's message was unsigned and irritatingly brief, and for hours the resulting resentment caused the saying and printing of many things better left unsaid and unprinted. Then it became known that faulty working of the cable was responsible for the abrupt ending. President Buchanan sent a long and gracious message, and peace reigned again. That first cable, laid after four failures, was 2,500 miles long, weighed a ton to the mile, and the cost of the project was $1,834,500. For six weeks messages were exchanged, but they were of an experimental nature, and the cable was never opened to the public. At the end of six weeks the cable broke down completely.

Then seven years passed before the work was resumed, and the famous Great Eastern made its memorable voyage. The cable laid that time parted after a single trial, and then another year elapsed. The broken ends were picked up and spliced, and from that day in 1866 cable communication under the Atlantic has not ceased. There are now nearly a score of cables between this country and Europe, and dozens and scores, shorter and longer, under other oceans—more than 230,000 miles of ocean cable in all.—Editorial in Boston Herald.

The New Church at Camp Meade

The new Epiphany Chapel and House at Odenton, Maryland (Camp Meade), was recently blessed by Bishop Murray. The Rev. Dr. Washburn, Rector of Christ Church, Philadelphia, who was largely instrumental in starting this work for the army, delivered the address. The keys were presented by Mr. George C. Thomas, secretary of the Diocesan War Commission, and the Rev. Dr. McKim of Washington presented the building on behalf of the donors, who are members of his parish. The Bishop accepted the building, and then gracefully turned it over to Brigadier General Nicholson. Bishop Garland, representing the Diocese of Pennsylvania, voiced the interest and generosity of Churchmen in that state, from which two-thirds of the soldiers at Camp Meade come.

Following the dedication, light refreshments were served. Then came what was generally acknowledged to be the climax of a splendid day—a young lieutenant was baptized. Immediately afterward, he and eight enlisted men received confirmation at the hands of Bishop Murray. We glean this information from the Maryland Churchman, which says:

"The dedication was made memorable by the presence of Miss Meade, a daughter of General Meade, who has presented to the house a fine picture of her father. Major P. F. Meade, who is a nephew of the General, in command of the remount station, also attended the service."

Bishop Tucker Ordains His Son

Mr. Francis Bland Tucker, the youngest of Bishop Tucker's thirteen children, was ordained to the diaconate in Virginia Beach, Va., Sunday morning, July 21st. The service was most remarkable, unusual and impressive. Morning Prayer was read at 9 o'clock by the Rev. Edward Patton Miner, Rector of Galilee. The ordination service began at 11 o'clock. The vested choir, under the direction of Mrs. Miner, entered the church in procession, headed by the two Altar boys, one bearing the United States flag and the other the service flag of Galilee, with its twenty stars. The Rev. Luke Matthew White (son-in-law of Bishop Tucker), rector of St. Luke's Church, Montclair, N. J., delivered an inspiring sermon, based upon thoughts suggested by the Sermon on the Mount. The Rev. James Hubbard Lloyd of Japan (nephew of Bishop Lloyd and cousin of Bishop Tucker), was the presenter. This was very appropriate, as Mr. Tucker had served for some two years as a teacher in one of our Church schools in Japan.

The ordination was a most touching scene—Bishop Tucker setting apart the fourth of his sons in the sacred ministry of the Church. The Bishop's voice trembled, and many in the congregation wept at seeing the manly youth, dressed in the uniform of a private soldier of the United States army, and also clad in the vestments of the Church, standing like a true soldier before his father, and in no uncertain voice making his vows to serve in the great army of Christ's Church Militant. Then he knelt and received the commission and the "khaki" covered Testament (which will contain the certificate of ordination). Then, as his first official act, Mr. Tucker turned and read the Gospel. A very large number of people remained and received the communion. The Rev. E. P. Miner acted as master of ceremonies and administered the "cup" at the communion. This service was also the annual missionary occasion at Virginia Beach. The Rev. James Hubbard Lloyd and the Rector spoke briefly upon missions, and the offering was almost double that ever before presented at Galilee on Missionary Day.

It is certainly worthy of remark that Bishop Tucker now has four sons and one son-in-law in the ministry of the Episcopal Church. Another son, Dr. Augustus Tucker (who married Bishop Cheshire's daughter), is one of our medical missionaries in China. One son is the Bishop of Kyoto, Japan. Five of the Bishop's sons are serving their country in the National Army. One is already in France. Three of the clergyman sons are also in the army.

Bishop Thurston in Hospital

Bishop Thurston (Eastern Oklahoma) was taken suddenly ill with an acute attack of appendicitis. He was taken to Hill Crest Hospital, Minneapolis and operated upon immediately. He is getting along all right, although he was seriously ill. He wishes it stated that he expects to be back at his work in Oklahoma early next month.

Sanctuary of Prayer

The following prayers were taken from a leaflet of war time prayers prepared for use in the Diocese of Montana, which Bishop Faber has issued, with special reference to the Advent call of the women of the Church:

FOR THE WOMEN AT HOME

O Merciful Father, who in Thy Holy Word dost teach us that in quietness and confidence shall be our strength; whose blessed Son commended her that chose the better part, sitting at His feet and hearing His word; Grant to the women at home a steadfast heart through faith in Thee; in every anxiety and grief, be Thou their stronghold whereunto they may alway resort. Help them to take up new burdens and unwonted tasks with a good courage. Above all, pour upon them the spirit of prayer and supplication, for the cleansing of our land from all offences against Thy purity and justice, and for the return of the people to Thee, that so we may look unto Thee and be saved; through Jesus Christ our Lord. Amen.

FOR RED CROSS NURSES

O Father of mercies and God of all comfort, who didst send Thy Son to be the Saviour and Healer of Men; We thank Thee for those who have heard Thy call in the hour of distress and gone forth to minister to the wounded and the sick. Sustain them, gracious Lord, in their heavy and perilous task; grant them understanding and skill, sympathy and patience, that they may bring to the suffering relief of body and soul. In all dangers defend them; refresh their spirits in the midst of desolation and woe. And in Thy mercy shorten the days of tribulation; give peace in our time, and the healing of the nations; for His sake who came, not to condemn the world, but that the world through Him might be saved, Thy Son, Jesus Christ our Lord. Amen.

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EDITORIAL

The Passing of "The Question Box"

Dear Sir:

I have received your answers to my questions in THE WITNESS. Your replies to the first two questions certainly do **not** justify the former use of the expressions, "a lazy man's service" and "high mass", without qualifications.

In regard to the third question, you certainly know that it is the **"intention"** of the Protestant Episcopal Church, where there is a service of celebration of Holy Communion, that there shall be persons to commune. What you say is an attempt to cover up the insidious practice of a communion which is no communion, and which the Church does not prescribe.

To say that "you would not force people to receive at the late service, if they had already received at the early, or if they had made no preparation, or if their habit was to receive fasting, who had eaten breakfast',' is to beg the question, as there would be neither sense nor reason in having a late communion for such a congregation. Please be **"sincere"**.

The above letter is one of several that I have received, and it indicates what one of the Editors, who has not seen these letters, has pointed out, viz: that "people will not ask questions to get your view point, but to justify their own position".

In conducting THE WITNESS, we agreed, so far as possible, to exclude theological controversy, and we have succeeded to a certain degree, as much as I had hoped.

But as my brother Editor has pointed out, we cannot run a "Question Box" and not drift into controversy, and the letter I publish at the head of this article is one of several proofs that he is right, and I have concluded to end the "Question Box" and substitute something else, as soon as the present stock of questions is exhausted.

I have my view point, and I fully realize that it is not the other man's. I can do no more than explain my position, to which I am entitled, and in which I try to be sincere. At least, I have not consciously been guilty of duplicity. I do not pretend to say what is the intention of the Protestant Episcopal Church, except as I see it. Anybody who is versed in the rather complex origin of that highly respectable body will think twice before he regards himself as an oracle of that kind.

It may be well, in this connection, to quote from one of the few places in which she takes up the matter of her intention, and that is from that very valuable and very little read portion of the Prayer Book known as the Preface.

I especially commend to my readers its opening words, which I am glad to quote: "It is a most invaluable part of that blessed liberty, wherewith Christ has made us free, that in His worship different forms and usages may, without offense, be allowed, provided the substance of the Faith be kept entire. And that in every Church, what cannot be clearly determined to belong to the doctrine must be referred to discipline; and therefore by common consent and authority may be altered, abridged, enlarged, amended or otherwise disposed of, as may seem most convenient for the satisfaction of the people, according to the various exigencies of times and occasions."

I wish that these words, which form a sort of charter of our liberties, might be carved in a brass plate upon the front door of our churches, for it breathes the spirit in which this Church strives to maintain itself in a land where every one wants to enforce his discipline on some one else. It reminds me of St. Paul's question as to who made you the judge of another man's conscience?

The fact that certain practices are matters of discipline, and not of faith, is to be found in the fact that they are so treated in nearly every diocese in this country, and that the widest latitude of use is freely granted by those who are in authority.

The greatest difficulty arises from the exercise of papal powers on the part of many of our members, who demand that the particular period in the history of the Church to which they look back with approval shall be regarded as sancrosanct by the rest of Churchmen. It may be the foundation of the Episcopal Church in this country; it may be the Elizabeth Settlement; it may be the rise of the Teutonic Roman Church, about the year 1000; it may be the Conciliar period; it may be the Apostolic period, but whenever it is, one would imagine that the Holy Spirit had come down in a second Pentecost, and then and there petrified human action into a permanent static paralysis.

This Church of ours has a peculiar distinction, of which I for one am rather jealous, and that is that instead of excluding from communion with you those who do not agree with you, it tries to include in the one body all those who accept the substance of the faith, which, so far as this Church is concerned, is contained in her Creeds.

I do not desire to exclude from the communion of the Church either Evangelical or Ritualist, and I am afraid that I do not sympathize with the man that does.

At the same time, I reserve the right to differ from them both, emphatically and radically, whenever I choose, and I cheerfully accord to him the same privilege.

I do not know how a family is to get along together, on a wide platform, in any other way.

I would that all who love liberty would see that this Church preserves for its members a real breadth of opinion—not merely the width of the rut you travel, but the breadth of the great highway in which travelers can pass one another without breaking up one another's machines.

Of course, every road has certain definite limits, and so has the Church, but ruts are not roads. Nor have we any right to call Evangelical or Ritualist insincere because he doesn't agree with us as to what the intention of this Church is, because, according to her own statement, her intention is that her members shall live and let live.

I am sorry, in a way, to give up the "Question Box", and I may reopen it again, under certain limitations, but I find that so many do not expect to be differed from in asking questions that for the present I prefer to close this department, as being prejudicial to the agreement which I made with my fellow Editors in starting THE WITNESS.

EDITOR'S QUESTION BOX

Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colorado

If Jesus was crucified on Friday, and was raised from the dead on Sunday, how can this be figured as "three days and three nights in the heart of the earth"?

This can be figured as three days (but not three nights), because of the Jewish method of reckoning, for the Jews counted the original one in a series. For example, the third house from your house would be, your house, one, the next house, two, and the house designated, three. In our phraseology, it would be the second house from yours. So Friday was the first day, Saturday the second day and Sunday the third day.

What does the Roman Church do with married priests who pervert her?

Of course, Rome does not recognize their priesthood, so they are treated as laymen. If they are married, and desire to enter the Roman Catholic priesthood, they must separate from their wives.

Why is violet the color for funerals?

Because purple (or violet) is the color for penitential seasons, due, possibly, to the fact that they put a purple robe upon Christ at the time of His crucifixion.

What is the symbolism of green?

Green is the color of nature, and so is the color used when no other color is appropriate.

What is the symbolism of the use of lights used in different numbers?

The two Eucharistic lights symbolize that Christ is the light of the world, and that He manifests Himself to us in His two natures—human and Divine.

Seven is the number of perfection, and so may symbolize the sevenfold gifts of the Holy Spirit.

What is meant by G. Matheson, when he says, "Moses alone does speak from beyond the grave; but it is not of things beyond, it is of things to be accomplished at Jerusalem?

He refers, no doubt, to the conversation of Christ with Moses and Elijah on the Mount of Transfiguration, and to the fact that Moses did not tell of the secrets of the other life, but rather of that which was vital to men, viz: Christ's passion at Jerusalem. (St. Luke ix:30-31.)

What right did St. Paul have to originate in the Church the teaching of the subjection of women and graft it into Christianity?

The Jewish religion alone, of all religions in antiquity, reverenced women. Outside of Israel they were scarcely regarded as having a soul. The teaching of St. Paul was a tremendous advance over anything that preceded that teaching. It reserved to man leadership, but gave to women rights equal to those of men, and demanded that men should treat women with a consideration that they had never before known. If you had lived in the days of St. Paul, you would have said that he had liberated women. Is it not expecting a good deal that St. Paul should have taught in the First Century a theory of woman's right to leadership that has hardly yet been demonstrated? What would have been the value of such teaching to the people of the First Century? They would not have been ready to receive it. He took a universal condition and elevated it to the highest possible place that it could be received by the temper of the times, and woman enjoys the position that she now occupies, as well as the one which many women seek to attain, to the position which woman was given in the early Christian Church, as contrasted with that which she received from every other source in antiquity, before that.

That St. Paul regarded his teaching as the last word on the subject is not indicated in an epistle written to the Corinthians in the middle of the First Century.

Most women have the children of the family under their control for the greater part of the time. How, then, can you say that men are the leaders of the brood? Does it not seem to you that those who do the work ought to get the credit? Has not history proved that St. Paul made a great mistake in I Cor. xi?

There are two or three questions here. One is of leadership, another of credit, another of St. Paul's mistakes.

A general gets the credit of a battle, but the soldiers do the fighting. The sergeants have more to do with the soldiers than the colonel, yet the colonel is the leader; and St. Paul should be judged by his teaching compared with his contemporaries, not by the standards of this age. Man's leadership has come to be largely a matter of family taste, but I have not yet reached the point where I admire the man who isn't the head of his family; at the same time I give women the credit of being the conscience of the average family, and of doing more for it than the man. If women are the natural leaders, why have they not wrested the leadership from the men? Is it not because men are the stronger by nature? Is not this true even among savages and in the animal world?

Now, the leadership of men may be very bad, and that of women might have been much better, but the former has been the universal fact. St. Paul was not recording a prophecy, but the facts as he saw them.

Now, it may be that men eventually will forfeit that leadership, but as a fact they have had it, and St. Paul cannot be blamed for not foreseeing that which has not yet come to pass.

Personally, I haven't the slightest objection to feminine leadership, wherever they develop the gift, but I should dislike to see it in this war.

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NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

A Red Cross tent has been placed in the church yard of Trinity Church, New York City, between the graves of Alexander Hamilton and Captain James Lawrence of the ship Chesapeake, which is being used for headquarters by war volunteer workers, employed down town, where they assemble for instructions and also leave their work when finished.

"The glad day is drawing near when psychology—part of the healing department left us by Jesus of Nazareth—will be so universally used that the custom of the so-called healing by drugs will drop into secondary importance," said the Rev. Dr. A. A. Morrison, Rector of Trinity Church, Portland, Oregon, in a recent sermon. "I am told that certain of my brethren anoint the sick with oil. This oil does not heal—far from it. The healing is something else. What is the end of it all? That mankind will more and more believe in Jesus of Nazareth and His mission here on earth."

The Springfield, Ill., Journal states that hundreds of people, including many prominent citizens of Illinois, attended a requiem celebration of the Holy Communion in St. Paul's Pro-Cathedral, that city, August 9th, in memory of Lieut. Elmer E. Hagler, who was killed in action overseas on July 19th, on the Aisne-Marne front. Lieut. Hagler had been baptized, confirmed and was a communicant in St. Paul's Church, had served as an Altar boy and sang in the choir. He received his degree of Bachelor of Arts at Harvard, in the class of 1916.

The graduation exercises of the Fourth School for Chaplains and Approved Chaplain Candidates took place August 15, 1918, at Camp Zachary Taylor, Kentucky. Extreme simplicity was the keynote of the ceremony. The 183 ministers and priests who successfully finished the course stood at attention in the mess hall of the school as the commanding general of Camp Taylor, the officers representing the adjutant general of the United States, the faculty of the school and the distinguished visitors entered the building and took their places. The opening prayer was offered by Major Chaplain Prudden, the school commandant. The order commissioning the chaplain candidates as first lieutenants and chaplains in the United States army was read by the officer representing the adjutant general. The adjutant of the School for chaplains then administered the oath of office to the newly made chaplains. The address to the candidates was made by Bishop McDowell of the Methodist Episcopal Church.

Personals

The Rev. J. Coleman Horton has accepted the charge of St. George's, Lusk, Wyoming, and began his new duties on August 1st. Mr. Horton was formerly at Shoshone, Idaho.

The Ven. Joseph H. Dodshon, Archdeacon of the Diocese of Southern Ohio, has been the special preacher this month at St. James' Church, Atlantic City, N. J.

The Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, Minn., on Sunday, Aug. 11th, preached for Bishop Thurston, who is ill, at Camp Memorial Chapel, Minnetonka Beach.

The Rev. Thomas Atkinson, Rector of the Church of the Nativity, Baltimore, Md., has been appointed by the Church War Commission, at the request of the Bishop of Tennessee, as resident chaplain at Fort Oglethorpe, Ga.

The Rev. Percy W. Jones, for the past two years Rector of St. George's Church, Griffin, Georgia, has resigned and accepted a call to Calvary Church, Americus, Ga.

The Rev. Edward M. Cross, Rector of the Church of St. John the Evangelist, St. Paul, is spending his summer holiday in Wyoming, taking care of the work at St. Luke's, Buffalo, which at present is minus a Rector. Mr. Cross was formerly Rector of St. Peter's, Sheridan, and as Dean of Sheridan had oversight over the territory which he is now so kindly caring for.

Bishop Brewster made his annual visitation to St. Andrew's Church, New Castle, Me., August 15th, administering confirmation and celebrating the Holy Communion the next morning. The Rev. Floyd Appleton of Harrisburg, Pa., has been in charge during July and August, preaching in disused Colonial churches in the neighborhood on Sunday afternoons.

The Rev. E. H. Merriman, Rector of Emmanuel Church, Rockford, Ill., is now the Church's clerical representative at Camp Grant, Ill., taking the place of Chaplain Wilson, who is leaving for France. Communications relating to men of the Church at Camp Grant should be addressed either to the Rev. Mr. Merriman or to Mr. E. A. Farmer, Y. M. C. A. No. 2, Camp Grant, Ill.

The Rev. John Munday has returned to Port Huron, Mich., and taken up his work again as Rector of Grace Church, after an eight months' sojourn in Los Angeles, Cal., for the benefit of Mrs. Munday's health. During his stay in Los Angeles Mr. Munday served on the clerical staff of St. Paul's Pro-Cathedral. August 4th was the twenty-fifth anniversary of his rectorship in Grace Church Parish.

Bishop Dunn and Canon Hogbin Sail for Central America

The new Rector and Senior Canon of the Cathedral of St. John Baptist, Belize, B. H., has sailed for British Honduras from New Orleans. He is the Rev. Dr. Hogbin, an English clergyman, who has spent many years in Western Canada. He was Archdeacon of Calgary, but resigned to become garrison chaplain, with the rank of major. This he has now resigned to take up his important post in Central America. The Bishop of Honduras, the Rev. Dr. E. Arthur Dunn, who met him in New Orleans, sailed for Colon Aug. 12th, on his way to Bocas del Tors, Almirante, Port Limm, Germania and San Jose, in Costa Rica. It will be necessary for him again to return to New Orleans, unless he can find quick transportation to Greytown, Nicarauga. In October he hopes to welcome to Belize his brother, the Rev. Harold Dunn, and his family. A diocesan boat of the auxiliary schooner type would make easy this visit to some places where hundreds of loyal Church people have not seen a Bishop for nine years. Considerable support from American Church people for this work and an American branch of the Honduras Association is being formed. The Bishop and Mrs. Dunn are expected in the United States next year.

The Rev. A. F. Tenney Dies in N. Y. State

The Rev. Albert Francis Tenney, M. A., 71 years of age, for the past twenty-five years Rector of Christ Church, Pelham Manor, N. Y., died on August 10th, after a prolonged illness. He was a native of Massachusetts, a graduate of Amherst and the Union Theological Seminary, was ordained a deacon in 1882, and advanced to the priesthood the same year by Bishop Potter. He had held charges at Briar Cliff, N. Y., and Madison, N. J., and was assistant at St. Ann's Church, Brooklyn, prior to his becoming Rector of Christ Church, Pelham Manor. He was instructor, for a time, of elocution at the General Theological Seminary, and was the author of "Elocution and Expression". During the Spanish-American war he served as chaplain of the Twenty-second New York regiment. The burial took place from Christ Church on Tuesday, August 13th.

Work of Rector Appreciated

Bishop Fiske of Central New York recently addressed a patriotic meeting in Grace Church, Carthage (the Rev. Frederic S. Eastman, Rector), under the auspices of the Men's Club, and suggested that the parish express their appreciation of the Rector's work by advancing his salary. The vestry promptly acted, and advanced Mr. Eastman's salary 25%. and also paid it for the previous year, beginning last Advent. Mr. Eastman conducts a weekly Boy Scout meeting, with 75 boys enrolled, when the Bible is regularly read.

The Great Club of Great Ideals for Great Americans, which he organized at the suggestion of Hon. Ben Lindsey of Denver, and who is honorary president, and Mr. J. L. Strickland, a vestryman and enthusiastic boys' worker, as president, had had great success. For years the Rector has been speaking to public schools on these ideals.

Five Practical Steps at North Dakota Convention

At the 34th Annual Convocation of the District of South Dakota, which met at Gethsemane Cathedral, Fargo, Messrs. A. H. Beer and H. T. Sackett were ordained to the diaconate and several matters of importance were considered in the business sessions, and favorably disposed of as follows:

1. The action taken by the clergy at the clericus of dividing the district into four deaneries. The object of these deaneries is to have small convocations in places where it is impossible to have a large gathering, and to look after the work of the Church in that immediate section. We shall arrange for such meetings the last of October or the first of November.

2. The Church put itself in line with the other portions of the Church and adopted Whitsunday as the Sunday when offerings shall be taken for General Missions under the one day's income plan.

3. That the District Endowment Fund be kept before the parishes and missions in the hope of ultimately releasing the General Board of Missions from providing the Bishop's salary, and that the date for the annual offering of this fund be changed from Whitsunday to the third Sunday in October.

4. The approval of the plan already tentatively in operation to place all stations where there are communicants, not already within a cure, under the care of the General Missionary or Archdeacon, and that rectors and parishes be requested to reach as many Church people outside of their own towns as possible.

5. That clergymen in charge of parishes, and missionaries, search for and register, and as far as possible minister by correspondence and otherwise to all members of the Church who may live in the country round about their cures.

Death of a Well Known Churchwoman

On the morning of July 11 Miss Nannie Warder died at her home in "The Toronto", Washington, D. C.

Her sudden death came as a great shock to her many friends, who gathered to attest by every act of honor their appreciation of her unselfish life. A devoted Churchwoman for years, her life was given to Church service. For six years she held the chair of natural science at Wolfe Hall, Denver, Colo., going from there to take the principalship of St. Mary's, Dallas, Texas. Then, answering the call of her beloved Right Reverend father in God, Bishop Quintard, she accepted the principalship of St. James' Hall, Bolivar, Tenn. Later, she became principal of Noble Institute, Anniston, Ala. Of her work there, Bishop Wilmer spoke warmly.

For the last fourteen years she has lived in Washington, where her unselfish devotion to her aged mother and sister, her interest in the broad issues of her country, gave a fitting climax to a noble life.

The last sad rites were conducted by the Rector of St. Paul's Church, the Rev. Dr. Robert Talbot.

Notes from Wyoming

A new institution which has this summer been developed in Wyoming is the Church Holiday House, situated at Encampment, the popularity of which is being proved by the number of guests accepting the hospitality of Bishop Thomas. The Holiday House stands next door to St. James' Church, and has recently been repaired and fully equipped for the benefit of the clergy and Church organizations of the district. The property is in the center of the town of Encampment, and but one-half mile from the finest fishing streams in the state, and through the kindness and foresight of the Bishop, a most delightful outing has been afforded to several of the clergy and workers of the Missionary District of Wyoming.

Mrs. M. Belknap Nash of Jackson has been appointed president of the Little Helpers in Wyoming, to succeed Mrs. R. B .W. Hutt, resigned.

Dr. Manning's Tribute to Great Britain

The Rev. Dr. Manning, Rector, paid a high tribute to Great Britain and the British people in Trinity Church on the commemoration of the fourth anniversary of Great Britain's entrance into the war. "With good reason, gladly and with whole hearts," said Dr. Manning, "we join in commemorating the day of Great Britain's entrance into the war. On this great day of decision we send to Britain our pledge of comradeship and brotherhood." In the course of an extended message "to her king, her government, and to the men and women of her great free empire", Dr. Manning said:

"We pay our tribute of honor without reserve, of admiration without measure, to your whole people for the part that you have played in these four years. In your great deeds, in the marvelous courage with which you have met the test, we feel a special pride, for you are not only our brethren in arms, we are bound to you by other and still deeper ties. We thank God that our men are now fighting beside you and our brethren of France. They will be with you in ever increasing numbers until the stern task is completed. We shall give our whole life and power as a people to this struggle. Never in any war that we have fought have our people been so united, so determined, so wholly certain of the righteousness of their cause as in this war. The war has made us glory in our close ties with Britain—the tie of a common language, the tie of common principles and ideals, and the tie of a common heritage of liberty, the tie still in large degree of stock and of blood.

"The fellowship and brotherhood of the English-speaking peoples does not need to be artificially created nor arranged by treaty. It exists as a fact, and we pray that it may ever endure."

Four Minute Men in Sunday School

To stir up activity in Sunday school work of Frazier Memorial Church at Phoenix, Maryland, the superintendent has recently put in operation a plan providing for a series of FOUR-MINUTE TALKS on instructive subjects by local laymen. The plan, which is novel, is intended to make the school attractive for grown-ups as well as the children, and promises to be productive of much good.

Other schools may find that this plan would be helpful to them, and we give below a copy of the superintendent's letter to the first speaker:

"To promote the efficiency of the Sunday school, I am arranging, beginning next Sunday, to have a series of FOUR MINUTE TALKS, one each Sunday morning, by representative men of our locality on subjects that will be interesting and instructive.

"The success of the school can be assured only through the loyal cooperation of all whom it affects, and I hope that there will be a hearty response to any calls that may be made to carry out this program.

"On the slate for the month of August, I have selected you to speak next Sunday on 'Loyalty', and will thank you to advise me at your earliest convenience whether or not you will be able to keep this appointment."

This Sunday school subscribes to THE WITNESS, and its aim is to put a copy each week in each home connected with the school.

Woman Worker Wanted in Porto Rico

In a letter recently received by the Rev. Dr. Gray, secretary of the General Board of Missions for Latin America, the Rev. Lefferd M. A. Haughwout, Priest-in-Charge of Holy Trinity Church, Ponce, Porto Rico, makes the following appeal:

"I feel the time has come when I must lose something of my inherent diffidence in speaking of my wants, for the work in which I am so deeply interested, and for which I am devoting important years of my life is at a standstill because I cannot secure a satisfactory woman worker. There is no one to teach in the Sunday school. * * * There is no one for the little children. * * * Since Easter we have had no music for Church or Sunday school, for lack of an organist.

"In fact, the work is going back, and all that I have accomplished so far will be lost unless a competent helper is sent at once. It is absolutely essential that she be able to take charge of the music.

"I simply must have some one, even if it is necessary to put a full page advertisement in The Spirit of Missions. Nor shall I be happy if it takes another winter to get some one. She must be on the ground not later than November 1st, and I want the very best there is, not a mere filler-in.

"The war has put new conceptions of efficiency into all of us, and we cannot be as tolerant of things as formerly. I don't believe our missionary 'administration' wants us to be. Won't you please do what you can to help?"

Vesper Hymn

Saviour, now the day is closing,
Hear our heart's last prayer to Thee;
In Thy hand hold Thou reposing
Battle men on land and sea.

Saviour, hear the last faint sighing
Murmured by the stricken brave;
Whisper to his soul, when dying,
Ransomed life beyond the grave.

Saviour, lower we are bending;
Hear tonight the warrior's prayer;
Visions of his loved ones sending,
Nestling in Thy tender care.

Saviour, hear our supplication;
Let not war our lives enslave;
Peace compel to every nation—
Rescue freedom from the grave.

—John K. Blogg.

May 31, 1918.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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PLACE OF WOMEN IN THE CHURCH

Her Work is Now Big, Broad, Strong, But Not Big Enough

Miss Mary Bosworth

At a time when woman is pushing her way to the front lines in the commercial world, in the professional world, even in the political world, it is wise and right to consider what should be her place in the biggest of all big businesses—the Church. Woman has succeeded as doctor, lawyer, manager, bank director and member of congress in the so-called secular world. Her very success in these various departments of the work-a-day world proves she is capable—proves that great possibilities are within her, ready to burst forth into a song of service in any world that is made attractive to her, and at the same time allows an opportunity of attaining the heights to which her spirit soars. Capabilities she has—opportunity she wants!

In considering this question, let us first look at woman herself—let us stand her before a mirror and see a few of the great secrets it has to tell!

We see a brilliant reflection. We have to wait until our eyes grow accustomed to its wonders to interpret it, but as the vision clears we see what caused the illumination over all—woman's love, her central characteristic! It is powerful, all-absorbing. It takes different ways of showing itself: Sometimes it gives itself to the home circle; sometimes to strangers; sometimes to great uplifting movements, and many other things; but no matter upon whom or what, the point is, woman has this tremendous force—this greatest of assets, love. Far and wide it reaches, and generates into gentleness, patience, unselfishness, and all these splendid serving qualities. These are like the petals that grow from the heart of the rose, out of which only sweetness comes to enrich the lives of others. Love is a power, and is well expressed in these words: "The reign of love is mightier than the reign of law. Law touches the actions only; love touches the springs of action." Because this is true—because love is the pivot upon which woman's life moves, and because she possesses such an abundance of it, she is prepared to meet the issues of life in a peculiarly effective and valuable way.

But now the picture in the mirror has changed, and we see the words, "Advanced education" in large, brilliant letters grasped tightly in woman's uplifted hand. On her face, satisfaction—victory! She has been tried and found not wanting! Colleges and special training schools are open to her, and woman's mind makes them proud to hand her their diplomas! Her intellect is recognized!

Again the reflection changes, and we see woman's physical nature. This is a divided picture—one is woman in the home, the other woman out in the business world. As we glance into the home side, we see her busy from early morn to late at night, with all the petty annoyances and necessary duties that are entailed in managing all departments in the home and the bringing up of a family. This doesn't mean one concentrated thought, but various lines of thinking and doing. Woman not only stands up under it, but makes a success of it. The other side—the business world picture—shows even a harder life, as through long, hard hours, and all that goes with such conditions, woman works. Big demands are here made on her physically. Besides the natural strain on the nervous system, caused by the effort to get the task finished, and the energy expended, there are woman's constitutional changes and adjustments, which add to the burden, yet she meets it all and holds out in a most remarkable way. Thus we see, physically, woman is strong, and has great powers of endurance.

But the mirror is changing, and the last picture is reflected—woman on her knees, communing with her God. She knows wherein lies her power to do, strength to endure, and light to see aright. She lives close to Him—He is her friend.

Through the secrets of the mirror we see woman and her great working tool—Love; woman and her intellectuality; woman with great physical endurance, and woman, co-worker with God. Equipped in this way, she is ready to go forward, to carve an upward path, to lead the way to newer and better things.

Was woman always so rich?

Turn back the pages of history, and there you will see the answer in the negative. The status of women before Christ's coming visibly on the earth was extremely low and humbled and wretched. This was so true that His followers were greatly surprised at His friendship with women. The idea of a religious teacher talking to a woman was appalling! It was considered a disgrace! Woman was decidedly looked down upon and given a place at the back; but Jesus came to establish freedom, and this meant of mind and body, as well as spirit. Woman being bound by more chains than man, had more to be liberated from, so there is a greater difference in the woman of yesterday and the woman of today than in man, then and now. Her gratitude is everlasting to Him. He freed her when He chose to to be born of a blessed Virgin! He pointed the way to her when He appeared first to her after the resurrection, and bade her go tell the Apostles! He chose woman for His work. As somebody said: "Jesus consecrated woman's service."

The early Church recognized this, and gave woman a decided place to fill. The office was that of a deaconess, with the simple duty of caring for the wants of the body, and in a broader sense they rendered spiritual service also. Later, the deaconess' duties were restricted to a set form of ministry. Woman's service to the early Church was extensive. The Acts of the Apostles and writings of the early Bishops show that most of the large Church centers had women workers. They seem to have prayed, prophesied and taught in public, so their ministry was very valuable to the Church.

Realizing, then woman's emancipation, her part in the life of the early Church, her splendid tools, as shown by the mirror, then facing the Church of the present time, the world and its need, the question arises, "What is the place of woman in the Church today?"

Because nineteen hundred years have passed by with great mental development, progress in handiwork, inventions and discoveries, expansion of habitable areas of territory, increase of population and growth of Christianity, life is now much more complex, and demands more, yet there are more openings for woman now than ever before. Woman, on the other hand, has had nineteen hundred years of Christ's revelation, and is now prepared to take her rightful place—the foremost row!

As we glance over the Church's field of work, we hear woman's voice in the school room, home and abroad; we see her in many parts of the world in our hospitals, at the bedside of the sick, tending the patient tenderly and scientifically; we hear the clicking of the typewriter, as she does her secretarial work; we see her busy in social service centers; we read her opinions in books and magazines; we imagine her soft tread, as she walks as a sister; we watch her with interest and praise as she uses the surgeon's knife; we see her in the Sunday schools; we know her as General Educational Secretary; and we hear her sweet message as she takes the Christ into the homes of the heathen and the needy ones. Her work is now big, broad, strong, but not big enough, not broad enough, not strong enough!

After hearing the foregoing words, it would seem that there is nothing except the priesthood that woman is not in. Partially this is true, for what she is not decidedly in she influences. But a more positive force is necessary than that which is carried through others. Woman should represent herself.

(To be continued)

The Most Wonderful Organization in the World

The Rev. Samuel Tyler, Rector of St. Luke's Church, Rochester, N. Y., gave a series of very interesting talks at Sunday evening services on "The Soldier in the Melting Pot", based upon his experiences at Camp Sheridan, where he was engaged for some time in Y. M. C. A. work. Referring to the issuing of naturalization papers to a number of men who had been in the army for some time, but were not full-fledged American citizens, he stated that for the first time in the history of the nation a United States federal court was convened in a camp, and the men of eighteen nationalities took the oath of allegiance after their character and work had been vouched for by their officers, and they had answered the regular questions.

In this company, Mr. Tyler said, there were three Swiss, three French, one Brazilian, twenty-five Greeks, six Swedes, one Roumanian, one Servian, three Hollanders, seven Turks, one German, eight Danes, one hundred and twenty-five Russians, one hundred Italians and sixty-five Austro-Hungarians.

"These have passed into the great melting pot of our nationality and today are standing between us and we know not what," said Mr. Tyler. "It is typical of the great nation to which we belong. In camp also were Indians from Oklahoma who had an income of $2,000 a week from oil lands, but were serving Uncle Sam for $1 a day. There were found, too, men of the highest moral and intellectual character, and 'the rounder', who was being swept into a realization of the necessity of obeying rules.

"All these are being rapidly fused into the terrible machine of which we have need. It is the most wonderful organization in the world; no other nation could give it birth. It represents and reflects our nation, but its very existence presents a number of problems for the future.

"We talk of democracy, and thank God we do; but a democracy that is built entirely on education will not be the power we want in coming years. Education is necessary, but more is needed. One of the best educated nations in the world is Germany. The hope of the future is in religion, a democracy of God, in which the worth of the individual soul will be made known in the work of reorganizing the world; and in this way the kingdom which we believe is coming will be made manifest. Great responsibility rests on the Church and religion now, and it will be increased when the war is brought to its close."

"I won't force religion on my boys when we get to France," an Indiana chaplain is reported to have said when he was sworn in; "it's all up to them. If they can fight Germans and get away with it, that will cover a multitude of sins." Here is the Church militant with a vengeance, comments the Cleveland Plaindealer.

NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

The Synod of the Province of New England will be held at New Haven, Conn., October 22-23.

Bishop Brent and Dr. Macfarland of the Federal Council of Churches of Christ in America conducted a memorial service beside the grave of Lieut. Quentin Roosevelt, near Chamery, east of Fere-en-Tardenois.

St. John's Church, Elkhart, Indiana (Rev. William Wesley Daup, Rector), received $2,000 from the estate of the late W. G. Hill, who passed away on August 16. Mr. Hill was a leading merchant and honored citizen, and a member of the Congregational Church.

There are 3,294 chaplains in the British army, 1,844 of whom are clergymen of the English Church. Bishop Gwynne is in command of the Church of England chaplains in France, with the rank of major general. Dr. Sims of the Presbyterian Church of Ireland, who has been graded to the same rank, is in charge of chaplains belonging to other Churches than the Church of England.

The towns in Colorado that depend on gold mining have suffered heavy losses in population, due to the unprofitableness of mining gold, which is the only commodity which has remained fixed in value. Parishes in these towns have also, in consequence, suffered unusual losses, and it has been found advisable to change the status of the congregation in Cripple Creek, as at Leadville, from a parish to that of a mission.

Governor Edge of New Jersey has issued a proclamation suggesting that on the first Sunday in each month lodges, patriotic societies and citizens of the state in general be extended an invitation to churches of every name for prayer "for the men in the military service, and for the fathers, mothers and others of kin who are grieving for them, who have been left behind in body, but who are marching away step by step with them in heart."

One hundred of the British chaplains have been killed in action or died in war service, and many have been wounded and contracted diseases while in active service. Others, and not a few, have been made prisoners of war, most of whom have been released under the provisions of the Geneva Convention. Two clergymen have been decorated with the Victoria Cross, sixty have received distinguished service badges, two hundred and sixty have been given military crosses, and eleven have been honored with foreign orders. The army chaplain at the front is in a most hazardous service.

Bishop Williams of the Diocese of Michigan, in a strong declaration published in the daily papers, supported for the mayoralty of his See City, Detroit, Mr. James Couzens. In a series of reasons, the Bishop stated that "Mr. Couzens is precisely of the type of citizen whom we are all seeking for public life, and we ought to be thankful when we find them, namely, men whose character and ability have been thoroughly proved in private life and business, and therein crowned with a success and achievement, universally recognized as justly gained. Thus they turn from private pursuits and well earned leisure to devote themselves to public service. Such citizens make our best public servants."

St. Chrysostom's Church, Chicago, was honored by a visit, says the Parish Herald, from the Rt. Rev. Dr. Tuttle, Presiding Bishop of the American Church, "who stopped over while passing through Chicago to administer the rite of confirmation to a young lady who is leaving in the early fall to attend college, and wished to be confirmed before she left home. Bishop Tuttle, now more than fifty years a Bishop in the Church of God, and eighty-one years of age, was as hale and hearty as we found him during the General Convention of the Church in St. Louis two years ago, when he was the guest and host of honor of the whole Church.

Miss Eleanor J. Ridgway, writing from the Mission of St. John's-in-the-Wilderness, Allakaket, Koyukuk River, Alaska, says that her fellow worker, "Miss Koster, received a badly lacerated lip from the paw of one of our dogs, and went into Tanana the first day of May, after the trails were supposed to be closed. She was afraid of tetanus. I went with her to within 36 miles of Tanana, but there we found so much overflow water that I felt it was best for her to go on alone, and I came back. We had left here with two dog teams and two of our boys, so it was easy for her to go on with one. She was showing no signs of poison, so I felt she could go on the last day alone with the one boy, for that was the safe end of the trail. She went to the post surgeon, Dr. Leonard, and he took stitches, and she has come home very well indeed, and rested. Miss Rountree took very good care of her at our hospital in Tanana."

The Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, recently officiated at three ordination services, in all of which the Ven. F. B. Wentworth, Archdeacon of the diocese and secretary of the Standing Committee, was the presenter, as follows: At. St. Andrew's Church (colored), Lexington, Mr. Egerton E. Hall was ordained deacon. Mr. Hall will have charge of St. Andrew's Mission. At the Church of the Nativity, Maysville, Mr. W. B. Dern, graduate of the Virginia Seminary, was ordained to the diaconate. The Rev. George H. Harris, dean of Margaret College, Versailles, was the preacher. Mr. Dern will be general missionary of the diocese. At Christ Church Cathedral, Lexington, the Rev. Thomas L. Settle, deacon in charge of St. Mary's Church, Middlesboro, and of the mission at Pineville, was ordained to the priesthood. The preacher on this occasion was the Rev. J. J. Gravatt, Jr., Rector of the Church of the Ascension, Frankfort.

When the Rev. E. A. Edwards, Rector of Trinity Church, Lawrence, Kansas, was called to Camp Doniphan as chaplain, the vestry promptly granted him a leave of absence for a year, says the Gazette of that city. Later, when he was sent to France with the 149th Missouri Regiment, and it became evident he would not be able to return to his parish in a year, the vestry extended his leave of absence for the period of the war, and generously asked Mrs. Edwards to occupy the rectory with her boys until Mr. Edwards' return. The vestry declined to accept the resignation of Mr. Edwards, presented to take effect at the end of the first year.

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THE MISSIONARY MESSAGE AND THE MESSENGER

For Those Who are to be Admitted Into Holy Orders

By the Rev. Francis S. White

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of thy Church. And to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

The stated Times of Ordination are the Wednesdays, Fridays and Saturdays after the First Sunday in Lent, the Feast of Pentecost, September 14th and December 13th. They are "days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion". So reads the rule of the Church on page 24 of her Book of Common Prayer, calling these seasons "Embertide seasons", and the days "Ember days". The clergy of the Episcopal Church average well, and as a class grade high among religious leaders. There are black shepherds, as there are black sheep; there are also some very weak "sisters" among the brethren of the clergy, and there are, alas! some of whom it can be said, "It were better for them if they had never been born"; but take them all in all, they are a class whom the laity can respect, and follow, and learn to love, and be proud of. And if they are not all that they should be, let us remember "the pit from whence they are digged and the rock whence they were hewn".. A boy gets his ideas of the clergy from his home folks. The laity have the responsibility cast on them of furnishing the material out of which the Holy Spirit is to produce their priests. I used to think the prophet should have said, "Like priest like people"; but I was wrong. It has to read, "Like people, like priest". With this thought in mind, let us answer these questions: How many of us fast on Ember days in order that our spirits may be more strong to supplicate God for our priests? How many parishes keep the Ember days with self-denial, in order to have more time and money to help the Church choose proper messengers of the Master's message? At how many homes do parents let their children hear them plan for the Ember meals, so that there shall be saved enough and to spare for the fighters of the Christian army, far from the base of supplies, or busy at the front, or learning at the cantonments, or in peril on land or sea, or recovering from wounds gotten in actual conflict with the powers of darkness, and with spiritual wickedness in high places? How many parents would let the Church conscript their sons "to publish glad tidings, tidings of peace, tidings of Jesus, redemption and release"? How many parishes are recruiting stations for officers' training camps? How many of you who read this could tell where your Bishop and your priests were trained, and how many training camps we have in our Church? And how many of us ever think of the training camps for women in the deaconess schools or the sisterhoods, who have proven their right to exist within the life of the Episcopal Church? "Holy Orders" there are, too, even if we seem to play upon words. God grant our laity may realize what a most important part they have to play in the development of that morale which will make for an army of officers who will not be "ashamed of the Gospel of Christ". When that day comes, our priesthood will become still more worthy of the phrase which was once applied to them, "stupor mundi", the wonder, the admiration of the world.

Let us see now what messages are hidden for us, parents of prospective priests, or candidates for Holy Orders, or priests after the order of Melchizidek, in these two collects for those who are to be admitted into Holy Orders:

"Hast purchased to Thyself." The Church belongs to God. It is His blood-won Kingdom on earth looking for that which needs Him; it is not a company of select people on earth looking for God, "if haply they might find Him". The Church is a "universal" Church: It holds all sorts and conditions of men; it publishes a message which includes all who will listen; it draws no color line; it has its ranks and orders, but on their crests are graven deep the words, Not to be ministered unto, but to minister". Men who are ranking officers have not chosen Him, but He has chosen them, and they are His ambassadors, His servants—a peculiar people, but only peculiar in that they recognize that they are feeble human instruments of a Divine, eternal, immortal Being, and that they have to give their accounting to Him, and not to those to whom they are sent to minister, for which reason they magnify their office and make it always evident that they have to obey God rather than man.

"Guide and govern the minds of Thy servants the Bishops and pastors of thy flock." Our Bishops are not irresponsible beings—they are part of a system which realizes that God guides and governs, through the "common" sense of the flock, which includes the laity as well as the clergy. Would that our Standing Committees took their duties toward candidates for Holy Orders more seriously, and made it a matter of conscience to meet and know those whom they recommend to the Bishops for ordination; and would that our vestries would have the same attitude towards the sons and daughters of their parishioners.

Meditate on these words, "suddenly", "faithfully", "wisely", "fit", "serve". "Suddenly" does not refer to the time, but rather to the preparation for ordination; "faithfully" and "wisely" are attached to the verb "make choice". Our poor Bishops have about as much "choice" in the matter of ordination as they have in the matter of appointments to parishes or missions. Most of our Bishops, priests and deacons are "fit" men; but many of them would "fit in" better if the Bishops of a Province and our Diocesan Bishops, with their Standing Committees, were given the power to place and replace men in parishes and mission stations where often now they are misfits, because some parish or some individual vestry stood on technical rights, and left the Bishop out of their counsels altogether. "Fit persons" has reference not only to the character of the candidates and their ability, but more particularly to their adaptability. Always have this in mind when you are urging people to consider whether they have a vocation to the religious life in the technical or formal meaning of that word "religious".

"Ordained to any holy function" would indicate that the Church is not a machine, but an organism. No machine can "function". Therefore those who are ordained must be led to recognize the fact that their duties are not mechanical nor perfunctory, but vital and vitalizing. Hence the necessity that "life and doctrine" be held together in a union which is not mechanical and arbitrary, but simply human and "holy".

"Show forth and set forward" indicates that the Church expects her ordinands to be continually "on the job", as the modern slang puts it. "Showing forth God's glory" is not the work of a Sunday morning sermon, or a beautifully ordered occasional ritual; it is a matter of constant reflection by life, a daily life, which is the same on the street, in the study, by one's self, as it is at the altar, or in the pulpit on the wonderful feast days of the Church's year. And "setting forward the salvation of **all** men" is the acid test of a clergyman's service. When a parson tells you that his parish is peculiar and different from any other parish, find out what kind of "salvation" he is setting forth, and you will be on the trail of that "Godly admonition" which will set his people free from their "peculiar differences", and make of the parson a man after God's own heart. God purchased His Church by blood, which means that He holds the Church as very much worth while as the big thing in a man's life. But the Church is only valuable as it makes men love God and live the Godlike life. Therefore her clergy are only valuable when they realize that their whole life is to be given over to showing forth God's glory, and setting forward all men's salvation. And the clergy who do this best will come from the ranks of that laity who have fasted and prayed and sacrificed to develop a set of men who can make real the ideals God planted in their hearts through Jesus Christ. Is that the kind of lay person you are? Is that the kind of laity you are striving to develop. Are the verbs and adverbs and adjectives in this first Collect vital and pulsing words for you? Try to make them something more than beautiful rhetorical phrases.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. Amen.

This prayer turns the whole ardor of supplication to God for those who are on the eve of ordination. The clergy are to be reckoned among God's good gifts, and the divers orders have their place not simply for efficiency's sake, but for the development of good in the world. How terrifically solemn is the import of this thought!. No wonder St. Paul was inspired to write, for the comfort of those who feel they are called of God to be His messengers, this heartfelt cry, "Who is sufficient for these things"? Somehow the average youth who enters the ministry does not have this phase of things brought home to him or, if he does, his youthful enthusiasm carries him over the depths of their solemn import. It will be a good thing for the Church when Godly laymen will talk and pray with young men who are to be candidates for the ministry, using this Collect as a basis for their reflections and advice. The clergy need the point of view of the layman to save them from class consciousness and prejudice and short-sighted optimism. But the laity who give advice must be lovers of God, and also be able to appreciate "the truth of God's doctrine", as well as to insist on "innocency of life". The laity, to be helpful, should be intelligent as well as sympathetic. An uneducated laity, that is to say, a laity ignorant of the Church's teachings, is largely responsible for those inefficient clergy whom the laity are so fond of criticising and so unwilling to listen to on widely separated occasions.

"Those who are to be called" reminds us again that the ministry of the Church is not primarily a profession which a man adopts to earn a living. It is to be considered as a vocation to a life of service, the purpose of which is not gainful. The so-called non-productive classes have to make good the reason for their existence today, or they will eventually go into the discard, or, as the business world puts it, "be scrapped". The ministry of the Church, which bases its claim for recognition on the lines of a profession, such as law or medicine, will find difficulty ahead in this age, when preaching can often be better done by a layman than by a so-called "preacher". But the ministry which bases its claim for support, both moral and financial, on the ground of vocation can only maintain itself when the truth of the doctrine preached is identified with that innocency of life which is not silly, like a sheep's, but "wise as a serpent's and harmless as a dove's". The priest who faithfully serves God rather than mammon will make "his calling and election sure". He will not be a time-server nor a hypocrite; he will be a type whose daily life is adding to the glory of God's great name, and at the same time is an asset to the community where he lives, and therefore a benefit to the Church.

"Replenish" and "endue" indicate well the mind of the Church that her clergy are not infallible, and that they have this treasure of God in earthen vessels. The laity are reminded to "humbly beseech" God for their clergy. The clergy are reminded by these verbs that ordination does not "seal", in the sense of hermetically stopping up, their lives in the odor of sanctity, but that their usefulness and power lie in the ability and desire they disclose to be "replenished" and "endued" with the Word of God rather than the wisdom of man.

God help us to meditate often on the life and meaning of the priesthood. God help us to obey with wise and understanding hearts the directions of our dear Mother Church concerning the best way to keep the Ember days. When the faithful will keep these days with all their hearts' best devotion, the reaction on the lives and teachings of their clergy will again become evident in Apostolic fervor, sacrifice and power. "Brethren, pray for us!"

FORMS OF CHURCH GOVERNMENT

The Presbyterial Policy

The Rev. J. H. Young, D. D.

The Presbyterial polity is held by the twelve Presbyterian bodies, the Presbyterian Church North, the Presbyterian Church South, Cumberland Presbyterians, who recently merged with the Northern Church, and also by the Reformed Churches, four bodies, and, in a modified form, by the various Lutheran bodies, 24 in number, and the Methodist bodies. It would seem that American Protestantism was divided between the Congregational and Presbyterial polities into numerical equal parts.

In this form of polity the Presbytery rather than the congregation is the unit, as the power of ordaining ministers lies with the Presbytery. There are two classes of ministers—ruling elders and teaching elders. The ruling elders are chosen by the congregation for a definite term, usually a year, and are ordained by the teaching elder or pastor, yet the ministerial office is regarded as indelible, and after his term is up he remains an elder still.

The teaching elder, with his ruling elders as a council of advice, form the sessions, which is the source of all authority. It is the sessions which passes on all applicants for Church membership and holds the power of discipline.

The deacons are laymen, who have charge of the collections. In modern practice, these have been displaced by trustees.

Among the Reformed bodies the sessions is called the consistory, while among the Lutheran bodies it is usually called the Church council.

The Presbytery, from which the polity gets its name, is composed of the teaching elder (or pastor) from each congregation in that district, and one ruling elder from each congregation. The latter is chosen by the sessions and not by the congregation. The powers of the lay members of the congregation are strictly limited to choosing the ruling elders and the trustees.

The presbytery has power to ordain, install and judge ministers, supervise the business which is common to all the congregations, review the sessions records, hear and dispose of cases coming before it on complaint or appeal, and to have oversight of general denominational matters, subject to the authority of the synod. Among the Lutheran bodies, the presbytery is called the conference; in the Reformed Church it is called the classis.

The highest body is called the general assembly among Presbyterians, general synod by the Reformed Church and synod by Lutheran bodies. Its membership, among Presbyterians, who hold this polity in purest form, is strictly ministerial, consisting of one minister (teaching elder) from each presbytery and one ruling elder for each 24 members of that presbytery. There are no lay representatives in this body, as there are none in any governing body from the sessions upward.

In the case of the Methodist Episcopal Church decided modifications have been introduced into the polity. In place of the sessions is the official board, which meets in quarterly conference. This board is composed of the minister and all local preachers who may be in the congregation, together with the class leaders, superintendent of the Sunday school and trustees. Thus there are lay members on this board. The annual conference takes the place of the presbytery. In this there are only ministers. But in the general conference, which meets every four years, lay and ministerial members are in equal number. The Bishops are not regarded as a separate order, but as a separate office. They are pastors, with the power of ordaining, which power is given by the conference. It has never been asserted that the office is for life. In early days the title was superintendent instead of Bishop. It is because of the doctrine of the ministry that we class this body among the Presbyterial rather than the Episcopal bodies. The rule for ordination of a Bishop is that he must be ordained by three Bishops, or by one Bishop and two ministers.

The Presbyterial polity recognizes an authority higher than that of the congregation. Ordination is not from the congregation, but from the presbytery; the ministry has a larger than congregational authority. The idea of succession is emphasized; the ministry can be handed down only by those who have it; there is even the idea of tactual succession. Some ministers under this polity regard their office as the same as that of our Bishops, an elder over a council of elders.

The polity is a more strongly organized and centralized one than the congregational, and would be expected to preserve unity much better; but for some reason it does not seem to have done so; the divisions are as many under this form as under the other.

It has had, however, a profound effect upon the theory of the ministry among congregational bodies. The prevailing view today, among even bodies which hold to the congregational polity, is of a denominational ministry. The congregational polity, except as it lingers in lay representation, may be expected to die out under the pressure of stronger forms and need of unity.

The Necessity of Teaching

The other Sunday, at a visitation, Bishop Hall began a simple sermon on Grace by saying:

"It is a common report from army chaplains, in camps and at the front, that the soldiers, while often well-disposed, are as a rule shockingly ignorant of the Christian religion, its rule of faith and its rule of life. This complaint applies to many who are at least nominally Churchmen. Now, just so far as this is true, the men are ignorant because they have not been instructed. The fault must lie largely with the clergy, who, with all their preaching, have neglected to teach. Exhortation has been substituted for instruction, without which it does not seem that exhortation could have any base. I can honestly say," the Bishop went on, "that, with whatever success or failure, I have tried during my ministry in Vermont to teach, and I have begged others to make this the groundwork of their exhortation. With such reports or complaints as I have referred to, one must be all the more careful in expounding the elementary Christian truths for faith and for life. As I have frequently said, what is A, B C to the clergy and a few instructed people may very likely be X Y Z to the mass of the congregation. The better instructed people must bear with the repetition of simple truths. They may learn to see them more clearly in their relation one to another. People commonly know only fragmentary truths. They must be taught their religion as a whole in systematic fashion."

Let Us Not Grieve

Let us not grieve that lives so young and brave
And precious talents for the truth are spent;
What fitter sacrifice could one present,
Oppress'd humanity to serve and save,
From lies and death in life—worse than the grave?
Each proud immortal spirit will resent
Our selfish mourning. They who gladly went
To fight truth's battles, and, unmurm'ring, gave
Their all upon the torn and bloody field,
Fought a good fight, bold with a noble zeal,
Yet yearning for the day when wars shall cease.
They ask that we complete their work, nor yield
Till selfish force gives way to common weal,
And men shall freely choose to dwell at peace.

J. H. B.

Let us not forget that life is brief; that time hurries, and that what we do to make our memories of earth beautiful in heaven, and heaven itself more populous than ever, must be done at once.

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THE AMERICAN CHURCH IN PARIS— ITS MEANING—ITS NECESSITIES

The Rev. George P. Atwater

(Continued)

But the question will be asked—That rich American Colony in Paris, surely they can and ought to provide for their Church, even though the war has driven them away from Paris for a time; surely they ought to care for it now, above all, when it is in need, and surely they will come back again and care for it after the war: for the Church must still be there after the war. and the answer is easy: They will not come back, for they would have too far to come, most of them—most of them have joined the "Silent Majority." There is now no rich American Colony in Paris, and it is long enough since there has been one. Even in Dr. Morgan's time it had begun to disappear, and one of his heart-breakers was to see the Church steadily nearing the financial shoals; and the majority of those who were left were laid to rest early in the administration of Dr. Watson, who was Dr. Morgan's successor in office. There are a few Americans who still keep a residence in Paris, who are people of some means above the average of men, and they have been generous to the Church beyond their measure; but they cannot maintain it alone, least of all now, when all Americans "Over there" are bearing double burdens. It is from America, not ravaged by war, and not from those who are bearing the burden, the Church in Paris must claim her support; and that, not only for today, but for a long time to come. For it is true, the Church must be in Paris after the war, and there will be an American Colony again in Paris after the war, but it will not be the Colony of other days to whom the Church was endeared by manifold association; rather, it will be a new people against whom the Church must create her clinetele—the old are gone; those who are now in America, will hardly go back; the old ties are broken. And again, a new Colony like to the old Colony will not build itself up again in Paris after the war because life is different everywhere, and life will will be throngs of sight-seers in Paris be more than different there. There after the war; there will be hosts of people on business errends of one kind and another, there will be thousands of students there who once went to other places in Europe, and the Church will be infinitely needed; it may be needed more than ever: but the building up of a Colony of retired, conservative, well-to-do, gentle people such as was that older other Colony—that will not be. They came in other days to seek a well-earned ease where life was gentle and manners gay; they brought their families with them; travel was not easy; they stayed in Paris long enough to acquire the taste for Paris, for one must really learn to love Paris. There were no automobiles, and after a time, staying was easier than going, and they stayed and became a part of permanent life. But life does not move by such a measured pace nowadays, and it is easier to flit than to stay, and the restless fit is upon us all; and again, the same class of people will not come.

But as was said, the Church must be there. It used to hurt us deeply in the earlier days of the war, when some one would coldly write; "It is my opinion that if you cannot afford to maintain that rich and costly church in Paris, which spends such an awful sum of money when everyone is suffering, then you ought to shut it up." The Church in Paris was not a waste of money then and it is not a waste of money now, and it will be more than ever worth while in the days that are coming. First, for the days that are gone: It is infinitely worth while that the Church should have been there, all these war days, a corporate expression of our American Christianity, so that it could be said to the Church's representative after four years of war-word—Tell your people in America that Christianity will never be the same here again because of what you have done; we could never go back to our old narrow ways again, Catholic or Protestant or any of the rest of us; even if we wanted to we could not, the people would not let us. They have seen the visions of the largeness of the American Christianity." It is infinitely worth while that the Church should be there today, ministered to by our own clergymen called there by service, and where the congregation, now that the civilians are gone, is almost all in uniform. But, it will even more than ever be needed, more than ever worth while, this American Church in Europe, and above all, in Paris, after the war—after the war when the re-construction work commences. For re-construction work "over there" is not going to stop with houses and villages and men's and women's ways of gaining a livelihood; there is a re-construction of outward methods of the expression of an inward faith which is coming at the same time,—indeed, it has long since begun, and the war is, and has been, a potent factor in clearing men's vision as to non-essentials and of riveting their attention to the essentials.

God did not save this Church of ours with its unique heritage of the simplicity of the faith and the fullest Christian liberty, with a wholesome reverence for the past and a dignity in outward expression free from superstition, for no real purpose. We have a mission, as the Church of the Reconciliation, if we will live up to our opportunity. And it is in France that the problem of Christian Reconciliation is seen in its simplest terms, because in France there are really but two categories of Christians, French Catholics and French Protestants, and the issue is not confused by hundreds of sects as it is here in America. There also, religion partakes more of the character of a national expression than it does here, or can; in France patriotism tinctures all with its own glowing hue. They are French Catholics and French Protestants, and for France's sake they want to understand each other; they want to find some common medium of expression.

You must have lived amongst them intimately, to realize all the meaning of it; you must have known what the strivings of scholarly men like Fonsegrive were for, and others like him, who were trying so beautifully to interpret the soul of France to herself: you must have talked with the Cure' and the pastor in the country village; and with the peasants by the roadside; and above all, you must have been part of their life and so comprehensively use their language and their tongue that they will know that you know them and will give you their confidence, so that there will be said to you as was said more than once to the present rector emperitus of Paris by representatives of the strongest religious faiths of France, "Monsieur, nothing could be such a blessing to France as to have in her life something which corresponds to your American Church of the Avenue de l'Alma; a worship rendered in the language of the people, with dignity and beauty and with reverence, yet all of it inspired with the free spirit of a free people. We do not have it in France, any of us, either Catholic, or Protestant; yet, it is only so that the Catholic and Protestant can speak in common terms.

But outward evidence of the same longing is open to all. The leading Revue of its class in France is the Revue Hebdomadaire; its editor is Fernand Laudet. It recently contained an article by Julien de Narfon, and Fernand Laudet and Julien de Narfon were colleagues as the secretaries of the last French legation to the Vatican while France was still represented at home. Fernand Ludet publishes in the Revue an article which Julien de Narfon writes, and in this article, four pages are given to the explaining of just what this American Church of ours is; to the end that this also might be said "Evidently Rome cannot speak to Protestantism directly, but we have, occupy a medium position between the two and stretching her hands in both directions, the American Episcopal Church. Let us serve ourselves of this intermediary."

It is not a chimaera, this faith of ours, that there shall be a Church of the Reconciliation. Rome has seen the meaning of its coming. "Family of Nations" is the watch-word of civic peace and mutual understanding between peoples; it shall not be that the State outdistances the Church in a real progress toward Brotherhood; toward Peace amongst men on the Earth; and preparing its coming this Church of ours may have a very real part, if we will. Toward this end there is no more necessary impulse than the placinng on a basis of fullest vitality and efficiency, our American Church in Paris. It must be made possible that this Church and its ministers be given the power to represent in France and to the French people, and to other peoples,—for France and Paris will be the Mecca to which their eyes will turn; the largeness of the vision of our American concept of Christianity; and to so interpret it as to show in a manner they cannot mistake, our sympathy and our intelligent understanding of that is ever burning on the Altar of the intensely vital religious faith which Soul of France. If we miss the seizing of this opportunity in the largest possible way, we will be defaulting of our most blessed heritage. We have not our freedom as a gift for ourselves, but rather we would keep it, as a trust for others.

The rector emeritus of the Church in Paris will be in America for some months at least. The date of his return to Paris is undetermined and will depend largely upon two things: the obtaining the necessary rest and renewed strength to take up the work there again, and also, the obtaining of an assurance of ample financial support for the Church and for the large French and Belgian relief work which was created by himself and Mrs. Watson when the war began and which they are still carrying on by the help of groups of French and Belgian colleagues with whom they have worked from the beginning. Dr. Watson will be glad to give any added information needed to persons interested in the causes he represents here, and he makes an earnest appeal to all who believe in these causes, to make early and definite response. for the needs of the Church in Paris are immediate.

Dr. Watson may be addressed either care of the Church Missions House, 281 Fourth Avenue, New York City, or, Care of the National City Bank, Akron, Ohio.

The Blue Ridge Missionary Conference

Those who are watching the development from year to year of the Blue Ridge Missionary Conference in the South are more than ever convinced that it means mightily in furthering the Kingdom of God. The 1918 Conference was nothing short of wonderful. Some good work was done, but, better still, greater desire was expressed for more Normal training—the training that shows how to do the things we would do. It was no small thing for a Conference to "capture the imagination" of some of the leaders of the largest Episcopal Church School for Girls in America. This was done, and other things, far-reaching, perhaps, were set in motion. But greater than anything yet accomplished by far are the possibilities bound up in the Blue Ridge Missionary Conference.

Dr. W. C. Sturgis led the intercessions each day, using a Book of Prayers and Bible readings of his own arrangement. Those who were willing to take part used, as each preferred, one of the prayers in this booklet or his own. The thirty minutes set apart for this daily intercessory service was not sufficient time for all who seemed to desire to pray aloud to the Eternal Father for the Church, the coming of His Kingdom, the nation, our enemies or as the topic for the day happened to be.

The addresses of special interest were by Dr. Sturgis; the Hon. T. W. Bickett, Governor of North Carolina; the Bishop of Asheville; the Rev. Mr. Derbyshire of the A. E. F.; the Rev. Dr. Brown of the Philippine Islands, and Dr. R. W. Patton, on "The Nation, Church and Negro".

The Episcopal Church delegation was the largest. Many were there with marked qualifications for leadership, and almost half of our enrollment was young enough for foreign missionary service. Two of them were volunteers, and several others left the Conference thinking seriously of enlisting.

The classes attracting most of our Church people were: The two-hour normal class, with practice teaching by Miss Bertha Richards of our own communion; the one-hour normal class, led by Dr. H. H. Horne of New York University; the missionary education of children, by Mrs. E. C. Cronk, and the class on "The Negro in the South", led by Dr. Archibald Trowick.

Among the young women in attendance, there were ten from St. Mary's School, Raleigh, chaperoned by the wife of North Carolina's Governor.

THE BROTHERHOOD CONVENTION AT NORTHFIELD

Vivid Descriptive Impressions of Western Massachusetts, the Leaders and Events

The Rev. George P. Atwater

From our Summer Conference at Racine, Wis., I went to the Convention of the Brotherhood of St. Andrew at Northfield, Mass. It was a long jump, physically, and it brought me into an entirely different atmosphere. In the first place, Western Massachusetts differs from Wisconsin in its geographical features. Wisconsin is beautiful, and its rolling country and many lakes are charming. Our Northeastern Ohio presents the intermediate features of hilly country, with most attractive valleys and numerous lakes. But Western Massachusetts is truly splendid, with its mighty hills and sunlit valleys. It is no wonder that Bishop Davies calls it the most beautiful diocese in the world.

Northfield itself is a place to delight the soul. I do not care to describe it, but I wish I might give an impression of it. I reached the Northfield Academy grounds about dark, after a long drive through the dust of the roads that led my venturesome spirit eastward in my automobile. I was directed to Gould Hall, and made my entrance thereto at the rear of the building, where all parcels are to be left. Every automobilist will applaud this arrangement, for no matter how attractive are the scenic effects of Bishop Davies' jurisdiction, the dust thereof ruins one's personal scenery to such an extent that to sneak into Gould Hall by the back door, and later to emerge from the front, somewhat cleansed, is a most satisfactory plan. By the time I was ready to be seen publicly, night had fallen. So when I stepped forth from Gould Hall to find my way to the Convention Hall, I was in a strange world—a most impressive but totally unchartered world. Before me was a panorama whose details were not easily assorted and distinguished in the darkness. I could see the dim outlines of the hills on every side, and had an impression of distant buildings scattered about, but the great impression was of lights. Not a great burst of lights, or any white way effect, but just interesting lights. Holding sway in this kingdom of light was the well-known moon, which, like myself, had attended the Racine Conference (but for a different purpose); the stars shone discreetly, as if willing for a time to be eclipsed by the speakers of a convention; a clock tower peeped above the trees, pointing an admonishing finger to all idlers, and isolated lights about the grounds prompted curiosity as to their purpose. To add to the beauty of the hour, the northern lights began to flare up in long, broad streamers of radiance.

I tried to visualize the nature of the country and the contour of the land. Judging as best I could in the darkness, it seemed to me that nature had made a great level valley, surrounded by sentinel hills, and then in the heart of it some mighty force had lifted up a broad ridge, and on this ridge a great soul had builded the spiritual and material structure known as Northfield. And later on I went to Round Top, a little crest in the midst of the grove, and stood beside the grave of Dwight L. Moody. I realized that all Northfield gave evidence of at least one interpretation of the words, "Though ye are dead, yet shall ye live".

A Convention of the Brotherhood of St. Andrew is always an inspiration. This Convention was of unusual excellence, because of the place in which it was held. A convention in a city is nerve-exhausting, but here it was refreshing. There was a concentration about it at every hour that was impressive. I have always felt a little confused by the sight of a group of Church leaders standing about for hours in the lobby of some modern hotel. It was much more pleasant to see them amidst the quiet beauties of Northfield.

I do not wish to report the sessions. That has been done fully in the Church papers; but I do wish to give some of my impressions. In the beginning, I might say that the arrangements for the Convention were splendid, and the program was carried out with vigor to its very end. The ones responsible for the selection of speakers and for the plans of entertainment, and all the rest of it, are to be heartily commended and congratulated. Every session was interesting. No session was what Dean Hodges so deliciously calls a "figure", which, interpreted, is "an arrangement in which the voices, one by one, come in and the listeners, one by one, go out". One of the most interesting features was the large attendance at all of the sessions of the summer colony of Northfield, many of whom, no doubt, received their first knowledge of the ideals of our Church from this Convention.

Northfield was hospitality itself. The authorities seemed to greet us as personal guests and friends, and they co-operated in every way to make us comfortable. I have been to many a summer school and to many a convention, but I never had such comfortable quarters as the ones provided at Gould Hall. An Episcopal Convention was something of a novelty at Northfield, too, and the kindly people were interested in our "ways". The very accommodating and efficient young woman in charge of the office at Gould Hall said to me: "You men stay up later at night and get up earlier in the morning than any other people who come here." They were interested, too, in the fact that some of our laymen and an occasional clergyman smoked. Deplorable as you may consider it, it was the first time that smoking had been seen on the campus at Northfield. (What an ambiguous sentence! What is deplorable—the fact that we began it, or that it had not been begun before, or the fact that no one had seen it? But THE WITNESS aims to please, so let the sentence stand.) This rather impressed the night watchman, who was of the invisible smokers, as he beguiled the midnight hours, because he confided to the management that "the Episcopals were a bunch of regular fellows".

The sessions of the Convention were marked by deep spirituality, and an emphasis upon personal religion and personal service. It was a crowded program in some respects, as the morning session lasted four hours, which was somewhat too long for continuous attention. But the matter of it was varied, and interest did not lag. The afternoons were given over to recreation and special conferences. The evening began with a gathering and address at Round Top, which corresponded somewhat with the sunset service at Racine. Then followed a great meeting in the Auditorium.

I hesitate to speak of individual speeches or speakers. It would mean too long an article were I to attempt to refer to the men or their subjects. No doubt St. Andrew's Cross will publish full reports. Every Churchman should read those reports. I shall confine myself to general impressions.

(To be continued)

The Bishop of South Dakota on Church Unity

AN EXCERPT FROM HIS CONVENTION ADDRESS

"Out of the struggle there must come the consolidation of the Church of God. Already gracious overtures are being made by individuals and bodies of Christians, conspicuously that of the Presbyterian communion, recently passed by their General Assembly. It was a cause of regret to me and to many others that the House of Bishops felt compelled to act negatively upon the memorial sent to it by Dr. Newman Smythe and other distinguished clergy among our fellow Christians. Doubtless a positive acceptance of their suggestion at this time was not possible; but it would seem that when our brethren of other names are asking for our leadership and co-operation we should at least have some constructive suggestion to advance in reply to their overtures. This conviction is burning itself deeply into the minds of many Church people, and is being voiced by leaders of the stature of Bishop Brent. I hope that we may soon see real progress in the drawing together of Christendom for its common task in a world which so sorely needs 'the unity of spirit and the bond of peace.'"

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JAPANESE SURPRISE A MISSIONARY

Dean Smith Meets With a Happy and Unexpected Reception

A little while ago, when Dean Smith of the West Coast Convocation was making one of his monthly visits to one particularly hard part of the field, plans were made to hold a little meeting in a hotel room and show some pictures with a radiopticon. This would give the opportunity for a little sermon and bring the workers into contact with some of the local people. There was one Churchman in the town, a very unobtrusive man, but no one else that could be counted on to help, though there were plenty who would probably try to hinder. Word had been sent to this Churchman that the dean and a Japanese deacon were coming, so he was at the station when the train arrived along about noon. The first surprise he sprung upon the party was in the shape of a neat post-card size invitation to the meeting, over his own signature and that of the head teacher in the local boys' high school, a former student of the dean's, though not a Christian. These had been printed and had been delivered in person by these men, in order to get out just the men that were wanted.

The next surprise came when it was announced that the meeting was to be held in the town primary school, an almost unheard of thing. It seems that the principal of this school had been invited, and had offered his school as a better place than the hotel. A few old fogy officials raised a feeble protest, but the permission was granted, with the result that they preached and showed pictures not to a handful of people in a little room in a hotel, but to 150 or more people, all that could crowd into the largest available room in that school.

More than this, almost as soon as they had settled in their hotel, a telephone call came for the dean, asking him to come and address the boys in the high school. He went, and tried to give the 500 or more youngsters something to think about at least. He also invited them all to the evening meeting. The principal, six or seven teachers and fifty odd students came, and when the meeting was over the principal and the teachers came to the hotel and stayed till midnight, asking questions and discussing those great problems of life that every thinking man must try to solve, and which Christ alone can fully answer.

Personals

The Rev. Wm. Porkess, Rector of Grace Church, Pittsburgh, Pa., who has been enjoying a vacation at East Norwich, L. I., returned to his parish on the 5th inst.

The Rev. Joseph Gunn of St. Bartholomew's Church, Ely, Nev., has accepted a call to Emmanuel Church, Kellogg, Idaho, and entered upon the new duty September 1st.

The Rev. J. F. Hamaker has resigned the Rectorship of St. Paul's Church, Greensboro, Ala., and accepted a call to the Church of the Holy Comforter, at Gadsden, in the same diocese.

The Rev. G. M. Royce has resigned from the Rectorship of St. Thomas' Church, New Windsor, N. Y., and will retire from active service in the ministry. He will continue to reside in New Windsor.

The Rev. Roland J. Bunten has accepted a call to the Church of the Holy Innocents, Highland Falls, N. Y. For several years past he has been a teacher at the Pawling School, Pawling, N. Y.

The Rt. Rev. Dr. Wm. P. Remington, Bishop Coadjutor of South Dakota, and chaplain of the base hospital, Mayo Unit No. 26, has reached France, according to announcements received by Bishop Burleson.

The Rev. John S. Littell, D. D., has resigned the Rectorship of St. James' Church, Keene, N. H., and accepted a call to St. James' Church, West Hartford, Conn. Dr. Littell is the well known author of "George Washington, Christian", "Some Great Christian Jews", "The Historians and the English Reformation", and other pamphlets and books.

The Rev. Gerald Lewis, for the past two years librarian of the Church Missions House, New York, has been appointed acting Rector of St. Andrew's Church, New Platz, N. Y., and will enter upon his new work the first of October. Mrs. Lewis has been on the staff of the Educational Department of the General Board of Missions for four years.

Miss Sarah E. Conway of Liberia has returned safely to her station at Cape Mount. Last autumn Miss Conway was obliged to leave the field on account of ill health. She spent a few months in the Canary Island. Much difficulty was experienced, owing to German submarine activity, in getting a steamer for the mainland. Finally, on March 4, Miss Conway secured passage on a Spanish boat for Fernando Po, a small island off the west coast of South Africa, but about 1,000 miles east of Liberia. After making this long detour and waiting several weeks for a northbound boat, Miss Conway finally sailed for Freetown, about 250 miles north of her destination. From there she made her way inland to Cape Mount, arriving there five months after sailing from the Canaries. She was obliged to travel about three times the distance of the islands from Liberia, and twice steamed past Cape Mount and Monrovia without being able to land.

W. Loyall Gravatt, son of the Bishop of West Virginia, has enlisted, and is at Camp Lee, says the Church News of that diocese. He had been in the Dupont Powder Company before the breaking out of the war, and when we entered the conflict he resigned and enlisted, and was in training last winter at Camp Lee. The President of the United States, however, at the request of the Duponts, ordered him back to the factory. He has been at work there ever since at a good salary, but was restless and so anxious to enlist that his repeated applications finally obtained for him leave of absence during the war, and he entered as a private at Camp Lee on August 8th.

Pueblo Will Entertain the Synod of the Sixth Province

The parishes at Pueblo, Col., will entertain the Sixth Provincial Synod (Province of the Northwest), October 13th to 16th, inclusive. The indications are, owing to war conditions and the fact that Colorado is on the extreme edge of the province, that the attendance of clerical and lay delegates may not be large, but it is expected that most of the Bishops in the province will be present. The province includes the Dioceses of Duluth, Minnesota, Montana, Nebraska, Iowa and Colorado, and the Missionary Districts of North Dakota, South Dakota, Wyoming, Western Nebraska and Western Colorado.

Minnesota Will Present a Car to Bishop McElwain

In a statement bearing upon the presentation of a car to the Bishop of Minnesota, Mrs. Goldsmith, a deanery secretary of the Woman's Auxiliary, says:

"This is the age of wonderful opportunity. We give of our time, our means and ourselves to the great cause of helping. The time has now come when we of the Diocese of Minnesota can not only show our love for our dear Bishop, but manifest it in a material way. Those in closest touch with Bishop McElwain's work realized some time ago what a great help in the conservation of time and energy a car would be to him. The discontinuing of many local trains by order of the government has caused this need to become imperative, and an automobile is now an absolute necessity. This is true especially in regard to the rural work, and will also greatly expedite his keeping his many appointments in the cities. We must take into consideration the fact that our Bishop is doing all the work formerly accomplished by two Bishops, and we owe him all the assistance in our power. A committee from the Woman's Auxiliary approached him to inquire his attitude in regard to the matter. He was much pleased, and thought he could manage the upkeep should a car be given him. But the men wanted a finger in our pie, too, so the closed car about to be decided upon will be the gift of the entire diocese."

Announcement

THE WITNESS is gratified to announce that about the middle of September it will open a Chicago office, and that our Managing Editor, the Rev. Charles J. Shutt, will have charge of it.



THE WITNESS feels certain that its readers will recognize that this action is a real advance, and will understand it makes for the betterment in every way of a Church newspaper which so quickly and positively has met with the favor and support of Church people everywhere.

Beginning publication in response to a real need, the Editors' venture of faith has justified itself, and within twenty months THE WITNESS has met with such popular favor that this advance step has become not only necessary, but imperative.

The Editors have been widely separated, performing the duties of their various ministries far apart. Because of this we have worked under a great disadvantage. But now, with the opening of the new office, and the devotion of his whole time to our affairs, and the management of The Parish Leaflet Company, our Managing Editor will co-ordinate the work of the other Editors, and the result will be a vastly better paper.

None, more than the Editors, realize how far short of our ideal we have come. Yet, notwithstanding the limitations under which we have labored, we believe the principles upon which THE WITNESS was founded are true, and that a popular-priced, non-technical newspaper is what the Church has long demanded. Our rapid growth in circulation, the commendation of thousands of readers, the co-operation of leading Churchmen, both clerical and lay, freely giving their services, convince us that THE WITNESS occupies a unique and necessary place in the Church's life.

The Editors, without the consent of the Managing Editor, desire to place on record our personal satisfaction that the Rev. Mr. Shutt has consented to this new arrangement, made possible through the co-operation and enthusiasm of our publisher, the Rev. L. W. Applegate. For Mr. Shutt is not only a successful parish priest, as the record of his ministry testifies, but he is a born newspaper man. The son and brother of newspaper men, he has had many years of training for this particular field of labor. Enthusiastic, yet conservative, he, with the other Editors of THE WITNESS, has long had a vision of a Church newspaper for the people. Since his connection with THE WITNESS he has justified the high opinion his brother Editors held of him.

As News Editor, and later as Managing Editor, he has brought to his work a finely trained mind, peculiarly adapted to this purpose. Now that he is to give himself to this work, freed from parish duties, the Editors can assure our readers that the ideals with which we started will be more largely realized, and THE WITNESS continue in its course as the Church's most popular and helpful newspaper.

THE EDITORS.

Date Set for Consecration of Suffragan Bishop-elect Demby

Wequetonsing, Mich.,
August 31, 1918.

THE WITNESS:

The postponed consecration of Suffragan Bishop-elect Demby will take place (D. V.) in all Saints', St. Louis, on Sept. 29, 1918.

Faithfully,
DANIEL S. TUTTLE.
Presiding Bishop.

Boston is Not so Bad

P. W. Wilson, a correspondent of the London Daily News, has been amusing the British public with an account in his paper of the mental and moral peculiarities of the people of Boston, Mass., says Nomad, in the Transcript of that city. He makes them out to be rather a queer lot. Not half bad, you know, since they recently forgave the Archbishop of York his being a Bishop! "I can pay his grace no higher compliment," says Mr. Wilson "than to say that Boston almost pardoned his prelacy." He credits the whole thing to the goodness of the Archbishop, and never mentions that Boston has really grown quite accustomed to Bishops, and since Phillips Brooks has actually been able on occasion to hold them in affection.

He tells, however, how nearly Lord Bryce came to being mobbed once here in Boston because, at a luncheon, he referred to Bishop David A. Greer of New York as "my lord". Perhaps there are readers who can remember Lord Bryce, with hat lost and white hair disheveled, rushing wildly across the Common toward the security of Chestnut Street, with a howling mob of State Street Magnates after him, all yelling: "Down with the prelacy!" Perhaps—but the Nomad's memory is so short for public events like that, the incident has entirely passed out of his mind. If it had been the flight of a saucy dove across his nose, the Nomad would have remembered it.

OUR CHRIST

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger-Child
Has brought God's life to me.

I know not how that Calvary's Cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's Tomb
Could solve Death's Mystery;
I know there is a Living Christ,
Our Immortality.

—Harry W. Farrington.

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NOTICE

Our Chicago office will be opened in the course of a few weeks. In the meantime, all news and other matter intended for publication in THE WITNESS should be addressed to the Rev. Charles J. Shutt, Managing Editor, Hobart, Indiana.

EDITORIAL

Blood-Guiltiness

What the Church needs today, and what the Church is going to need more and more, when the boys come back, is a body of consecrated laymen, who take seriously their vows as soldiers of Christ, and who realize that to fight the world, the flesh and the devil requires something more than a languid interest in the battle line.

I am met, frequently and everywhere, with the statement, more or less politely stated, that the fault with the Church lies in the ministry and its serious limitations. I am in a position to know the ministry and its limitations, and I have already conceded in these columns that the ministry has about the same percentage of failures as any other business or profession.

But there is another side to the picture which is not ordinarily dwelt upon, and which I see also, and that is that when the laymen get a live and energetic minister, they proceed to kill his enthusiasm by their failure to respond to his charms, charm he ever so wisely.

The poor minister is simply an alibi for the failure of laymen, who only fancy that they would work under a live wire. I want to say a word about the laity as soldiers who have sworn to fight manfully under Christ's banner until their lives end, and to whom there belong certain duties and responsibilities which have nothing to do with the character or calibre of the parish priest.

In the first place, it is the duty of every layman who has a family to be the priest in his own family, at his own hearthstone, which should be the family altar.

If the layman neglects his priesthood there, it is humanly impossible for any rector, however rare and able he may be, to repair the damage done by this neglect. It is the duty of a man to provide his own family with tthe food for his body, to see that his children are educated, and, if they have souls, to see that the children of the family are fed and trained in the fear of God. It is here that the weakness of the Church lies, in that the average man neglects the first and most important duty of life.

Historically, religion had its origin in the family. It was Abraham and his family who broke away from the vile religion of his day and set up a family altar, at which he worshiped the Lord God.

It was the devotion of that family that lay at the foundation of the religion of Israel. It was out of thirty years in the family life at Nazareth that Christ came to found the Christian faith.

It is in the family life of the nation today that its strength or weakness lies, and it is out of that family life that our young men and young women, who are to be the parents of the next generation, get their inspirations for good or evil.

The Church and the Sunday school are all right in their several functions, but neither one of them can be expected to be a substitute for the priesthood of the father whose moral cowardice or spiritual indolence has neglected to care for the souls of his own children.

"But how," asks the conscientious father, "can I exercise the priesthood of which you speak? I acknowledge," the man may say, "that I am not fulfilling an obligation that I cannot dispute. But I have never been told how to exercise that priesthood which is ordained of God."

This is a fair question and demands a plain answer.

What can the head of a family do by which he may discharge his obligation to those whom he dearly loves?

I would say that the first duty of a father is to bear testimony to his faith in God in his family.

It is like this: The village church is open each day for a daily service. Only two or three ever come. The bell rings; the pastor is there, and perhaps one or two of his flock. What is the value of that daily service to the community? ?

That service, too often neglected, is a daily testimony to the community that Christ is the Son of the Living God. If there be a bell that rings, it reminds the people that God reigns in heaven.

In the same way, there should be a daily recognition in the family life that God lives and that we are dependent upon Him. In some families this takes the form of family prayers, but the habits of the family may be such that this is scarcely practical.

I would suggest, then, two things which will be perfectly feasible, and which will be a daily reminder that God lives in that household:

The first is that the head of the house say grace at meals. It is very well to delegate this duty from time to time to other members of the family, but the father should not habitually neglect doing it. The sound of the father's voice addressing God is a direct testimony to the family that God is a reality to him. And the second is that the father say his own prayers daily in his chamber, and that this habit is especially valuable on such occasions as when the father may be in the same room with his children.

The fact that they know that the father of the family is in the habit of praying for them, and sometimes with them, makes the boy who respects his father respect his Heavenly Father also.

Then in the matter of Sunday worship: The father who puts the Sunday newspaper, golf or business before worship on the Lord's day may be able to preserve his own faith, but he is deliberately undermining the faith of the young that he may be brought in contact with.

The prayers of the Church are so solemn, and the atmosphere of God's presence in His sanctuary is made so real, that it is a distinct shock to his faith to discern that golf or business is really placed before them.

No amount of talking can overcome the force of example with the child. The boy thinks straightly. It is only when he becomes a man that he is deceived by camouflage. And the boy whose father says one thing and does another is a far worse example to the son than a poor minister. If you love your boy, do not rob him of his faith, that you may have a good time.

Do not misunderstand me. I do not presume to say that a father may not play golf on Sunday—I merely say that he cannot substitute golf for worship without teaching his son that God is not a reality, and that golf it.

The third duty that a father owes to his son, besides that of testimony and example, is the duty of interest.

The father who fails to take an interest in his son's education misses two things: first, the great joy which he will find in it, and second, the great stimulus that it will be to his son.

It is equally true in religion. Most fathers would learn much themselves, help their sons tremendously, and get joy out of the process, if they would make it a rule once a week to do something of a specific nature with his children. Sometimes this duty can be delegated to the mother, who may have more aptitude for it. But to read over the Sunday school lesson or a chapter in the Bible each Sunday with the boy would stimulate his interest, and also your own in your religion.

And may I suggest, in conclusion, that before you call the minister a poor stick, ask yourself this question, and answer it honestly: Isn't the minister doing his work in the parish for other people's children better than I am doing my work in the family for my own flesh and blood? And isn't my priesthood to my own sons just as sacred, and ought it not to be far more obligatory than any duty which he may possess as priest in the parish?

If you want an example in the Bible of the failure of a father to do his duty, read Exodus iv, verses 18-26.

To neglect the spiritual nurture of one's own children is to be guilty of their blood, in the language of the Old Testament. It is this which David means when he prays, "Deliver us from blood-guiltiness, O Lord", for he who through neglect encourages his children to sin is guilty of their blood at the last day.

A STUDY IN THE ACTS

By Bishop Johnson

St. Luke was a Christian who was probably an intimate friend of the Virgin Mother (for he records matters about the birth of Jesus which only an intimate friend and a physician would be apt to know).

He was probably a native of Macedonia, and Prof. Ramsey thinks he may have been the man of Macedonia whom St. Paul saw and recognized, and whose cry to "come over and help us" he heeded.

Macedonia is just north of Greece, and we know that, when St. Paul crossed over from Asia to Europe, St. Luke substitutes the first personal pronoun "we" for the third personal pronoun "he". (See Acts xvi: 9-11.) Moreover, we know that St. Luke was very familiar with Macedonia and the sea, but does not go into such detail in his description of Jerusalem and Palestine. Therefore scholars have supposed that he was a devout Jew from Macedonia who was a disciple of Jesus from the earliest days, having probably heard the Messiah on some of his pilgrimages to the Holy City.

It was no doubt an intimate knowledge of the Holy Family that caused him to write to Theophilus the story of Christ's life, and it was his intimate friendship for St. Paul that caused him to write the life of that great Apostle. At any rate, it was the same Luke, the beloved Physician, to whom we are indebted for the Gospel, and are also indebted for the Acts.

How faithful and true a friend of St. Paul St. Luke was we also know, from St. Paul's testimony, for he bore the supreme test of a friend, that, when all others had forsaken St. Paul, the latter writes, "Only Luke is with me".

St. Luke was a friend that stuck to St. Paul in season and out of season, and to that fact, and his great love for St. Paul, we owe it that we know what we do know about the early Church, for without the Acts of the Apostles we would be hopelessly at sea on that subject.

Now the reason why we should study this record of the early Church is in order that we may ascertain for ourselves how much of modern religion that calls itself Christian is really a part of that religion which Christ founded, and how much of it is utterly foreign and alien to the faith once for all delivered to the saints.

For I am convinced, and I think you will be, if you stop to think (which I regret to say few people do) that everything essential to Christian faith and practice, and necessary for man's salvation, would be there where the Christian Church began its life, not only because Christ would not leave out anything necessary for their salvation, but because their wonderful progress and success seems to indicate that they knew the things pertaining to the Kingdom of God in a way that we do not know, and were able to produce a form of virile Christian living that is well worth our study and emulation. The story of the Christian Church begins where the story of Christ's life and death, His resurrection and ascension, leaves off.

(Acts i:1-3.)

The first verse of the Acts refers to St. Luke's friend, Theophilus, which name is very probably not a cognomen, but a name of endearment in Christian fellowship, for the word means "a lover of God".

It also refers to St. Luke's Gospel as the account of all that Jesus began both to do and to teach, and these words form an excellent introduction to this "Lives of the Apostles", for that was what it was their labor of love to carry on, just that and nothing else.

"Of all that Jesus began to do and to teach until the day that He was taken up." Here the teaching and the doing would seem to have stopped, were it not for the fact that St. Luke goes on to explain, "after that Christ, through the Holy Ghost, had given commandments unto the Apostles whom He had chosen, speaking of the things pertaining to the Kingdom of God."

Now this modification deserves our attention, for it intimates that Christ had, during the days following His resurrection, known as the great forty days, taught the Apostles explicitly what they were to do in planning and organizing His Kingdom.

The author also emphasizes that Christ was seen of them during these forty days, demonstrating the fact that He had risen from the dead "by many infallible proofs".

Now, back of this special training which the Apostles enjoyed during these forty days is a particular background, which it may be well for us to study.

The Idea of the Kingdom

People think of the Christian religion in such different ways. With some it is merely an abstract philosophy; with others, an internal emotion; with others, an ethical culture.

Up to the time of Christ, from the days of Abraham, it was a definite institution—first the family of Abraham, then the tribes of Judah, then the kingdom of Israel.

Those to whom St. Luke was writing were familiar with the kingdom of Israel, and to those who first read these words, the phrase, "Kingdom of God" or "Kingdom of Heaven" would be at once associated with the other phrase, "kingdom of Israel" of which the earliest Christians were all members.

People interpret words and phrases in the light of previous association.

Today the argument rages fiercely as to whether Christ founded a visible institution, with definite marks and characteristics, or whether He merely "was a teacher come from God", who set forth certain chains of ideas. Whatever the argument may be now, there was no argument then, for to be a follower of Christ in the Pentecostal days was to be baptized into the fellowship of the saints and the household of faith.

The Old Testament teaching of the character of the Messiah's work in its relation to other kingdoms is well set forth in the Book of Daniel (ii:-44). "And in the days of these kings (i. e., the Roman kings) shall the God of Heaven set up a Kingdom, which shall never be destroyed." It is interesting to compare these words of the prophet with Christ's own words:

"Upon this rock I will build my Church, and the gates of hell shall not prevail against it." It may be well to say a word about our Lord's use of the word Church, in St. Matthew xvi:18, because He has not used the word before, and only uses it once again. Still, He uses the word, and we cannot, therefore, ignore it.

Christ uses the word Church for the first time when He has brought the Apostles to an acceptance of His Divinity, and, taking this declaration of St. Peter's faith, He makes the man and his faith the rock upon which he will build a definite something, which He calls "His Church", and which shall be eternal.

Having reached this point in His ministry, He at once begins to "show the disciples how He must be killed and raised again the third day" (verse 21). His active ministry has accomplished its work, and He begins His passion.

If Christ were going to found an institution, this would be the exact time when He would most likely mention it. For until the Apostles acknowledged His Divinity, the Church would have no reason for its existence. Having, therefore, stated upon St. Peter's confession that He would build a Church, He begins to prepare for that supreme sacrifice, which St. Paul so beautifully describes in Ephesians v:25-27: "Even as Christ also loved the Church, and gave Himself for it, that He might present it to Himself, a glorious Church."

Whatever Christ and St. Paul mean by their use of the word "Church" in such sentences as these, I am very sure that they do not mean—nothing.

The preaching of John the Baptist, and of the Apostles, and of Christ Himself, in the parables of St. Matt. xiii, and the conversation of Christ with Nicodemus, in St. John iii, would seem to indicate that Christ was not content to be merely a prophet or teacher, but claimed to be the founder of an institution that should prevail over all other institutions in the earth—an organism which should be the climax of all organisms—a kingdom which should absorb all other kingdoms. And so, when Christ, during the great forty days, was speaking to the Apostles of the things pertaining to the Kingdom of God, He was speaking to them of something. What that something was it shall be our aim to show in these sketches in the Acts of the Apostles.

(To be continued.)

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"THE NEW DEATH"

A Beautiful Re-emphasizing of the Christian Idea of Death

Book Review by Bishop Mikell

It was Christ who "brought immortality to life" by His own resurrection. He made man certain for the first time of the immortality of every man. He was the first-fruits, but not the whole harvest, of them that slept. Just as death was the common lot of every man, so the resurrection from the dead was now known to be the lot of every man. But it needed the almost universal harvest of death which the present war has reaped to impress anew on man's mind the hope and knowledge of a universal harvest of life after death.

This new hope, or rather renewal of the old hope, of immortality is a common thought in many writings concerning the war. But nowhere is it more beautifully expressed than in a recent volume by Winifred Kirkland, called "The New Death". She first brings before us the universal experience of death today:

"Never before in history has death been so prominent a fact. Always before it has been possible to avoid thinking about it. Today no one can escape the constant presence before his mind of dissolution. No one can forget them, no one can get away from them—those boys dead upon the battle fields of Europe. We are used to speaking of this or that friend's philosophy of life. The time has come when every one who is to live at peace with his own brain must possess also a philosophy of death."

To make clear the idea of the new aspect of death, the author considers it in relation to the idea of death that has characterized older generations. She reminds us of the Greek idea of a personal survival of the human personality in a region that was not heaven or hell, but in a region of pale, sunless existence, which was merely a lifeless reflection of earthly life. The ancient world rejoicing in sunshine and strength had only pity for the poor shade who had now "no steadfast strength nor power at all in moving, such as was aforetime in his supple limbs". As one reads, he remembers Alkestis going down into the gloom of the under world; he thinks of Antigone, as she bids farewell to the sun, and of the shades as they gather around the figure that has come to give them their relief, in Stephen Phillips' "Christ in Hades".

The next view of death Miss Kirkland considers is what she calls the medieval standpoint. "The life after death, instead of being a denuded reproduction of previous existence, was a glorious realization of it, reflecting in its imperial hierarchy of spirit the worldly hierarchy of Church and state. The Greek exalted the present at the expense of the future; the medieval man exalted the future at the expense of the present."

It is when Miss Kirkland speaks of the modern view of death that one for the first finds one's self in disagreement with her. The modern view of death, she says is the scientific and agnostic; it refuses to believe at all in life after death, or at best says that we can know nothing of it. Has the modern view of death of the average man been so materialistic and agnostic? Has not this been only the view of a few intellectuals, who indeed may think themselves the leaders of modern thought, but who have never really been able to convince themselves, and certainly have not been able to convince others, that this life is all and death the end of it all? Have these modern Athenians, who, "when they heard of the resurrection of the dead, some mocked"—are these modern Sadducees, who believe that there is no resurrection, been numerous or had great influence on thought? We acknowledge, indeed, that the average man has not always lived in this world as though he really believed in a life to come. But at the same time we wonder if Miss Kirkland really knows what the Christian Church has been teaching, and multitudes of Christians have believed of life after death? She says: "Before 1914, we have seen the disestablishment of the Church as an unquestioned arbiter." Perhaps she has dismissed the Church too summarily. Certainly we find nothing in her beautiful teaching on the spiritual aspect of death which the Church has not thought and been teaching for generations.

But if our author has given too important a place to the teachings of science or to the thinking of a few agnostic scientists, on the subject of death, when she says that "science has been an unquestioned arbiter", she goes on to say that since 1914 we have seen the disestablishment of science. We have seen what happened to people whom science commands, so that we can never again feel our old trust in its dicta. What has science to say about our young men dead? What comfort does it offer for their extinction or our own? Only the hideous relevation that it is science itself that is destroying the civilization which science itself built up." While we cannot agree that science has entirely built up our modern civilization—if it had, there would have been no people left with soul enough to hasten to the warfare against humanity—we are grateful that we may conclude from what Miss Kirkland says that after all not the failure of Christianity, but the success of science is responsible for the war.

It is of the new aspect of death which Miss Kirkland writes so beautifully, and whether it is as new as she thinks it is, we are glad to hope with her that it will have a more potent influence than ever before in our thoughts and lives. Of this she says: "The new death now entering history as an influence is not Greek, nor mediaeval, nor modern. It is so far mainly an immense yearning receptivity, an unprecedented humility of both brain and heart toward all the implications of survival. It is a great intuition entering into the lives of the simple, the sort of people who have made the past and will make the future. It does not matter in the least whether the intellectuals share this intuition, and it does not matter whether or not the intuition is true, or whether future generations returning to the lassitude of peace shall again deny the present perception—what matters is the effect upon emergent public life and private of the fact that everyday men and women are believing the dead alive."

The new thought of death is marked by a great humility. It is not that we think we know all about death and the life into which it leads, but that we no longer shun knowing or thinking; that we are no longer afraid to let our thoughts dwell on death; that we are willing to accept any teaching and any experience of death, and so rightly is our thought directed to the young men who are dying. Many quotations are given in this book from what the boys who have gone have said and practiced in regard to dying. This from Donald Hankey: "Never was such a triumph of spirit over matter. As for death, it was in a way the greatest joke of all. In a way, for if it was another fellow that was hit, it was an occasion for tenderness and grief. But if one of them was hit, Oh, death, where is thy sting? One by one death challenged them. One by one they smiled in his grim visage and refused to be dismayed. They had been lost, but they had found the path that led them home. And when at last they laid their lives at the feet of the Good Shepherd, what could they do but smile?"

Again, the new death is marked by a new sharing of sympathy. "The cry of a mother echoes from stricken Servia, 'O if I were the only mother who is weeping now, it would be nothing, but there are a million mothers weeping today'. It is from the sharing of grief that has sprung the new helpfulness that is expressing itself in every line of endeavor and activity in our life today. Again, the new thought of death has given men and women a new strength to bear sorrow and bereavement." One's own serenity in suffering must be the only sure way of helping one's neighbor. Our boys have died, therefore we must live, is an arresting and illogical conclusion; but surely it is the one that has long actuated both the armies and households of Europe, and must now support us of the United States, a nation still new to anguish."

The new thought of death impresses us anew with the thought of a spiritual growth of the soul after death, and the vivid life of immortality. This is beautifully expressed in these two quotations from Miss Kirkland's book:

"Ghosts do not say,
'Come, what was your record when
you drew breath?'
But a big blot has hid each yesterday,
So poor, so manifestly incomplete.
And your bright Promise, withered long and sped
Is touched, stirs, rises, opens, and grows sweet,
And blossoms, and is you, when you are dead."

"But now my nights are filled with flowered dreams
Of singing warriors, beautiful and young;
Strong men and boys, within whose eyes there gleams
The triumph song of worlds unknown, unsung;
Grim Death has vanished, leaving in its stead
The shining glory of the living dead."

The whole aspect of the new idea of death which this beautiful book unfolds is a spiritual aspect, and therefore it is with a sense of disappointment that we come to Miss Kirkland's ideas of the religious views which she thinks will be the outcome of this attitude towards death. Of this she says: "The new religion, which expresses itself in purely moral performance, is not a religion, it is a system of ethics; it leaves out the spiritual element and gives itself only to practical good work. Moral performance must be the outcome of any true religion, but the motive power of that moral performance must be a spiritual force which can only come from worship of God. The worship of the person of Christ, which Miss Kirkland belittles, only can produce the copying of the character of Christ, which she exalts.

In her estimate of the religion of the future she says: "One cannot say whether the religion to come will clearly label itself Christian." If it does not, it will prove itself very ungrateful, for it is Christ who first brought immortality to light, and the idea of the new death is as old as Christ's resurrection.

Miss Winifred Kirkland's book is, however, a beautiful and thoughtful re-emphasizing of the Christian idea of death, and will bring peace and comfort to many bereaved hearts today. And therefore I thought it timely to write of it in our devotional column of THE WITNESS.

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* *

I Will Do

What I Can

With What I Have

Where I Am

Now!

—Galilee Mission, Philadelphia

* *

The Most Religious Nation in the World

The Rev. Dr. Watson, Rector Emeritus of the American Church of the Holy Trinity, Paris, France, gave an address at a community service held in Akron, Ohio, on a recent Sunday evening, in the course of which he said that France is the most sincerely religious nation in the world. Not only those who stay at home are religious, but those going to fight, have developed a remarkable insight into the higher things of life. He predicted that the men returning from war would demand greater sincerity of the people at home. " The plight of the gentle-born is especially pitiful," Dr. Watson said, in speaking of the suffering in France. "They do not like to ask for assistance, especially for themselves. Very many of them were deprived of everything but their savings when the war broke out, and in the absence of the wage-earners of the family have had to spend that. The first two winters of the war they got along. Last winter it was a hard pinch, and this coming winter many of those women will die—too proud to beg of people who are also in hard straits."

The American Church is of great assistance to the French people. They do not hesitate to seek help there for those stricken by the war. Two hundred and forty thousand articles and about $40,000 in money were given out the past year.

From the standpoint of work, Christ defines the great man as he who prepares the way of the Lord. A great man's work is preparatory, not constructive. Finality is not given to human achievement.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

The Boston Herald gives an interesting account of Lelland Hundson, from Paxson, Alaska (200 miles north of Fairbanks). Thinking he must register from "the States", he gave as his address his mother's, in Seattle. On May 22, he was ordered by the board at that place to report for duty. He asked for a two weeks' extension, because a boat did not leave Fairbanks until late in June, but he received a reply to "take the first train, or be classed as a deserter". The nearest railway is at White Horse, more than 1,200 miles away. He left Paxson May 26th, going 42 miles by dog teams in two days, in which he went through a blizzard; then 72 miles by buck-board in two days, in which he had four relays of horses; down the Tannana river and through the Bates rapids for 100 miles on a mail barge, and arrived at Fairbanks June 2nd. He took a steamer for Dawson June 20, and went 900 miles down the Tannana and up the Yukon, arriving at White Horse July 5th. While on the Yukon, which makes a wide bend and goes north to the Arctic Circle, Hudson, with 30 other selects, drilled on the upper deck of the boat, under the light of the midnight sun. He took the White Pass railroad from White Horse to Skagway, paying $20 for passage of 110 miles, and arrived in Skagway in time to engage passage on a boat for Seattle, which left July 7th and arrived there July 9th. He reported for duty, and when he presented vouchers for expenses of nearly $400, the officers became aware of the length of journey necessary to bring him there.

Somewhere about the date of Aug. 15, delegates from more than 50 theological schools in all sections of the country met at Harvard University for a three-day conference to discuss problems of theological education growing out of the war. Besides this, topics discussed included the causes affecting the number and quality of theological students, and measures to be taken to meet the shortage of ministers after the war. The delegates were addressed by President Lowell of Harvard, President Mackenzie of Hartford Theological Seminary, President Barbour of the Rochester Theological Seminary, Dean Bartlett of the Philadelphia Divinity School, and President McGiffert of Union Theological Seminary.

Accommodations for delegates and their wives were provided by the University in Gore Hall, one of the dormitories, and the conference sessions were held in the faculty room of University Hall. Many pleasant entertainments were planned as well.

The Literary Digest prints a poem by Thomas Maynard, which it describes as "an outpouring of a heart grateful for all the joy of living". Maynard is described as "having an honest interest in everything about him":

"God, who taught a lovely tune
To the lyric heart of June—
That fine tune she dances to
All the singing summer through;

Who makes the galleon clouds to swim
In the great skies bright and dim;
Who shows me as a flag unfurled
The gallant glory of the world;

Who leads me in His giant wars
To shout defiance to the stars,
And gives me, when we ride together,
A sword, a bugle and a feather;

Who calls my youthful throat to chaunt
When the specters, black and gaunt,
Straddle in my path, and fade,
To see me gaily unafraid;

Who set me singing from my birth
All the gladness of the earth—
All its joys and jollity
Singing in the heart of me!

In this chorus I have given
Praise to all that under heaven
Sweetly lives—and praise the most
To Father, Son and Holy Ghost!"

The Associated Press gives an account of the restoration of the parchment scrolls of the law to the various synagogues in Tel Aviv and Jaffa. "These scrolls of the law of Moses, all written by hand, and preserved in magnificently ornamented cases, some of them in solid silver, are the most holy possessions of every Jewish community. So when Djemal Pasha, in his hostility to the Zionists, carried out the tyrannical evacuation of the bulk of the Jewish population of Jaffa, in April, 1917, the Jews carried their sacred Toroth with them into exile, lest they should fall into the hands of the Turks. These sacred scrolls had been carefully guarded by the Jews at Petach Tikvah (Mulebbis), and were brought back in solemn procession to Jaffa. A triumphal arch was erected at the northern confines of Tel Avio, every house was decorated with flowers and bunting, and the whole of the Jewish population turned out. The chief rabbi of Jaffa invoked blessings upon the British government and the British army, and expressed the hope that success would crown the efforts of the Zionists' Commissioners. Then the shofar or ram's horn was blown and the scrolls were carried to the various synagogues to which they belonged. There were processions of school children crowned with flowers, the Yemenites carrying small lambs and bearing palms in their hands.

The Rev. Lyman Rollins of Marblehead, chaplain of the 101st Infantry, A. E. F., has been spending a few weeks in the United States, sent here by Gen. Pershing on war business. He preached in the Church of the Advent, Boston, and addressed a mass meeting in Faneuil Hall, Bostton. Extracts from his address follow:

"A gross materialism, working since the Franco-Prussian war, laid hold of the minds of the Germans, and has been working out until it manifested itself in a war machine. The same thing laid hold of us not long ago, manifesting itself in a different way, not in a military system, but in a commercialism that was stamping out of our lives and our souls and our society the very best that God had put into them.

"If we let God's purpose work out in us, we are coming out a cleaner and a purer people; our individual souls will be cleaner, our nation will be cleaner, the world will be purer, after it is all over.

"God is showing the world how far it can get away from Him when it goes on its own hook and not according to His plan. Frightful as the cost may be, I feel that somehow we shall come to realize that the results were worth the cost. God is overruling the selfish passions of men to create within these men something new and grand. This war is furnishing an opportunity for the Church of God the like of which it never had before, and perhaps will never have again. Our men are looking at life from a different angle. Every American soldier I meet has the essentials of religion within his soul. The military authorities are doing everything possible to safeguard your boys. These boys are utterly unselfish. They share and share alike. What a pity it is that we need a war to get us to pray! What will the Church of God do when these boys come back? Help the Churches and the people at home to realize what these boys are facing, the change that is taking place in them, and prepare for their home-coming."

Carrying a trunk full of photographs of relatives for the boys at the front, Chaplain Rollins sailed from an Atlantic port the other night for the war zone, leaving behind a last word of comfort that our men were well fed and cared for, and to pay no attention to disturbing rumors, which were only German propaganda, and to "give, and give until it hurts".

From all we've heard and read of the demands upon Chaplain Rollins, individually and collectively, and the ground covered by him during his short stay, we would think being in the war zone much easier and less strenuous.

It is estimated that the enrollment of students at the theological seminaries of the country has fallen off 50 per cent this fall by reason of the war. This means a further shortage of ministers in every religious body, and this prospect calls for emergency effort.

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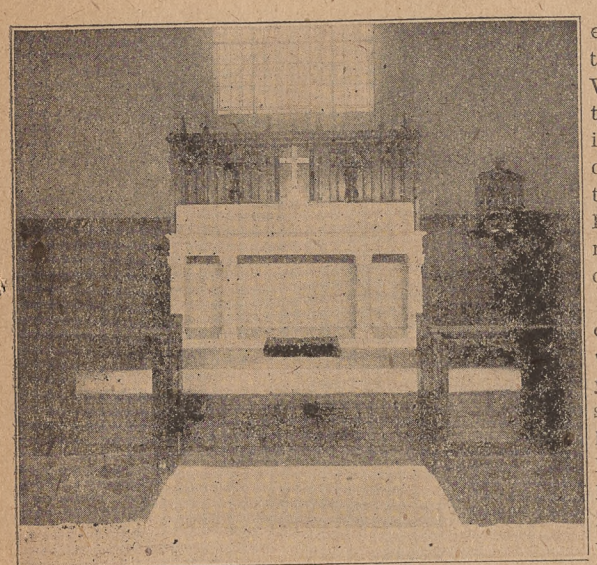
A BEAUTIFUL RURAL CHURCH AT THE PLAINS, VIRGINIA



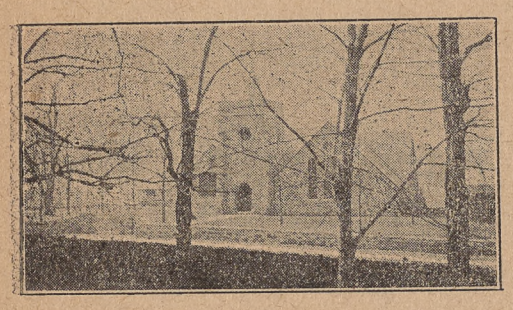
The most important event of recent years in the country parishes of Virginia was the consecration of the beautiful and ideally appointed church of massive stone construction—Grace Church, The Plains, Va., on Friday morning, June 28th, at 11 o'clock

This "goodly parish church of rural Virginia" was commenced only two years ago, under the inspiration and splendid leadership of its present Rector, the Rev. Edmund Lee Woodward, M. A., M. D., supported by a loyal vestry and a people "with a mind for the work". It is a witness in stone of what great things God hath wrought where devoted hearts are united in His service. Here is a typical rural parish, which in four years has given a third of its former bounds to strengthen a weaker neighboring parish, doubled its own communicant membership, quadrupled its gifts for current support and missions, provided the unprecedented sum of nearly $50,000 for rebuilding the rectory and church and for a new parish house—an entire remaking of its equipment made the community life center about the church to a gratifying degree, and led its community and neighboring communities in patriotic endeavors which have received nation-wide commendation.

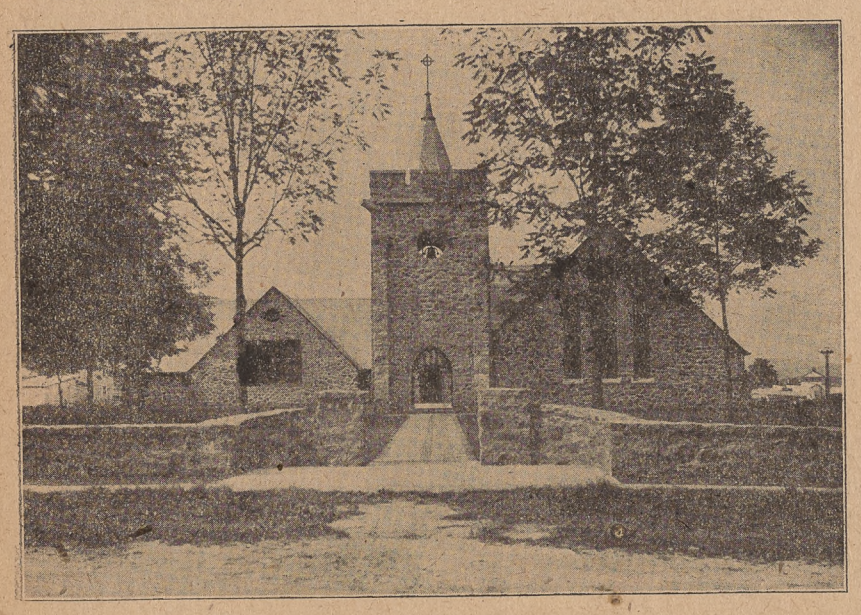


No wonder the hearts of many were full of thanksgiving to Almighty God for His good hand upon them in giving the opportunity and the ability to accomplish so great a work.

The happy day was all that happy hearts could wish in propitious sky and weather. In spite of busy harvest time, every seat was occupied, and extra chairs filled the aisles. The beloved Bishop of Virginia, the Rt. Rev. Robert A. Gibson, D. D., was consecrator, Bishop Brown being also present, with the Rev. Berryman Green, D. D., dean of the Theological Seminary at Alexandria, preacher of the day, and twelve other clergy, representing various parts of the diocese. The Rev. Dr. John McGill, former Rector of Grace Church, though too unwell to be present, sent a message of greeting, and similar messages were received from over fifty of the clergy and representative laity of Virginia and neighboring dioceses. The Revs. B. D. Chambers of Christ Church, Millwood, and Wilfred E. Roach of Trinity Church, Marshall, whose arrival was delayed by unforeseen contingencies, occupied seats in the congregation. The rest of the clergy were vested and took part in the service with the Bishops, as indicated below.



The Vestry receiving were: James R. Foster, Senior Warden and Treasurer; E. C. Turner, Junior Warden; A. W. Fleming, Register; N. L. Turner, J. H. C. Beverley, D. H. Meade, J. T. Cochran, A. E. Sinclair, R. R. Turner, R. Bland Beverley and R. M. Meetze.

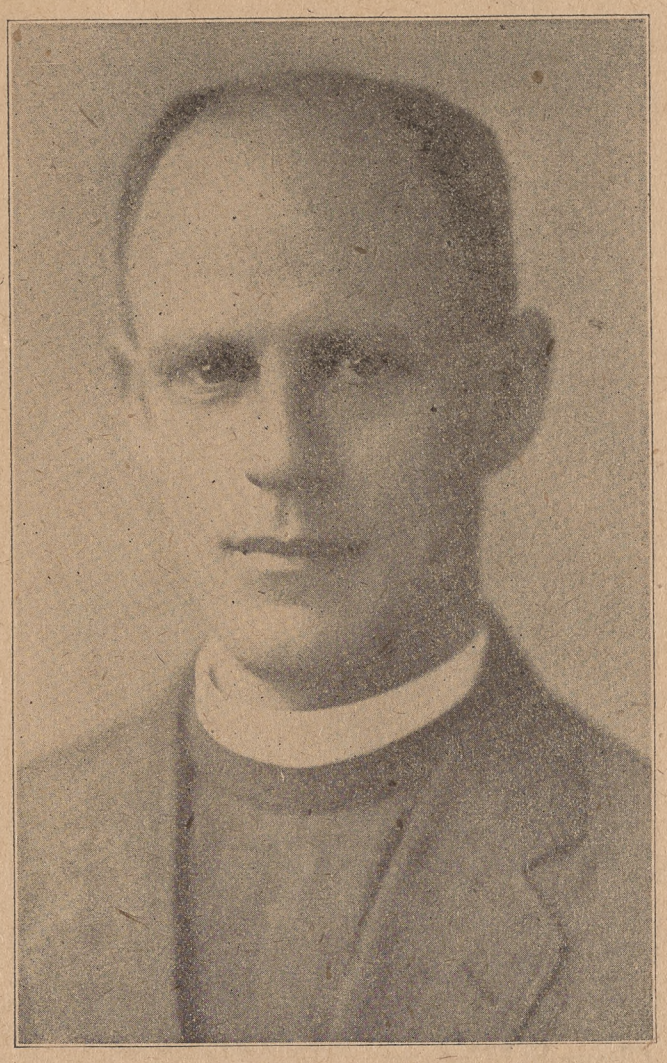


The noble parish church, seating normally about 300, with its parish hall, with 500 capacity, was designed by Mr. Irwin Fleming, the well-known architect of Washington, who has spared no pains to make it a peculiarly fine example of early English rural Gothic architecture of the Thirteenth Century, the age of the Magna Charta of English liberties in Church and State.

The holy table of white Indiana limestone is of chaste dignity. Its massive proportions and pillared columns suggest the famous painting, "The Vigil". It is surmounted by an exquisitely carved reredos of old English fumed oak, in harmony with the completely appointed furnishings of quartered oak, and with the wainscot and open woodwork ceiling. The sanctuary is paved with Gothic tiles of blended tints, with quaint insets of Christian symbolism, designed after the sanctuary pavement of a Fourteenth Century church in Wiltshire, England.

The windows are of cathedral glass, with one memorial window of stained glass, the figure of St. Luke, the beloved physician.

The massive walls and tower, built of 1,000 four-horse loads of local stone hauled from the neighboring farms of R. H. Downman, Esq., and others, as a free-will offering of the farmer-owners, will stand for centuries to come. The variegated tints of green and brown in the rustic, unhewn stone give a rare charm to enhance the generally harmonious effect. The tower, Norman in its strength and proportions, is surmounted by a truncated spire, from which rises a beautiful Celtic cross of copper. The bell of the old church is at present hung in the tower, a prophecy of future chimes to peal forth in days to come rich harmonies to bid to the worship of the sanctuary.



The Rev. Dr. Edmund Lee Woodward

The cornerstone of the new church itself bears the date—1855—of the building of the former church, the name Grace and the date—1917—of the laying of the present cornerstone. Above it will be a tablet recording the fact that it was laid wih the silver trowel used in 1793 to lay the cornerstone of the National Capitol by George Washington, the Father of his Country and the faithful son of a rural Virginia parish, in which he served as vestryman.

The model parish hall, built as an annex to the church, is of the same material, and in harmonious keeping

Though the Church has been planted in Virginia since 1607, this is, so far as is known, the first time that a distinctively rural parish has attained anything like such a completeness of equipment for efficient work, in all its varied relationships of worship, teaching, social life, and general community helpfulness; or such a wealth of inspiring witness to the world-wide and age-long communion of saints whose lives give strength and beauty to that sanctuary not made with hands, eternal in the heavens.

Appreciation of Deceased Churchman

At dawn of July 10, the Rector of St. Mark's Church, Blue Rapids, Kas., was awakened in his tent at the Y. M. C. A. camp, southwest of town, by a stranger, who said: "Chan. Brown died suddenly this morning at 4 o'clock."

Three days later the body of Channing J. Brown was laid to rest from the precincts of the little church to which, for parish and Sunday school, he had self-sacrificingly given of his time and strength for many years. The church held hardly half the concourse of people that had gathered to honor his memory.

The death of Mr. Brown comes as a distinct and serious loss to town, county and diocese. Serving the state as an official for years, at Topeka, he later made his home at Blue Rapids, developing there a fine orchard, meanwhile giving of his rare executive ability for the development and upbuilding of many useful interests and institutions. As junior warden of St. Mark's, he made the interests of the Church unweariedly his own. As chairman of the County Y. M. C. A. Committee, he wrought a work whose possibilities are only just now becoming manifest. His Rector, coming back from the "Y" camp, where as director of nature study he came in touch, on two successive weeks, some forty boys and fifty girls, has become increasingly convinced of the high value of this work, which owes much to the executive ability of Channing Brown. In the counsels of the diocese Mr. Brown had long held an important part. It may not be widely known that he was a strongly formative element in the election of both of our present beloved Bishop and his equally honored predecessor; and representative people of the diocese will well remember how, a few years ago, when grave friction had begun to mar diocesan counsels, it was the diplomacy and tact of Channing Brown, quite as much as any other factor, that eliminated factional clashing and restored harmony. As a diplomat, Mr. Brown was rarely gifted, and his rare good sense, his firm persistence in what he held to be a right course, howsoever much of personal disadvantage might accrue to himself personally thereby, and his far-sighted outreach into the future in his planning for community interests, have made him one whom a whole community mourns.

In the early morning of July 28 a commemorative celebration was held in St. Mark's Church. Despite intense heat, many parishioners gathered to express their gratitude to God for the life and example of one whose large place in the Church and the community it will be very hard to fill.

P. D. PEABODY.

Diocese of Vermont

The recent order abolishing all Red Cross chaplaincies was issued a few days before two clergymen of the diocese, the Rev. F. B. Leach of Montpelier and the Rev. A. C. Wilson of Bellows Falls, both nominated by the War Commission, were to report in New York for final instructions before sailing for France a few days later. They will continue their parish work.

The Rev. W. C. Bernard, who is secretary of the convention, leaves Newport for Brattleboro Sept. 1. The former Rector of Brattleboro, the Rev. J. F. Virgin, is engaged in Boy Scout work in Harrisburg, Pa. During the summer the Rev. W. F. Madeley of the District of Tokyo has been in charge of the parish, before returning to Japan at the close of a year's furlough.

Bishop Hall, in the August number of the diocesan paper, The Mountain Echo, published an article on "The Declining Birth Rate", which deserves wide reading and serious consideration. The Bishop quotes most alarming comparative statistics from an address by Mr. Louis L. Dublin, statistician of the Metropolitan Life Insurance Co., delivered before the American Association for the Advancement of Science, and printed as a Congressional pamphlet.

Eucharistic Hymn

To Thee, dear Lord, I come in memory
Of that last supper's eucharistic grace,
Where Thou wert host, as Thou art even now,
Although but dimly I perceive Thy face.

I come, for Thou canst water change to wine,
And dost dispense sweet hospitality
To all the saints who follow in Thy steps,
That also I win immortality.

I come to Thee, whose love my pride has shamed,
And in repentance drewst me to my knees;
As I confess my sins, absolve them, thou,
That white again my robe Thine eyes may please.

To fire my heart with love to all mankind,
I come to share in Thy communion's grace
With all the saints, insuring comradeship
Which lacking, no communion could take place.

Repentant and forgiving, thus I come
To Thee, supremely potent, kind and wise,
To solve my problems, and my griefs console,
For healing of my body and my mind.

Guidance I need, at parting of the ways;
Wisdom I need, with enemy or friend;
Counsel I need, my problems to resolve,
For these upon Thy mercy I depend.

I come, and ask Thee work Thy miracle
In cup torrential of redeeming grace,
Which whoso drinks shall never thirst again;
In bread which other hunger shall quench.

To feed the body of my inner man,
So consciousness at death he may retain,
Developing all senses spiritual,
Thy voice, Thy touch, Thy vision to attain.

When round Thy throne with angels I am bid,
To share immortal feasts viaticum,
I shall desire I had been prepared
By eucharistic habits, so I come.

I come to Thee, for at this sacrament
Through matters veil the spirit clearest glow,
I apprehend the souls I loved that went before,
And join with them in prayers for their repose.

I come for strength, because Thou beckonest
To follow to a distant Calvary, me,
And though I rise to make that pilgrimage,
'Tis but in faith that near me Thou wilt stay.

I eat and drink, for this is victory!
There is no pain, no doubt, it cannot cure;
This happiness is my immortal life—
Henceforth my joy of heaven is secure!

Kenneth Sylvan Guthrie
Rector of All Saints' Church, New York.

A story of the late Father Fulton of Boston College which will be new to many persons is related by a correspondent of the New York Sun. While riding in a car past the Cathedral, the witty Jesuit was addressed by a man, who said that Catholics, instead of building expensive churches, would better give the money to the poor. "I think," replied Father Fulton, "I have heard that remark made before."

"By whom?" said the stranger.

"By one Judas Iscariot," was the reply.

Repentance, faith, the trembling cry of the sinner for pardon, those glances toward heaven that tell of new-born hope of peace, all aspirations for a better life, all longings for strength in our weakness, and light in our darkness—all these are gathered and fused together in a way too great, too tender, for expression in human language, in the Sacrament of HOLY BAPTISM.

The hand that is thrust into every hole will somewhere find a snake to bite it.—Ex.

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Religious Work at the Great Lakes Station

There are three agencies helping the "boys" with their spiritual training at the Great Lakes Naval Training Station, writes Mr. H. L. Choate, Brotherhood of St. Andrew secretary, who gives THE WITNESS the following interesting information. The first agency is the staff of official navy chaplains. In pre-war times, Chaplain Thompson, a clergyman of the Church, knew every boy on the station, when there were only 1,500 out there. But now, even with two assistants, what can he do with 20,000 men at a time? Counting that each man spends about four months on the station, 60,000 pass through it in one year. What can three navy chaplains do among so many? Then there is the Y. M. C. A. It has about 60 men on the station. Most of them are splendid men and are doing fine work. The station would be a barren place indeed without the Y. M. C. A. buildings and the secretaries who man them. But the Y. M. C. A. cannot take the place of the churches in military life any more than the Y. M. C. A. or Billy Sunday can in civilian life. It cannot speak to the Baptist boy with the same authority, and it cannot get the same response as a minister of the Baptist Church, so that Church sends its representatives to look after its boys. The Disciples, who have a great many men at Great Lakes, do the same. The Lutherans have two men, while the Unitarians and Christian Scientists have representatives who are on the ground part of the time. Our Church and the Roman Catholic have an additional reason for sending our own men to the Station, viz: to furnish the Holy Communion. The Roman Church has two priests on the ground, and we have Dean Bell, who was the first of all the civilian chaplains to arrive on the ground. This group of civilian pastors is the third agency. There is no attempt to proselyte on the part of any one, and we get along beautifully together. As an example of the way we look at things, I might tell you of Father Murphy's conversation with one of the jackies. A boy told Father Murphy he wanted to become a Catholic. Father Murphy inquired the reason, which was that the boy's pal was a Catholic. Father Murphy next inquired what Church the boy belonged to.

"Methodist."

"Do your father and mother know that you want to join the Catholic Church?"

"No, sir."

"Do you often go to the Methodist Church?"

"Not very often."

"Well, I think you'd better remain a Methodist and work at it a little harder."

In telling the story, Father Murphy explained that if the boy was a poor Methodist he thought he would be a poor Catholic.

An Appreciation of Miss Noyes

One of the most interesting and instructive teachers and lecturers at the Ypsilanti Summer School for Church Workers, held at Ypsilanti, under the auspices of the Detroit Archdeaconry Sunday School Institute, was Miss Vera L. Noyes of Chicago, Ill. Miss Noyes is teacher of Christian Nurture in Christ Church School, Gary, Ind. She was a daily instructor in the summer school, and gave one public lecture in St. Luke's Church, Ypsilanti, following a Bible lecture by Bishop C. D. Williams of Michigan. Her subject was the celebrated "Gary Plan" in its relation to religious education. The plan involves a Church school in connection with the public school, where pupils receive regularly so many hours of religious instruction each week. The treatment of the subject was clear and expressed in a pleasant style. She has a charm that mirrors the natural realm of childhood, in which she spends her life, and she stands as a living exponent and repository of the varied child spirit which she leads in Christian nurture.

Miss Noyes has been an art student and teacher, but now dedicates her education, accomplishments and fine ability to the little child. To listen to this devoted teacher inspires others to do better service.

A tribute to the influence of Christian nurture was involuntarily paid by a mother when she said: "Miss Noyes, please don't teach my little girl any more prayers, as I can hardly get her to bed now."

All true education is based upon right principles, and all right principles are so simple that a child can understand them. Truth, honesty, justice, love are the foundation stones upon which all the best of life must be built, and the idea of this Church school is that there is not a normal child of four or five that cannot be taught to understand them. The success of the "Gary Plan" is the best proof of the superiority of this ideal, and if at first this seems insignificant, let us be mindful of the child whom Sir Christopher carried over the stream, and which grew in force until it became a bulwark of strength.

Contributed by students at the Summer School.

Former New York Clergyman Dies in Virginia

The Rev. William Strother Jones, D. D., senior curate of St. Thomas' Church, New York City, until his resignation in June because of failing health, died lately at his home in Alexandria, Va., aged 66 years. He had been senior curate at St. Thomas' since 1911. He was a graduate of Washington and Lee University and of the General Theological Seminary, and was ordained to the priesthood in 1877 by Bishop Whittle. He had held parishes in Virginia, Maryland, Connecticut, New Jersey and Pennsylvania. He was deputy to the General Convention from the Diocese of Erie in 1904, 1907 and 1913. He is survived by his wife and three sons.

Study the Bible and Church History at Home

The trustees for the Anglican Library of the Society for the Home Study of Holy Scripture and Church History wish to extend and enlarge the work of the library collected by the late Miss Sarah Frances Smiley as a fitting memorial to her great life work. The trustees have issued an earnest appeal to all the old graduates, students and friends of the society to increase their support and interest in the society. The society hopes to have various branches of the library in different dioceses circulating from secretaryships in connection with the instruction papers, the sections moving annually. Three courses are under revision by the Rev. Dr. Easton, the Rev. Dr. Mercer and the Rev. Prof. Lewis of the Western Theological Seminary, Chicago. The whole of the revision of the library and its work is under the guidance of Bishop Matthews of New Jersey, Bishop Johnson of Colorado, the Rev. Dr. Fosbrook of the General Theological Seminary, and the Rev. Dr. Jenks. Additional courses of instructions can be outlined and lists of books supplied to readers, and books will be circulated from the library to members. Bishop Matthews is the president and Miss Gladys Baldwin of New York is the director and organizing secretary of the society. Subscriptions on the endowment and for membership should be sent to Mrs. Harlan Cleveland, treasurer, 125 East 38th Street, New York.

The second report of the Department of Army and Navy Work of the Brotherhood of St. Andrew, issued by the national headquarters at Philadelphia, covering the period from Jan. 1st to May 31st, 1918, contains 60 pages of very interesting information, including a resume of the work being done at army camps and naval training stations by civilian chaplains and Brotherhood secretaries, and a complete directory of the clergy of the Church and secretaries engaged in war work. When the report was closed, there were 68 laymen engaged in war work under the auspices of the Brotherhood—66 from the United States, representing 25 states, and two from Canada. In addition to these laymen in Brotherhood service, the department has secured the names of 125 Episcopal laymen in Y. M. C. A. camp work, and a smaller number in the service of the Red Cross. "We realize that this list represents only a small portion of the number actually engaged," says the report, "but of these laymen in war work, the Brotherhood secretaries have thus far located 27 who expect to enter Holy Orders at the close of the war. A search is being made for such men, and before the end of the war our hope is to be able to report to the Bishops many additional men who will desire to become postulants."

Killed in Action

The Rev. Dr. James E. Freeman

"They counted not their lives dear unto themselves."

"What did the field marshal die of?" asked a French colonel of one of his colleagues. "He died, sir, of having nothing to do." "Ah," responded the colonel, "that is enough to kill the best officer of us all." The vast majority of us do not suffer so much from inaction as from purposeless action. Few men are killed in action in our humdrum, commonplace, everyday life, but many of us are seriously conscious of the fact that, so far as our usefulness in the world is concerned, we ought to be.

The saddest column in our daily papers is that which tells of the loss of our boys at the front, and yet there is something about the unrecorded valor of these boys that gives us a thrill and inspires us with a new confidence in humankind. The noblest character Dickens ever portrayed was Sidney Carton, and let us remember the words with which he went to his death: "It is a far, far better thing that I do than I have ever done. It is a far, far better rest that I go to than I have ever known."

We reckon life by human standards, we appraise it by the measure we call success. Are we right in this? Judged by these standards, the men and women who have made the largest contributions to life have been failures. Robert Burns and Oliver Goldsmith died in poverty, Victor Hugo was an exile from his beloved France for nearly twenty years, and Jesus Christ was despised and finally crucified by His own people.

The roll of those killed in action is a long one, and it is the most sacred annal the world contains. No one bids for martyrdom, and yet every one knows that the finest and holiest enthusiasms of life are generated by those who die in action. No truer word has been written than that ancient one: "The blood of the martyrs is the seed of the Church." The great periods of inspiration have been those when it cost something to be a Christian.

The weakness of Twentieth Century religion, as well as its curse, is its spirit of smugness and self-ease. Religious practice in our day is a sort of self-indulgence in a form of refined aesthetic, somewhat intellectual and eminently respectable Sunday entertainment; something that requires neither physical nor mental effort on our part, but rather a quiet, placid and oftentimes soporific occupation that society regards as one of the concomitants of good breeding. Heroic faith, the faith that is founded upon the eternal and unchanging principles of righteousness, that dares to live by its profession day by day, this is less conspicuous now than it once was.

What are we to gather from these heroes of the battle front? What is to accrue to American manhood and womanhood as the result of their supreme sacrifice? We say soberly and advisedly, no man is fit to live in this country as the beneficiary of those who died in action, unless he solemnly resolves that they shall not have died in vain. Lincoln's immortal words have a solemn message for this hour:

"It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last, full measure of devotion."

Our love of country, our devotion to its highest ideals, our determination to live less selfishly, our finer recognition of those finer ties that bind us in a great fellowship, to which each one of us must make his definite contribution, our hatred of those things in our industrial and social life that cause strife and division, all these and many more things that are just and fair, and true and righteous, must we do, if these boys of ours, killed in action, are not to have died in vain.

America can no longer live its old, easy, independent, care-free life; it is costing too much. In the future we shall have to get away from our flabby, insular and insolent habits, and play the game of life by new rules. If we do not, the finger of a just scorn and reproach will be pointed at us by those who were killed in action.—Courtesy of the Minneapolis Tribune.

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If we hold on to sin for a day, we may have to hold on to it forever.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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THE SUNDAY SCHOOL MUST HELP WIN THE WAR

A Great Teacher Training Camp to Be Conducted This Fall

The General Board of Religious Education has issued a series of circulars giving parishes and missions a well worked out plan to make a drive this fall in the interest of teacher training.

Every resource of America must be used to win the war. The Sunday school is one of these resources. It has to do with maintaining the spiritual morale of the country. In order for the Sunday school to do its best and biggest bit, the Sunday school teachers and officers must thoroughly understand the situation. To produce such an understanding, it is suggested that a conference be held in every parish and mission of Sunday school workers, and that the following topics be discussed: How has the war affected the Sunday school? How does the war challenge the Sunday school? What can we do that will help the Sunday school workers to effectively relate their school to the immediate needs?

A crisis is at hand. The teaching power of our Church is seriously threatened. Hundreds of Church schools have been depleted in their leadership by the war. Men have been called away. Women are carrying heavy responsibilities. Teachers are scarcer than ever. Now is the time to rally our teaching forces. Let the Church adopt the principle of the training camp. We must train more leaders of youth, and by intensive process if necessary. If we do not go forward we shall be forced backward by circumstances. Where there is a will there is a way. The Board urges rectors and superintendents to take action now to begin October next. All the leading Christian communions are preparing [illegible] simultaneous action in the matter of teacher training. The time for the drive has not been arbitrarily fixed. It is, however, suggested that it should begin about September 15, and continue for thirty days. In some sections the drive has been made, but in most sections it will be made some time during the latter part of this month and in October.

Five great objects are to be kept in view: A training class in every parish to train those who have never taught before; a monthly business meeting for every school of the officers and teachers to consider school betterment; a class to assist present teachers, giving the present leaders new inspiration and insight; specialized methods taught in every community—the fine points of teaching particular ages given in joint classes; attention called to the best printed helps for teachers, making use of the excellent literature now available for teachers.

The General Board of Religious Education is urging upon diocesan authorities in education a definite program for the campaign. Many Diocesan Boards have taken aceion. Every Church school should co-operate with their diocesan authorities and with the General Board of Religious Education to make the drive a success. Wherever no diocesan program is laid out, each parish should act. Let the rector or superintendent arrange a special meeting, to include every teacher and officer, to discuss the importance of teacher training, and how it may best be carried out in your school. The General Board will supply a program and literature for such a meeting if requested. Address inquiries to Parochial Department, General Board of Religious Education, 298 Fourth Avenue, New York City.

J. S. Armentrout presents the following strong points on the value and need of teachers' training in Church schools:

The call in the world today is for people who "know how". Knowledge of the way to accomplish results is desired in every worker, no matter what the task.

This need for those who "know how" is as great in the Sunday school as elsewhere. Increasingly it is being demanded that teachers and officers shall be trained for the task they have to do. Some of the reasons for this demand are:

Most Sunday schools can offer not more than one hour as a maximum time for instructions. This will include the entire period. Over against this, the school has at least five hours of the pupils' time for five days of the week. This one hour per week is all the time most children get for any systematic religious instruction. The value of this will depend, of course, on the ability of the teacher to use the time to the best advantage. If the teacher does not "know how", then the time will be in large measure lost, and so will that child's opportunity for religious education. The serious import of this will be increasingly recognized when we remember that only a limited number of children have any religious training other than that offered by the Church school.

The competition of other interests are varied, and compete for the interest of child and parent.

There is, first, the unconscious competition of the public school. This education has been emphasized. The training of these teachers has been insisted upon until both children and parents have come to feel that here is the important thing in educational life. The Church has not emphasized her education or insisted that her teachers get ready for their task, and so finds herself the loser in the competition.

Again, there is the active and very close competition of amusements, etc., for the interest of the child. It is unthinkable that the Church would try to meet this with any less than her best, or would count any work too great that would help the task.

No other work in the Church is greater than that of a Sunday school teacher. No other individual has a greater opportunity to shape life and mold character. A new realization of this fact is helping to intensify the demand for trained teachers.

But how may the teachers of the Sunday school be fitted for their task?

To this question there is only one possible answer—they must be fitted by training given in the local Church and school. The teacher training class in the local school is, at the present time, the most efficient answer to this demand for prepared teachers. No other agency can take its place. Each parish and school must face its own problem of teachers and attempt to meet the need through this means. That it is entirely possible to do so has been proven again and again. No parish and school fully alive to the needs of its children will neglect this work.

Right Literature Essential to Religious Education

We are indebted to Mr. S. G. Deam of Niles, Mich., for a copy of the preliminary recommendations from the Diocesan Board of Religious Education of the Diocese of Western Michigan, which contains much matter of interest to Church people everywhere. Commenting upon the need of literature, the Board states that "unless the right literature is secured and used effectively, the work of religious education becomes increasingly difficult. Aside from the text books, and such reference books recommended in connection with them as the Church can afford to purchase, the parish should subscribe each year to "The Leader" for each of its teachers and each member of the teachers' training class.

"An ideal to work toward, and one we hope some day to put into operation, is to outline a reading course for adults, to guide them into a deeper comprehension of the Church's life and faith. In the meantime, however, every family in the diocese could be educating itself by subscribing to at least two Church papers, e. g., the Church Helper and either THE WITNESS or the Living Church. The Church school might be utilized in helping to bring this about by securing subscriptions during the day school vacation, or Saturdays. It should be a laudable object for the children to try to stimulate a desire in adults for an education along Church lines. It might even be credited as Church extension work on the five fields' chart of the school."

Mr. Deam, who is secretary of the Board, says: "I am a strong advocate of the duty of every Church family to subscribe for one or more of our Church papers, the same as a business firm subscribes for its particular trade journal. THE WITNESS has 'grown' to be an ideal Church paper, and should be in the hands of every Church family."

Bishop of Harrisburg Welcomes Metropolitan of Athens

A mass meeting of Greeks and Americans was held in Carnegie Hall, New York, on Saturday evening, Sept. 7, to welcome the Most Rev. Meletios, Metropolitan of Athens, to America. The Metropolitan was attended by Archimandrite Alexander, secretary of the Holy Synod of Greece, and Archimandrite Chrysostom, director of the Theological Seminary at Athens. The Rt. Rev. James Henry Darlington, Bishop of Harrisburg, was present in his robes, attended by his chaplain, and delivered an address of greeting and welcome, on behalf of the Episcopal Church, in which he referred to the long-time friendly relations of the Greek and Anglican Churches, going back to Theodore of Tarsus, the Greek monk who became Archbishop of Canterbury. The Bishop mentioned the correspondence between the General Convention and the Holy Synod, and read a copy of the letter addressed to the American Church by a former Metropolitan of Athens, Theophilus, in 1872. About 3,000 people attended the gathering.

Bishop of Oxford In New York

Through the courtesy of the National Committee on the Churches and the Moral Aims of the War, it has been arranged for the Rt. Rev. Charles Gore, D. D., Bishop of Oxford, to Sunday, Sept. 22nd, in the morning, at the Cathedral of St. John the Divine, and at Trinity Church, at Evensong, at 3:30 o'clock.

"Com' e Buona, l'America"

"Com' e buona, l'America! Com' e buona!"

"How good America is! How good!" exclaimed an old Italian woman before a Red Cross worker, at the time of the recent distribution of clothing at Perugia.

A little girl, tugging at the skirts of the old woman, was being addressed. The child bore an armful of new clothing, which had been made in Red Cross sewing rooms in America, for the use of refugees in Italy.

About 2,000 refugees from Caporetta are housed within Perugia's hospitable gates, some of them in palaces and private homes, others in public buildings, and a good many in an immense school building.—Red Cross News.

JAPANESE SEEKING FOR SOMETHING

Experience of Dean Smith With an Agnostic and at a School

In a town in which there is a boys' high school, which Dean P. A. Smith of Fukui, Japan, visits occasionally, there lives a teacher, an agnostic, who has a fine family of three boys and one girl. A short time ago this man sent a letter to the Dean, requesting him to come and teach the whole family about Christianity. It came so unexpectedly that it seemed suspicious, but examination proved it to be genuine. The man and his wife had been led by their family love and family cares to realize that without religion they could not rear their family aright, and the religion of Jesus Christ was the only one that offered any real hope and help. And all this in the family of a teacher in a school which only four or five years ago discharged a Christian teacher for daring to answer questions about the Bible, even in his own house!

In still another place the Dean was invited to bring his radiopticon and show pictures in a school dormitory. Naturally, he left his Bible pictures at home, hoping only for an opportunity to get acquainted with the boys and their teachers, and thus draw them later to the chapel. What was his surprise to hear a unanimous protest from the teachers and students: "Why didn't you bring your Bible pictures? We wanted to see them!" The upshot was another invitation, and the next time the Dean will have more faith, and give them what they want.

Another incident, small in itself, but giving the key to the ideas of many Japanese today, occurred a little while ago in a town near here. The local catechist was talking to a merchant, a plain, hard-headed, earnest, upright man, about the present moral condition in Japan. The merchant remarked: "I have been wondering for a long time what would be the best way to utilize Buddhism or Christianity, or both, for the moral uplift of the nation." The catechist's answer was straight to the point: "You have the cart before the horse, my friend," said he. "You want to use God or Buddha as if you were greater than they. Our strength lies in the fact that the Christian says, 'Here am I, use me', and puts himself in God's hands. Then he is able to do far more than he could if he tried to substitute his own feeble plans for God's great ones."

This set the man to thinking, and a few days later he said, "If I were not a Buddhist, I would become a Christian right now."

He is eagerly seeking, and there is little doubt that this earnest Buddhist will be an earnest Christian some day.

These incidents are recorded here not for their intrinsic value, but because they show that the Japanese people are seeking for something. More often than not they do not know what they are seeking, but they want it. In the words of a friend of the Dean's, a high school principal, "You Christians have something that we have not, and we want it. We do not yet know what it is, but we want it, for we know it is good, because of what we see in you." God grant that the Church may respond to the terrific challenge contained in these words.

Advocates the Conscription of Church Members

The Rev. Malcom Taylor of Taunton, Mass., makes the following interesting contribution to The Church Militant:

"Bishop Lawrence, in selecting from the clergy men for voluntary chaplains at the camps, has adopted the military method of conscription. He has not been asking for volunteers; he has been going to the men who seemed to him best fitted for the work and saying: 'I want you to go to Camp ——— for ——— months.' And they have gone. The reasonableness of this method, as well as the moral right of the Bishop to make such definite demands, has appealed to them. The more earnest men like to be commanded to undertake difficult tasks when they respect the authority from whence the orders come, and there is no higher human authority, nor one more worthy of respect, than that of the Christian Church.

"It would be well if the same method could be used by a Rector in securing the workers needed in his parish. We are not sure that it cannot; it might at least be tried. The subject is being discussed. Religious leaders are asking whether Church membership does not involve the obligation to serve wherever the call may come. It is not unreasonable to arge that Churches might draft their members for service as the state does, when an emergency arises. We are inclined to believe that such a method would be welcomed by the loyal members. It would also serve to draw more clearly the line between conventional and sincere discipleship."

An Unusual Showing for War Times

The $8,000 mortgage, of more that thirty years' standing, on the property of St. Paul's Parish, Council Bluffs, Ia., has been lifted. Also $4,000 floating indebtedness has been paid, and several thousand dollars have been expended in church and rectory improvements. The consecration of the church will probably take place in October or early in November. A number of memorials have been presented to the Church recently and blessed by the Rector, the Rev. Wilford E. Mann.

Prof. Christopher Thornton, F. D., Sc., London, has been engaged as organist and choirmaster, and will begin his duties the 16th Sunday after Trinity.

The service flag of the parish, containing 81 stars, was formally dedicated on a recent Sunday morning. Seventy-seven stars are for men in war service, three for Red Cross nurses and one for the telephone service overseas, and one gold star for P. Odway Thomas, son of the former choirmaster. A local daily states that Mr. Mann made a beautiful and stirring address, eulogizing the men in the great struggle for liberty, and to make the world safe for democracy.

An interesting feature of New York City Church life is the out-door Grace Parish service, Wednesday and Friday noon of each week. It is held in Huntington Close, a beautiful little yard at the corner of the church, where Broadway and Tenth Street join.

The noise is great from the street traffic, but the average voice reaches a line of men who hang to the fence on the Wanamaker store side, and while the distractions may disconcert the average preacher, he has the consolation of believing that an occasional word may reach a lonely or a troubled soul. Lately, the preacher has been advised to stand on a box, under a canopy, where the few who venture inside are seated. This mars the artistic effect of the use of a fine out-door pulpit, but probably is more effective in its human reach. From 50 to 150 people are purposely within hearing.

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THE MISSIONARY MESSAGE AND THE MESSENGER

St. Matthew The Apostle September 21st

By the Rev. Francis S. White

THE COLLECT

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

"Didst call Matthew from the receipt of custom." Every missionary should have a good business training. Most of them acquire it, after experience with vestrymen, who would "go to the wall" if they pursued the same methods in running their own business which they advocate in Church finance. One of the times that try the average clergyman's soul is the occasion when "a mere business man" begins a talk on the unbusiness-like methods of the clergy. There is enough truth in the statement to make the tradition a more or less fixed and imperishable one; but as a general rule the allegation is like that "science" which St. Paul described as **"falsely** so called". It would be well if every child in the Church was given a business training in the school systems of our day. St. Paul could turn his honest pennies because of the trade he learned at the same time he was learning the lessons the lawyer Gamaliel had to teach him. This great war time would help the Church's hold on her people if her clergy could step into the ranks of those who labor with their hands to keep the war ranks full and satisfactorily supplied.

Note that St. Matthew was called **from** the receipt of custom to be an Apostle and Evangelist. Learn from this that any school of life can produce saints; also that business men can be saints if they want to; and thank God, many of them are! If business and religion do not mix in some people's lives, the reason can probably be found in the peril of wealth. Remember what St. Paul wrote to St. Timothy along these lines: "They that desire to be rich fall into a temptation and a snare, and many foolish and hurtful lusts, such as drown men in perdition. In the love of money is the root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." No one is safe from this virus. Apostles and Evangelists, in the ancient and modern uses of those titles, have been known to forget what the Psalmist had discovered, namely, that "the statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure and giveth light unto the eyes. **More to be desired are they than gold,** yea, than much fine gold". So there is great need that the true missionary in any walk of life pray earnestly "to forsake all covetous desires and inordinate love of riches". Every patriotic citizen in our country is being helped now to an accomplishment of this supplication. Every war tax, every cry for benevolence, every demand for government loans at a rational rate of interest, every appeal for missionary endeavor, are all helping us to see the great peril we were in before God called us to our senses. Let us all, poor and rich together, as far as money goes, daily pray for daily grace to forsake, to turn our backs on, to "cut out" and "cut off" all those things which call for inordinate affection to keep them alive and flourishing. People are "things" crazy. There are not so many spendthrifts as there are misers in the world. Too many of us have what we softly term "the acquisitive habit". We grow attached to things instead of learning and striving to grow detached. Too many of us value our comforts, to the exclusion of any love for the souls of our fellow men. The value of learning detachment from things is that we may become more attached to God and man. Some people, for example, are so attached to the Church building of their childhood that they want their names kept on its roll of members, although the little, struggling Church in their neighborhood needs and wants the impulse of their active co-operation and membership. So the cause of God is weakened in the far-away and the near-by parish. And this is only a simple illustration of the way in which our desires grow into covetous desires, and our attachments or loves become inordinate. People will so love the comfortable incense and lights of a wonderful home Church service that they cannot see their way clear to give of their little or their much to send a human messenger of Jesus Christ to speak peace to them that are lost in sin and doubt and sorrow, without any altar, without hope, without any God. Yes, we are ever in danger of growing "things" crazy. Let us pray God for grace to forsake, to grow detached. But note that grace "to forsake" is asked for only that we may have strength and will power "to follow". The Christian miser "flocks by himself". When he learns to be detached from things and places, he "follows the Christ, the King". There is no advantage coming to the man who simply sacrifices; the results of his sacrifice must contribute to some constructive, upbuilding purpose and end. And the one who "forsakes all covetous desires and inordinate love of riches" will only find his vocation when he sees that the Jesus Christ whom he follows is something more than the best man that ever lived. To keep him steady in his course of "finding, following, keeping, struggling", there must be the conviction that "He liveth and reigneth, one God, world without end". The power and lure of things that can be seen, and felt, and owned, are not to be downed in the heart of a man by the life and words of a good man who died on a cross in Palestine about two thousand years ago. The power and lure of things can only be tempered and controlled by the words and life and help of One who is alive forever more, and hath all power in heaven and on earth, and knows and sees everything clear to the end, and will never leave nor forsake the one who forsakes all to follow Him. When we catch the purport of this prayer, we will be well on our way toward saintliness, and we will also be able to realize the perils of wealth and the glory of being able not to covet nor to love inordinately.

THE EPISTLE

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—II Cor. iv:1.

"As we have received mercy." "Count your blessings one by one", and in them all you will see the love and grace of a never-forgetful Father. When we are tempted to be faint-hearted in the presence of perplexities, let us count our mercies, and somehow "heart will grow brave again and arms strong".

"Renounced the hidden things of dishonesty." That word "renounce" is only of use when a man is determined on "a manifestation of the truth". One of the hidden things of dishonesty is "self-deceit". When we begin to deceive ourselves, the truth has gone out of our hearts, and there remains no possibility to renounce effectively. But, after all, "renounce", when unwisely emphasized, only leaves a man dry and discouraged. The best way to renounce is to so live in the sight of God that the conscience of any good beholder is bound to approve.

God wants us to be interested in handicraft, but not in crafty handling. Our hands should be able to minister to our own needs when an economic situation demands it; but when we handle the Word of God, it must not be for a living, but for life. It must be with the clergy as it is with the physician. Discovering something to help mankind, he is in honor bound to manifest that discovery in such a way as to commend himself to every man's conscience. A religious quack is a man who sets out to make money in the ministry. Such a man can never be anything more in the ministry than a hireling. These lines are not intended to furnish salve for the conscience of a layman who is content to let his parson struggle along on a stipend which barely cov rs the cost of living. Such procedure only tends to beget a race of hirelings, who are sometimes forced to yield to the temptation to sell their birthrights for a mess of pottage. The laborer in any part of God's vineyard, under the present economical system, whether priest or layman, is worthy of his hire. Not to adequately reward a man for services rendered is to beget in such a man, unless he be in very deed a saint of God, an inordinate love of riches, and a tendency to walk in craftiness, "keeping up an appearance", because his "self-respect" demands it, but by that very act learning how to handle the Word of God deceitfully, and becoming a time-server, instead of God's servant and man's server.

The god of this world is the god of appearance, who delights not in the sons of man, but the sons of Sham. Such a god and such a people are not able to stand in the light of the glorious Gospel of Christ, who is the image of God. Such a crowd, in their desire for results, or appearance, or reputation, or advancement, are tempted to "handle the Word of God deceitfully", content to "get people in" under what might almost be called, from God's point of view, at least, "false pretenses. This Church of ours has a great chance to commend herself in the sight of God to every conscientious man who will listen to her preaching of the Church's year, which presents Christ Jesus, the Lord, and only brings in her preachers as "ourselves your servants for Jesus' sake", not for the sake of salary, or reward, or place, or position, or comfort, or luxury, or for any other sake than Jesus' sake. Such a preacher, lay or clerical, is not a son of Sham; he knows whose he is and whom he serves; he is light-hearted, but not light-headed; he is not lost, because he knows the way, the truth and the light. He is real, because Jesus is real to him. He is honest with all men, because he is honest with himself, and is not trying to make himself believe that Jesus is a demigod, but anything else but very God of very God. He does not have to handel the Word of God deceitfully, because he has put all guile not only out of his mouth, but out of his heart.

"Light out of darkness." God commands that result. Therefore we cannot be dark lantern Christians, cryptic Christians, occult Christians. Our knowledge is to be an illuminating knowledge, which the plain folks can understand. Plain folks, common people, always have heard Jesus gladly. If they seem not to have heard Him, it is because the sons of Sham have been trying a few dark lantern tricks on them, and they felt the point of the shears in their fleece, instead of the point of the Shepherd's crook, when the preaching began. The preacher's business is light-bearing. The missionary's business is light-bearing. Into the darkness caused by ignorance, doubt, sin, despair neglect, cruelty, viciousness, we are to come with a knowledge of Jesus Christ the Lord shining in our hearts. Preaching not ourselves, but Christ Jesus, light will come out of darkness, must come out of darkness, because God has commanded it.

A Jewish tax gatherer was a most impossible person, from the observation point of patriotism, religion, unselfishness and personal contact. But God made of that tax gatherer not only a speaker for Him, but a writer about Him, and what He did for the publican Levi He can do for you, my friend, and for any one else in this wide, wide world, if you and they will be honest with themselves and Him.

THE GOSPEL

And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples. Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth. I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.—St. Matt. ix:9.

"Sitting at the receipt of custom." St. Matthew had a steady and profitable job. It was not a popular job from the view point of a loyal lover of Jerusalem; but it was good business, and "business was business" as far as the man Matthew was concerned. "He should worry!" He worried so little that he sat at the receipt of customs. He was not on the defensive or offensive. "He was the product of his times", "the result of the system", phrases we hear once in a while today by way of explanation or excuse.

"Jesus saw Matthew, * * * and He saith, 'Follow me'." The challenge came, and we are not told whether it was expected or unexpected, so we will not conjecture. But we do know that Matthew knew what "Follow Me" meant, for whoever told St. Luke about the meeting, told that careful writer that Levi "left all, rose up and followed Him"—left his job, and his easy chair, and the busy meeting place, with the excitement that always attends a profitable position in a hostile or unsympathetic community; left the **whole** business. "Follow Me" does not permit of reservations. No "love, honor and obey", with the fingers crossed at "obey", when it comes to a life partnership with the Lover of men's souls. No sitting down when one begins to follow the Christ, the King, until the King sits down. And when the King sits down, the publicans and sinners, so tagged by the observing world, can sit down too—if they are His followers now. If in their hearts there is knowledge of God through Jesus—no matter how dark the past—out of it can shine light. God has so ordered it.

"When the Pharisees, the sons of Sham, saw it." That tribe which is always so concerned with "What will people say", is always around when some Levi is converted; and their criticisms and questions are feared by most men more than the criticisms and questions of the Almighty. It is a proof of genuine conversion when one can say, "With me it is a small matter whether I am judged by you, or of any man's judgment". St. Matthew was one of those thoroughly converted men. Along with the love of this world's goods he overcame the fear of the world's ridicule. He boldly invited others to meet our Lord. "Levi made Him a great feast in his own house, and there was a great company of publicans and others that sat down with them."

"When Jesus heard that." Most of us do not seem to act or talk as if we knew that Jesus is the unseen guest at every table, the unobserved Observer in every gathering, of either a public or private nature, the unnoticed Listener in every conversation. But this really describes His intimate relation to mortal man. Truly He is closer than breathing, nearer than hands and feet. Yet, in spite of this, what foolish, wicked, sinful things we think, and do, and say in His immaculate presence! God help us! God forgive us for our blind, unthinking shortsighted manner of living away from His presence.

"They that be whole need not a physician, but they that be sick." Prevention is so much better than cure. The homely phrase goes, "It is better to be safe than sorry". But the world is full of the sorrowful; and the message of the Church is meant for them as well as for the righteous. There is, however, no one who does not need the healing touch of Jesus Christ. Therefore there is no need for the sons of Sham to stand at people's doors and windows. But there are sons of Sham, because there are yet many people in the world who believe themselves righteous and despise others. And may God have mercy on their souls!—those who have yet to learn what that meaneth. "I will have mercy and not sacrifice". The word "mercy" is not in the vocabulary of the sons of Sham. They prate of sacrifice, whose only victim is the one whom nobody will sit down with at meat but Jesus Christ. Dear Lord Jesus, help us not to grow confused as to the place and meaning of both "mercy" and "sacrifice".

"I am not come to call the righteous, but sinners to repentance." "Jesus calls us." Can you hear Him tenderly calling you? Are you willing that people shall not be sent to unstop the ears of those who cannot yet hear the Saviour's pleadings? Are you satisfied to have Jesus listen to you alone, and make no effort to help Him call other saints from the receipt of customs? Can you not see that to stint the mission work of the Church is to make it hard for Jesus Christ to call men to His side and His cause? You know, don't you, that He expects to use human voices to utter His call; human ears to hear the cries of the poor, helpless ones of the earth; human hands to bring the touch of brotherly helpfulness; human feet to lead others out of darkness into light? What if we fail Him? Blessed Saint Matthew, be an example to us to leave all and follow the Christ when He calls. May your words and your deeds be our stimulus and cheer. May your example be our joy to imitate. As we read of thy action in leaving all and following our common Saviour, may we read it in such a way as in our turn to give to others "the light of the knowledge of the glory of God in the face of Jesus Christ".

His Battlements

"Take away the battlements, for they are not the Lord's."—Jeremiah v:10.

I built me a castle with towers fair—
Its walls were deep, and strong and wide;
There was room for soldiers, servants, friends,
But not one room for the Crucified.
Within, it is true, was a secret shrine,
Devoted to culture, wealth and power;
What king would remember the Nazarene
When his star was in the ascendant hour?

One morning I stood on my castle wall,
As the burning sunshine filled the sky.
Afar my eyes discerned a moving host
Of men, whose banners were waving high.
"Some brave little knight goes forth to war;
But he knows full well my mailed arm!"
And I grimly smiled in my insolence,
For no living king dared do **me** harm!

When suddenly over my airy towers,
In letters of blood on the morning sky,
An unseen hand was writing these words:
"Remove the battlements, they're not th[illegible] Lord's!"
[illegible] those dread words met m[illegible] eye
The earth was riven with frightful shocks;
My castle sank, and its mighty walls
Were a heap of dust and broken rocks.

My pride, my hopes and my strength were gone—
My wild ambitions were all denied.
It was then I remembered the Nazarene.
In trouble I called on the Crucified:
"O build Thy shrine in my inmost soul;
I will gladly give Thee complete control!
O bridge the gulf of my shame and sin;
Forgive me, pity me; enter Thou in.
Be Master and King, be Lord and Friend,
That Thy battlements may my soul defend!"

E. WADDELL.

A Task of Supreme Importance

"Our Church War Commission is charged with a task of supreme importance," says the Rev. Dr. Lacey of the Church of the Redeemer, Brooklyn, N. Y. "The war will leave an indelible impress on our boys. The ideals, dreams and aspirations, the interests and enthusiasms of our men at the front, represent the attitude that will dominate the next generation. As the soldiers of Charles VIII brought to France from their Italian campaigns the seed of the Renaissance, so our boys will bring home a new vision of values. We must see that the Church proves so powerful to them in the trenches that they will come back loving her with profound devotion. The work of strong, sympathetic chaplains and of sturdy laymen like our own Jowitt will go far toward establishing her for all time in the affections of the men."

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PLACE OF WOMEN IN THE CHURCH

Her Work is Now Big, Broad, Strong, But Not Big Enough

Miss Mary Bosworth

(Concluded)

There are some departments, which in all justice to woman, her capabilities and her part in the evangelization of the world for Christ, need her judgment, her understanding ability, her spirituality. Some of the authorities of the Church are broader than others; so in few cases, some of these departments allow woman but that is not enough—she should be in them in every instance.

First, there is the vestry! Woman as well as man forms the congregation. She is a partner in its life—is a shareholder! She invests her money in its business as well as man. As to time and energy, everybody know what her part is there. Who attends to the choir equipment, the vestments of the clergy, the altar linen and service, the church grounds, the organizations, money raising and most detail work? In most cases, it is woman. She does all this; and when it comes to the actual legislation of Parish affairs, she has no voice. I ask anybody, is this just? "Legislation without representation is tyranny" is a truth of many years; and in a day, when democracy is heard at every turn—when sermons are full of it and the speaker enthusiastic for it, it is quite startling to see the undemocratic vestry system stay in—it seems most inconsistent. The clergy and laymen would do well to literally wake up in their own Parish and see what an injustice is done to woman. The undemocratic system of the vestry is all wrong! Away with it, and put woman in her place!

Go next into the Sunday school, and who is the superintendent? Often a busy professional man or man of the commercial world. He knows practically nothing about the teaching principles and child psychology and various materials. Nobody blames him—he has not time for two big businesses! He might love to do justice to the Sunday school, but he has to earn a living down town; so his time and energy go there. What suffers? The Sunday school system. What else suffers? The development of the children. Anything else? Yes. The future Church. Still further? The mission field. I ask is this good stewardship of Church affairs, which is a sacred trust? Is it right to put such a person, good and willing though he is, in charge of the "Cradle of the Church," with all that that term signifies? No, a thousand times no, for it is wronging the child, the Parish, the city, the state, the nation, the world—it is not treating God right! Suppose you gave a friend a vast sum of money and asked him to carefully invest it. Instead, he put it into a weak business that nets no profits. What would you think of such a person who called himself a friend? In a way, it must hurt God to see the indifference and carelessness with which his sacred trust is handled. But take away the inefficient man and put woman in his place—woman trained as a teacher and accepting the position as her work, and watch the results change. She would be able to give it all her time, and could study new methods and hunt up new materials, thereby making it a real live thing. Can't you see her visiting new homes to see if the children go to any Sunday school? Can't you see her looking up absentees? Can't you see her planning programs, missionary and social? Can't you see her with the Sunday school as the first object of her life? Did you ever see the proverbial superintendent do and feel this way? Somebody might say, this is the rector's duty. Well, if he attends to everything he ought to, he certainly hasn't time for this all absorbing work. It is big enough to take the whole attention of one person and that a trained person. The salary of such a position would be more suitable to a woman's needs than a man's, so in every way she fits better into it. Do let the inefficient business man make way for the trained woman.

Spend a little time out among small town people and in the country and notice the indifference to and ignorance of Church affairs. Something is the matter—something is needed. Of course, the matter is a lack of ministerial administration, which in turn is due partially to a lack of money, but not entirely. The need can be answered with the paid woman diocesan educational secreetary and licensed layreaders.

We will consider the former first. Woman is waiting to be appointed as paid educational secretary. I specify "paid," because such a secretary would be very different from the volunteer educational secretary. Why is this so? Simply this—the volunteer is often a woman with ties, business or family, which restrict in a very great sense her movements and time. She can only make an occasional trip through the diocese, while regular visits should be made. She can only spend a few hours, now and then, in constructive work, while her whole time ought to be given to it. In this way, growth is seriously retarded. The paid worker is trained. and it is her special and only business to see that her diocese booms ahead as fast as possible and does its full share of things. She give herself to it. She is not bound to anything except it, so it becomes her responsibility, and she will see that the dead and dying spots give place to life. Such an educational secretary is needed in every diocese, and the business world is proof of the soundness of this truth. Listen:

The dry goods dealer has his traveling man in every district. It costs him something. Oh, yes, but it also gets him something! He counts the cost, but he also counts the profit! The profits are much larger than the cost. How do I know this? Because Mr. Dry Goods Man keeps his representative in the field. He is busy holding customers already gained, busy trying to get new ones, busy looking after their needs and troubles, and busy bending every effort to supply them. When he gets back to headquarters, a report is made. He is the middle man between need and supply, and the value of such a man is proven by the numbers of traveling men. I know of one house that has a hundred or more. Consequently, its business leaps ahead!

Why then is the Church so slow in adopting such a fine workable method? It cannot be on account of the money, for it proves to be a gain. It cannot be because the method is not known, for it is! It cannot be a lack of workers, for as John Lee says: "There are women, notably the younger women, the college graduates, the trained workers, who reluctantly turn their back on work in the Church to engage in less congenial occupation outside of the Church because they feel that the opportunity for women to do constructive work within the Church is discouragingly contracted and limited." It is plainly one thing: the Church is too slow in making changes, is too indifferent to opportunity, is too conservative. Put a paid woman educational secretary in a diocese and watch it drive ahead!

Now we come to the licensed woman layreader. There are many places where the clergy are not and where it is impossible to get a man to do layreader's work and where no money is available to pay the expense of sending one to and fro. The people need the services, so what is to be done? Give woman the authority to conduct them and all else that the layreader does—make her a layreader. In this capacity, she could do a big work for God. Somebody might say, why make her a licensed one? Simply because people are used to order and official authority in the Church as well as in other walks of life, and they conform more quickly to it. Another point is, if woman was in such a position, she would know what was expected of her and would be prepared to meet the situation. She could hold together many a scattered country population and villages and small towns where no service of any kind is held as it is. In this way, every gathering of people could be administered to.

Shall woman be allowed to speak in the Church? By all means, "yes," if she has a message to deliver that is of value. Often returned missionaries could do much to arouse the sleeping brethren, and often their message is just what is needed to broaden the vision of the Home Church. The rector could not handle their subject like they could—it is peculiarly their own—so give them a chance. Should there come along a woman specialist in social service work ,etc., whose knowledge and personality would awaken the people to a bigger and higher sense of their duty, give her, too, a chance and the congregation the privilege of hearing her message. There are some members of the Church who possibly could be won quicker by woman than man! Some few records prove this is true.

The last point I want to emphasize, is woman on all advisory, legislative, and executive committees, boards, and conventions; such as, the standing committee, diocesan councils, house of deputies, and the board of missions. Woman should be a part of these. Her work for the Church, home and abroad, is tremendous. Her part in the Church at large is as vital and as much in detail as the Parish. She studies situations, uses plans and methods, mixes with all kinds of people, so has a valuable contribution to make discussing conditions, in revising things, and in planning for the future. Her point of view is needed for the betterment of the work, so a place should be given her on the above mentioned committees, etc.

So in going over the road yet to be traveled by woman, she is ready and prepared to go to the farthest edge of the front lines, barring only one office—the priesthood. I bar this, not because woman isn't capable of filling it in as admirable a way as some of the other sex do, but just because Jesus Christ chose men for this. He blessed woman for the fullest service in the Church and never made a limitation in words to it, but it must be remembered He deliberately selected twelve men for the priesthood. Because He chose men for this work, He wanted men there and not their co-worker—woman.

If woman is given her full rights and is appointed to these other various places there will be no need of her in the priesthood, for there will be numbers to fill it as a result of her work in these new fields of labor.

Woman, Jesus Christ sounded the first note of your chord of wonderful development and service. The ages have added more notes of richness and beauty, and now the present is ready to fill in the missing ones to make it a perfect chord.

Appreciation of Dr. William Porcher DuBose

When a great man passes away it is natural for us to look for his prototype. Those who knew Dr. DuBose through his books alone might easily find in them characteristics of Aristotle or of Socrates, and so might place the great theologian in the category of these great thinkers. But those familiar with the doctor's personality think instinctively of the "disciple whom Jesus loved" when they think of him. For while it is true that the author of "Soteriology" and of the "Gospel in the Gospels" must be given place among the greatest in the realm of mind, it is none the less true that Dr. DuBose excelled in those qualities of the soul that make men loved. "To know him was to love him" will be the testimony of the thousands who felt the influence of his gentle spirit as they sat at the feet of his great wisdom.

In Dr. DuBose's life two remarkable things stand out. The first of these is that so profound a thinker could be so very **human,** and the second is that he established no school of theology—the disciples he made were not for himself, but for his Master.

The second of these things may be accounted for largely by the first. The doctor's character, so beautiful in its simplicity, so firm in its strength, was founded in the love of Christ. He was loved of little children and young girls. Men of mature years sought his handclasp, and boys always felt near to him in spirit. In the atmosphere of brotherliness which always surrounded him the esoteric could not flourish. However wide and deep his learning, it could fix no gulf between himself and those who profited by it. So while his influence on the mind of the Church will not soon wane, and while those who loved to walk with him in the flesh will yet walk with him in the spirit, there will be no DuBose school of theology.

Dr. DuBose was the last of that company of noble spirits which fixed the atmosphere of Sewanee for all time. To the zeal and fire of Quintard, the gallantry of Kirby Smith, the dignity of Gorgas, the perfect courtesy and great learning of Shoup, the force of Elliot, he brought a sweet reasonableness that blended the whole into "the Sewanee spirit".

Coming to the University first as chaplain, the doctor for forty-seven years exerted an influence no less strong than sweet. The effect of this influence was to bring men "to realize Christ". Whether as chaplain, as professor, as scholar or great thinker, or as plain man upon the street, men never failed to see in him one to whom Christ was real and very present.

His theology? Perhaps the following, written near the close of his life, and probably his last public utterance, may serve as an expression of this, and as a fit conclusion:

"Transcendal or immanental in our philosophy or theology, subjective or objective in our faith and religion, Protestant or Catholic in our bent or facing—let us realize that we are looking in opposite directions for the same thing, and that the thing is in fact on both sides and all sides of us. Let us turn from emphasizing and embittering our differences to recognizing and cultivating and enlarging our agreements. Let us fight a false objectivity with a truer objectivity, or a false subjectivity with only a truer subjectivity. Let us aim to give only what is true in our greater freedom—individualism, liberalism or Protestantism—to the great fact and truth of catholicity—or, on the other hand, what we know and feel to be true and necessary in Catholicism to those who in the one only Christ are taking liberties inconsistent with the unity of His person and His Church."—"The Subjective and Objective in Religion."—W. H. MacKellar, Associate Professor of English, University of the South, in Constructive Quarterly, March, 1918.

THE BROTHERHOOD CONVENTION AT NORTHFIELD

Interesting Stories Covering the Conven and Side Events

The Rev. George P. Atwater

(Concluded)

The Convention of the Brotherhood of St. Andrew recently held at Northfield gave to many a man an opportunity to become better acquainted with earnest priests and laymen. This was a most delightful feature of the gathering. It is difficult to analyze the feeling that such a gathering of Eastern Churchmen differs from a similar gathering of men in the Mid-West. Perhaps it lies in the fact that Eastern men feel the momentum of the Church, long established in their midst, more than we do in the Mid-West. Even small parishes seem better seasoned and more secure. Perhaps they have not the shifting populations and the complex social problems that we must face. But personally they seem to be a hard working and devoted group of men, with much the same difficulties that confront the priest in every community.

Among the recreational features of the Convention was a baseball game between the clergy and the laity. In order to prevent any riots, the Bishop of Massachusetts was asked to act as umpire, which duty he performed in a most satisfactory manner. He was assisted by a competent layman from Philadelphia. The clergy found a real pitcher on their team, the Rector of a Church in Buffalo, and he grooved the ball over the plate in a most skillful fashion. We had a real catcher, too, but elsewhere we showed lack of practice and team work. A few days' practice would have made the team a wonder to behold. The laity showed some skill quite beyond our expectations, and beat us 7 to 1. Both umpires lived to see the game through.

The informal gatherings about the door of Gould Hall, after the evening session, were a feature of the day. Here it was that we related things old and new. One eminent Churchman, who conducts a boys' school, told us that whenever tramps stopped at the school to secure, if possible, a meal or two, the boys always reported their arrival by announcing that "a Rhodes scholar was at the kitchen door". This story fixed the name of "Rhodes scholar" upon the members of the group who sat up late at night to exchange confidences. Once or twice the manager of the hall appeared and told the "Rhodes scholars" that their conversation was so interesting that the guests within the building could not bear to miss a word by going to sleep. So courteously was this information given that those present cheerfully made their way to their rooms. But a "Rhodes scholar" at Northfield was a real refreshment after so many formal speeches at the sessions.

Perhaps the most novel and interesting session of the Convention was the conference on army and navy work. The Brotherhood has many men in the army camps and hospitals. They are doing a splendid work. We were thrilled by the stories of the few men who were summoned to the Convention from the camps to tell of the work. An almost unlimited field of labor is open to our Brotherhood men for real service in the camps.

One of the army secretaries gave us an illustration of group singing. The entire Convention assembled one evening near Betsey Moody cottage for a "sing". The leader, who had been leading soldier singing, was well qualified for the task. I could not but reflect upon the deeper meaning of this and similar occasions, and I came to the conclusion that people were pretty much the same the country over, and would follow any kind of inspiring leadership to good results. This conclusion was based upon a comparison of the Racine and Northfield gatherings — a comparison which in no way reflects upon either, but really emphasizes the superior type of the people who attend such conferences. In the traditional "wild and woolly" West at Racine, under the splendid leadership of two men, the assembly sang hymns from the New Hymnal, and practiced plain song! in the traditional "effete East" and at Northfield, the assembly sang popular songs, some of them very uncomplimentary to the Kaiser and his **"terminus ad quem".** They sang many of the songs inspired by the war, and with special vigor one that had to do with the island of Heligoland, a name whose syllabic structure lends itself to use as the integral part of a special route book for the Kaiser. These two experiences prompt me to remark that congregations are ready to sing if given a chance. Earlier in the Convention a well known song leader, who accompanies an evangelist, gave an object lesson in group singing by pretending that the men were a gathering of soldiers. He taught us a simple evangelical song, which had only twelve separate words, many times repeated, of course, and a tuneful melody; and that song was sung, whistled, shouted and hummed throughout the week. We might teach our congregations more hymns without even scratching the paint on a rubric. This is a method that has been tried with success.

This to the priest: At Morning Prayer announce to the congregation, at the time of the notices, that you shall have them remain for a few minutes after the service. Have the choir sing two verses of the recessional hymn, but not leave the chancel. The service is then rubrically, traditionally and actually ended. Then step to the center of the chancel and conduct, reverently, a choir rehearsal for ten minutes. If the service itself has not been too long, you will find that the congregation enjoys this experience. If any one objects to it, or is not interested, let him retire during the recessional.

One of the most outstanding impressions of the Convention was that we have a large body of intelligent, eager, religious laymen, who stand ready to give to the Church splendid service. While we are endeavoring to recruit the ministry, let us not fail to recruit the laity. They will bear many a burden if told definitely what to do. May the Brotherhood of St. Andrew live long in its service for the Master.

A Good Example

Master Nelson Crittenton, a lad in St. Paul's Church, Key West, Florida, has secured so far twenty-six subscriptions for THE WITNESS, and there are many more to follow. It shows what an energetic boy can do. His example ought to be followed by such a boy in every parish in the land. Who will break this record?

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NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

Within the next three months all volunteer chaplains in the various camps and army posts will give way to regularly commissioned chaplains.

The United States War Department forbids the serving of intoxicating drinks to officers and men of the army and navy who are guests in private homes.

During a severe electrical storm at Minden, La., the steeple of St. John's Church was struck by lightning and set on fire, and considerable damage was done before the fire was extinguished.

The clergy students who, on May 18, 1917, or since May 20, 1918, were preparing for the ministry in recognized theological or divinity schools, are in class 5 under the new draft classifications.

The United States destroys 7,000,000,000 pounds of foodstuffs annually in making alcoholic liquors, and the annual cost of drink and its results is $6,000,000,000—more than the sum of two Liberty Loans—according to the Congressional Record of July 6, 1917.

"One of our boys writes: 'I am in Boston, and it is just like heaven,'" says the Parish Notes of the Church of the Redeemer, Brooklyn, N. Y. This is certainly a high compliment to Boston, and we are sure Bishop Lawrence will have a thrill of delight when he receives this copy of Parish Notes."

The women of several parishes in St. Louis, Mo., are taking an active part in the campaign to sell War Savings Stamps. The ladies of St. John's Church had charge of "The Little White House" and served as hostesses at the War Savings booth one day recently. The sales for the day amounted to $2,113.

In the little town of Verbena, Ala., a bell rings for two minutes, beginning at 6 p. m. each day. During that time the people of the town quite generally cease their work, stand, and repeat these words: "God bless our president, our soldiers, our nation, and guide them on to victory".—Epworth Herald.

By the end of the year 1918 the American Red Cross will have expended in work of relief in Italy since the war began, and up to the end of 1918, at least $20,000,000. The strictest economy is observed in all branches of the work, and it is worthy of note that the purchasing power of every dollar contributed to the Red Cross, because of its vast field of voluntary endeavor and supply, is $1.59.

Bishop Sage is planning to work practically his whole missionary district from one common center, and is forming an association mission at the Cathedral, Salina, Kan. The unmarried men will live in the guild house, the married men in houses adjacent to the Cathedral, owned by the district. It is the Bishop's policy to pay the clergy salaries sufficient to live upon. The salaries are not large, but adequate. The missions pay their quotas to the Bishop direct, who pays all stipends.

The War Bureau of the National Committee on Prisons and Prison Labor has appointed the Rev. Edward Henry Eckel, Rector of St. Andrew's Parish, Fort Worth, as its representative in Tarrant County, Texas. Mr. Eckel and a committee of representative citizens whom he has associated with him are co-operating with the sheriff in plans for mobilizing the county prisoners in the reclamation of waste for clothing, munitions and cannon, and in securing, in conjunction with the draft boards, a closer application of the "work or fight" order, especially in relation to discharged and paroled prisoners and to rejected registrants.

"Christianity is an incisive demand of our times," says the Rev. Dr. Lacey of the Church of the Redeemer, Brooklyn, N. Y. "A writer in THE WITNESS speaks of the multiplication of weak mission stations, which exhaust the resources of the diocese and rarely blossom into strong centers of work. Among the little remnant of Nestorian Christians in Urumiah, Persia, there are seven missionary societies laboring to win these people from their ancient Christian Church to such modern interpretations as the Lutheran, the Swedish Augustana, the Plymouth Brethren, Dunkerds, Holiness Methodist, Southern Baptist, Northern Baptist!"

Bishop Woodcock has given his approval to the uniting, for a period of six months, of the parish of Calvary Church and St. Andrew's Parish, Louisville, Ky. It has also been approved by the vestries of both parishes, but it will be submitted to the congregations of each Church before it is definitely decided to carry out the idea. If it is confirmed by the congregations, the Rector of St. Andrew's, the Rev. Mr. Douglas, will be in charge of the combined Churches. The temporary uniting of the congregations will not be effective until October first, and will last for a period of six months, but will probably be extended, if found to work satisfactorily.—Diocese of Kentucky.

The Rev. Dr. Charles E. Tuke, Rector of St. Clement's Church, St. Paul, Minn., has issued through the columns of his parish paper, in large display type, a striking call to noonday prayer: "To win the war, we need all the available power in men, material, machinery, money. But we need, also, spiritual power! And that comes forth by prayer. Let us, then, definitely seek this power. At noonday every day, wherever we may be, let us pray for our cause and our men. In silent prayer, a few words will suffice. Here is a suggestion: 'Prosper our cause, O God, which we believe is Thy cause. Guard our men in soul and body. Show us our part in the battle. Help us to win a righteous peace; in Jesus' name. Amen.'"

The Bureau of Education, Department of the Interior, Washington, D. C., is making a comprehensive campaign for the support of schools and colleges, and for the maintenance of attendance upon them. President Wilson urges that "in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over." Mr. Claxton, commissioner of the bureau, urges the clergy and others to encourage parents "to make all sacrifice necessary to keep their sons and daughters in school. We must see to it that no boy or girl shall have less opportunity for education because of the war."

"We are particularly fortunate in having Dean Bell at the Great Lakes Naval Training Station," writes Mr. H. L. Choate, Brotherhood of St. Andrew secretary. "He is the acting chaplain for the detention camps, and speaks to each company as it comes into detention. He starts by saying he is going to give the boys a few 'hunches' about how a navy man acts. His talk is on a navy man's morals, his religion, his home, his officers. It is a wonderful talk, straight from the shoulder, and is given in true navy, 'hard-boiled' language. The dean has talked to over 110 companies in detention, and he never fails to reach the boys. He preaches at least once on Sundays, besides officiating at a celebration of the Holy Communion. Chaplain Williams conducts a third communion service in another part of the station. These services have been as real and helpful as any I have ever attended."

Personals

The Rt. Rev. Dr. William Lawrence, Bishop of Massachusetts, will celebrate the twenty-fifth anniversary of his consecration Oct. 5th.

Bishop Woodcock of Kentucky, who was ill and under the care of a physician at his summer home at Leland, Mich., is greatly improved.

Lieut. Edwards, son of the Rev. J. H. Edwards, Rector of the Church of the Holy Spirit, Lake Forest, Ill., and president of the Standing Committee of the Diocese of Chicago is in charge of the intelligence department of the U. S. Navy at Chicago.

Dr. David E. Gibson, a member of the vestry of the Cathedral of SS. Peter and Paul, and a lay reader, has conducted during the past twelve months 44 services in diocesan and municipal institutions, for the most part at the bridewell and the tuberculosis sanitarium.

The Rev. James H. Garner, Rector of Trinity Church, Moundsville, West Virginia, has accepted a call to act as Rector of Christ Church, Clarksburg, in the same diocese, during the absence of the Rev. J. T. Carter, who is serving as a chaplain in the National Army.

Bishop Sage, who spent the summer at Richard's Landing, St. Joseph's Island, Canada, has returned to his work in the Missionary District of Salina. On his way home, he spent a Sunday in Keokuk, Iowa, and conducted services in St. John's Church, of which he was the Rector prior to his consecration as a Bishop.

Miss E. C. Tillotson, educational secretary of the General Board of Missions, New York, accompanied by her sister, Mrs. Allison of Ohio, spent the past week in conference with the women of the Missionary District of Spokane. The conference sessions were held at All Saints' Cathedral, Spokane.

* * * * * * * * * *
* **WHO AM I?** *
* Who am I? I am seen in church *
* at nearly every service. I stare *
* the minister in the face, and *
* laugh at his doctrines. I dis- *
* hearten him and cause him men- *
* tal anguish and worry. Because *
* of me, sermons lose their grip *
* and effectiveness. Whole families *
* formerly were comforted within *
* my bosom, but have now forsaken *
* me. If they would, Christians *
* could drive me out. They criticise *
* the minister when they should *
* criticise me. Who am I? I am *
* the enemy within the gates. I *
* am the devil's chief assistant. I *
* am the empty pew.—E. Paul *
* Johnson. *
* * * * * * * * * *

Good Habits Will Help Win the War

The Oregon Churchman states that the author of the composition printed below, Logan F. Roe, is a member of the Good Shepherd Sunday school, Portland. He won first place in a competition which included four other schools, and is a four-minute man:

"Men and women of America! Upon you falls the responsibility of bringing up the flower of the eyes of the world—the boys and girls of America.

"This must be accomplished if we wish the world to be, in the next generation, a place worthy of being lived upon.

"In the war that rages over Europe now, millions of the youth, the coming pride of their country, have been slaughtered. They might have been the great leaders of a mighty tomorrow. But they are now six feet below the sod. And so on our boys and girls rests the mantle of the boys and girls who were the future scientists, writers, orators, doctors and inventors of tomorrow.

"Our children must be brought up strong and healthy to endure the mental labor of the coming generation. They will be the leaders of the world!

"The surviving children of France, England, Italy, Germany, Austria and Russia may have had some mental training, but they will be engaged in rebuilding their country, or, in other words, in physical labor.

"They will have no time to study scientifically, to invent, to write, to become orators or doctors.

"All of this, then, will fall to your sons and daughters.

"Men of America! Listen! Your sons and daughters are growing up to be the leaders of a great tomorrow. They must be healthy! Are you protecting their health?

"Are you raising children that are hale and hearty, or are you allowing their health to dwindle away? Do you smoke in the presence of your children? Do you plant in their souls a longing to smoke also? Do you, knowingly or unknowingly, harm their lungs by blowing smoke into their faces? Do you know that smoking at an early age wrecks the physical and nervous condition?

"Do you know that if your boy smokes at an early age he will make himself a nervous wreck?

"Do you have your child practice thrift? Does your child help others by buying Thrift Stamps? Are you preparing for the future of your sons and daughters? Do you intend to have your child to be one of the educated leaders of the world or a digger of ditches?

"Do you allow your child to spoil his stomach and to starve a few children 'over there' by eating too much sweets?

"Do you allow your child to destroy his health and to prolong the war by eating too much meat, wheat, butter, cake and pie, or does your child keep his health by eating much vegetables?

"Does your child have a garden? Are you teaching your child to help win the war?

"Will your child, on the road to success, travel on a corduroy road or a paved highway?

"Rememtber, that if you help your child now you help him in the future."

Services Wretchedly Read, Responses Die Out

Some prefer a choral service in which the responsive parts of the service are sung by the choir and congregation. Others are not fond of singing, and prefer to hear the service read. We should learn to be tolerant in religion and to enter into the spirit of any form of worship which expresses the devotion of the Church. There is one mistake which people often make who prefer a plain form of service. They think that poor reading is better than any kind of singing. When the service is sung, those who sing try to sing their very best, and there is a feeling that they are making a very serious effort to do so. If the singing is not good, they are criticised, and they criticise themselves. They know that only the best effort is worthy of the worship of Almighty God. But what a difference when the service is read! Any wretched reading of the service is good enough for Almighty God. One member of the congregation races ahead of everybody else. Another drags behind. There is no unison of words, no expression. The responses in the Litany die out, and only an individual here and there can be heard. Sometimes the "Amen" at the end of a prayer is so faint as to be scarcely audible. Now this is not spirituality. It is downright laziness. If the choir did as poorly with its singing it would not be tolerated. The services of the Prayer Book, whether they are read or spoken, are deeply impressive when intelligently rendered, and with a spirit of fitting devotion; but they are anything but impressive when hurriedly mumbled by an indifferent congregation. When yo go to church to worship Almighty God, realize that it is a most sacred privilege, and take part in the service with spirit and devotion, and make the public worship of God inspiring and impressive. No one can do this but yourself.—The Rev. E. W. Averill.

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EDITORIAL

SLACKERS

We are frequently reminded, in various ways, that one can be just as good a Christian without being a Christian at all, paradoxical as that may seem.

Of course the whole question depends on what being a Christian consists in. Words have a curious way of eluding thought, and meaning something entirely different than they did, because we want them so to do.

The poor, plodding peasant of the Sixteenth Century was known as a villain. He was a good goat upon which to unload the sins of society, so he became a villain. So, contrariwise, the thief with good social connections became an embezzler, while the liar of Anglo-Saxon days became a prevaricator, in good society.

In similar fashion, the parable which our Lord spoke for the benefit of the elder brother became known among Church folk as the parable of the prodigal son. It was a more convenient interpretation for respectable Church folk to put the emphasis upon the revelry of the younger son than to join in the condemnation of their own sins, as reflected in the scorching arraignment of the perfectly respectable elder brother.

After a similar manner, our Christian Science friends have read convenient meanings into such words as "matter", and "spirit", and sickness", and "sin", and people love to have it so.

In a similar way, our puritan ancestors repudiated the word "church", and sententiously called their places of worship meeting houses. But somehow the word church continued to have a respectability which they coveted, so meeting houses became churches, and platforms became altars, and superintendents became Bishops among our Methodist friends, and here also the Wesleyan Society became the Methodist Church.

In the same way, the word "Christian" has had a history, which, in spite of its convolutions, is interesting. When the disciples were first called Christians in Antioch it probably was regarded as an opprobrious epithet by those who bestowed it upon them, but because there was real worth in the thing so called, it became a title of which men became proud. Just as the word Yankee has passed through various shades of meaning, from that of one who drives a tight bargain to that of one who is a hero on the battlefield.

The truth of the matter is that whatever name you may give a thing, the name gets a reputation commensurate with the real value of the thing, and the word which one day represents an object of scorn may come to be a title of distinction.

Still, if we are going to have definite ideas, a word should have a definite meaning. Yet, if one wanted to start a riot in some interdenominational meeting called for the betterment of the Christian Church, let him merely introduce the question as follows: "Before we discuss the matter of bettering the Christian Church, let us define what we mean by the Christian Church." Yet isn't it rather foolish to attempt to better a thing which you can't define?

The difficulty lies in the fact that everybody wants to profit by the glorious history of the Christian Church, but few want to assume the definite responsibilities attached to membership therein.

Of course the Christian religion has suffered from those who have used their Christianity as a cloak for their own meanness.

Religious people are prone to certain sins. Naturally a man who refuses to sing will never be known as a poor singer. The man who never attempts anything doesn't make any mistakes.

That is a mighty poor reason, however, for not attempting anything. Better a poor soldier than a slacker, yet the slacker will tell you how poor the poor soldier is.

So, if one can be a soldier without being a soldier, that is, if he can get a job in which he may wear the uniform without ever hearing a gun, he is well within his rights, but he is really not entitled to the Croix de Guerre. He escapes all danger of being called a coward, and yet the coward has made his attempt to be a soldier.

I fancy there are no non-combatants in Christ's army. Yet the man who passes as a Christian citizen, and yet never took the oath of enlistment in Christ's army, is in a position in which he fancies he gets all the benefits of Christ's life without assuming any risk of being called a hypocrite. He is like the man who joins the National Guard in times of peace, and withdraws from service in times of war.

To be a Christian, one must be willing to bear the odium of being a Christian, for the enemy makes a man uncomfortable at times with his barrage of ridicule and contempt.

This war is doing a lot to make us think straight.

The Prussian egotism and hypocrisy is the same kind of egotism and hypocrisy that I have always objected to on the part of the self-sufficient curbstone anti-Christian, whose chief stock in trade is the sinfulness of the Church. It is like the Prussian who complains of the barbaric acts of the allies. Of course the allies are barbarous, for all war is barbaric, but it isn't the Prussians as should say so.

They have the same defense that they are not pretending to be humane, and that the allies are so pretending. But the question still remains, should not they attempt to be as humane as war can be? Of course the man who attempts nothing is pretending nothing,; but is that a virtue? Better attempt to be humane in war than to glorify brutality.

Better attempt to live the life of Christ, and fail, than to boast of your unwillingness to accept Him as your Master.

Hypocrisy today is to be found among those who trust in themselves that they are Prussians, and despise others.

A Christian is at least one who has definitely enlisted in the service of Christ and, as such soldier, is "carrying on", to the best of his ability, even though imperfectly, under His banner.

And such enlistment should be on the basis which Christ established, that a man shall be baptized, thus assuming the full responsibility of such service, with all of its odium as well as all of its privileges.

To hold off from enlistment because some soldiers are deserters and others are slackers is as treacherous as it would be to refuse service under the Stars and Stripes because some American soldiers are unworthy of their cause. Christianity has had its Judases and the U. S. A. its Benedict Arnolds, but neither the one nor the other justifies the slacker in his slacking.

It is sometimes asked why so many men fail to attend church and do their duty as Christians, and in the majority of cases the blame is laid upon the Church.

That is not where the blame belongs. The Church on earth is what by the grace of God men make it, and the man who holds off from the service of Christ because his brother is weak is not himself strong, but weaker than his weak brother. Men evade the service of Christ because they do not want to assume the spiritual responsibility and duty which such service demands. They do not want to make the spiritual exertion which such responsibility places upon them, so they say they are as good Christians as the Christians themselves, when they are not Christians at all. Neither will Christ so regard them.

A STUDY IN THE ACTS

By Bishop Johnson

"When they therefore were come together, they asked Him, saying, Lord wilt Thou at this time restore again the kingdom of Israel?

"And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power."—Acts i:6-7.

The life and teachings of Jesus Christ indicate that the Christian life was to be a constant warfare against sin, and men from the very first attempted to make it something else that was just as good.

In the text, this took the form of a speculative inquiry as to the time of the restoration.

In order to understand the question which the disciples asked, one must realize that the Hebrews who asked it were out and out Zionists, who were looking forward to the restoration of Israel's rule in Jerusalem, to replace the bondage which the Jews were suffering under Roman rule.

One can imagine that Simon Zelotes may have asked this question because the party of zealots to whom he belonged were red-hot for the overthrow of the Roman power and the substitution of a Hebrew rule in Zion.

At any rate, the question was prompted by mingled feelings of religion and patriotism on the part of those who asked it.

Our Lord met the question with a rebuke. It was not the business to which their lives had been committed. They were to be witnesses to Him throughout the world, in order that they might be the instruments of the forgiveness of sin, and eternal life.

Any one who has ever presided over a meeting realizes how easy it is for men to be diverted from the question in hand to an endless discussion of some unimportant and petty diversion.

It was so here. It has been so many times since the Father had the world in hand. He kept the power over human affairs in His own hands.

It was not for them to know the times and the seasons. They were not to interrupt the unfolding of that power by idle and unseasonable questions. They were to do their work as men who had faith in the Father's power, and not as men whose curiosity must be satisfied before they would believe. There have been many similar questions asked since, and these questions, when persistently asked by groups of people, have developed sects of marvelous zeal, but whose fundamental propositions were incapable of producing effective results. Let me enumerate some of these interruptions to the unfolding of God's providential order.

There is Spiritualism. To those who have lost dear ones, the question, "Can the dead have intercourse with the living"? seems a very pertinent one. As a matter of fact it is most impertinent, as any history of Spiritualism will show.

For if we keep our minds on the great objective of Christ's life, that He should save the world from sin, one may well ask what bearing has a more or less desultory conversation with spirits in the other world have upon this great fact? Some say with Dives, "Nay, but if one talked with them from the dead, surely they will believe". Well, we have seen whole colonies of people who fancied that they had had conferences with the departed, and yet one looks in vain for any evidence that among such communities there has ever proceeded any great or effective zeal for redeeming men from sin.

It is a curious and morbid desire, which, when apparently gratified, has produced a dreary and inconsequential sect. No great motive power for righteousness has ever proceeded from those who ask irrelevant questions, merely to gratify a morbid curiosity.

We are living once again in the midst of a pre-millenarian wave of interest. The events of this war seem to bear out certain prophecies in the Book of Revelation. So have many other events, from the reign of Nero to that of William Hohenzollern. Be that as it may, St. Paul was bothered by the same kind of an interruption to his devoted and consecrated life.

The Church at Thessalonica was especially enthusiastic, so that St. Paul writes: "We ourselves glory in you among the Churches of God for your patience and faith." But he also writes to these pious Christians, "that ye be not soon shaken in mind or troubled, neither by spirit, nor by word, nor by letter, as though written by us, as though the day of Christ is at hand"; and again referring to these same disturbers of the peace of the Church, who were so possessed with millenarian ideas that they gave up their employment and gave away their goods, and refused to engage in any secular occupations: "We hear that there be some who walk among you, disorderly, working not at all, but are busybodies; remember our command to you about such, that if any would not work, neither should he eat," Yet in all probability St. Paul believed that the day was near at hand; but that was not the thing which he had been commanded to teach. Nor would he submit to be sidetracked from his commission by any alluring prospects of a speedy millenium.

It is the same now. I note that many of our brethren among the denominations are at variance over this question, and that congregations are split in factions over this question. One can humbly ask, of what possible good? If Christ were coming tomorrow to judge the earth, would He rather find us quietly doing the things that He has asked us to do, or vociferously arguing what certain cryptic passages in the Book of Revelation might mean? When men stop work, they begin to discuss foolish questions, and what can be more unprofitable than to discuss matters which the Father has put in His own power?

If it was not for the Apostles to know such things, I know not why you should fancy that it is for you to exercise yourselves about them.

Again, I have frequently been interrupted in my work by those who have a new definition of God, a new theory of matter and spirit, a new fancy about sickness and sin, and at once they want to ditch the progress of the Christian Church, that their new theories may have the right of way.

There is nothing new about any of these things—spiritualism, millenarianism, new thought ideas. History fairly reeks with the repetition of all these curious deflections of Christ's Gospel from the main track upon which He placed it, viz: the forgiveness of sin and eternal life.

The only reason why so many people are deflected from the main purpose of fighting the sin within them is that, in the first place, they know nothing about the wearisome repetitions of these religious curiosities in histories, and, in the second place, that the average man would rather do anything than fight the sin in his own nature and carry on through the monotonous battle against evil.

The Christian religion is a business and, like all good business, it fights shy of speculation, even though the promoter may have the shares of stock embossed in glittering tinsel.

Life is a wearisome battle, and for that very reason the one who sticks to his job will win out, while the credulous individual who seeks to win out in various speculative enterprises will soon lose what treasure he has.

Yet men have ever been eager to substitute some speculative philosophy for the hard work of overcoming evil in one's own soul. At any rate, those who asked the question of Christ, in the text above, were not given any reason for pursuing the question further.

If we hold on to sin for a day, we may have to hold on to it forever.

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WOMAN'S AUXILIARY ADVENT CALL

By G. W. J.

We are told that "many diocesan branches (Woman's Auxiliary) are developing their plans for the Advent call, and that perhaps the two that have gone furthest at present are Southern Ohio and New York". We find in the Spirit of Missions a very clear and helpful letter, written by the diocesan president of the Woman's Auxiliary (Southern Ohio), Miss Elizabeth Matthews, to the messengers who are to carry out the plan there. We reproduce it in this column for the help it will give to the many outside of Southern Ohio who are trying to plan for the work, or perhaps to some who have given no thought to it as yet. Who knows? there may be others who have not even heard of it. This is a vast land, and there are many people in it who do not read Church papers, or who do not attend Church Conferences. But here is the letter:

"By the action of the delegates at the annual meeting, all the members of the Woman's Auxiliary in Southern Ohio are committed to the war work proposed to the Woman's Auxiliary throughout the nation, and known as the Advent Call. It is the biggest thing we have ever been asked to undertake. It will demand all our consecration, energy and thought to carry it out as it should be carried out; for, well executed, this concerted call to prayer will be a tremendous power in our own lives and in that of the Church, and that of the nation. The Advent Call is not to be lightly undertaken. We dare not play or pretend in the face of such power as we are asking God to exert in our behalf.

"As the plan involves so much, time will be needed in which the Bishops and the clergy of the diocese must organize and prepare the way for the necessary parochial and diocesan committees and meetings. However, we women need these summer months in which to prepare **ourselves,** for we must individually be equal to the task which later those in authority will lay on our shoulders. Do not let us lose the comparative leisure and quiet of the summer. Let us be praying and thinking, reading and discussing together, and facing the task we have set ourselves:

"1. The Advent Call demands of each one an absolute **belief** in the **power of prayer,** in God's willingness to use us, our souls and bodies, working through us, that His Kingdom may come, His will be done on earth. We best learn His will in prayer, and only through prayer can we set our wills in tune with His. We can best affect other human wills by praying for them, for only when on our knees and seeking God's will dare we, fallible beings, try to influence other human beings. For what does the word influence mean? It is derived from the same word as 'influx', a pouring or flowing in. To quote: 'Influence is the pouring in of personality into personality; it is the interpenetration of souls. All mankind, past and present, form one communion and fellowship, one inconceivably complex system of interpenetration. If you think it out it is a frightening thought—the immeasurable responsibility of every soul in its effect upon the whole of mankind.' Belief in prayer, then, means a positive faith in the solidarity of mankind, and that God rules this earth not by force, but by love and the spirit of sacrifice and service, exemplified once for all by the Cross of Christ. For when did the Cross ever mean as much to the world as it does today, and is it not because we ourselves are being **influenced** by the power of sacrifice—the lives given unstintingly by the young soldiers of our own and our allied armies? So let us take as our motto, 'Rejoicing in hope, patient in tribulation, continuing instant in prayer'. What do we American women need more than patient hope? And it is to be won only through continuing prayer. God, having given man free-will, will not rule on earth till men set their wills in accord with His. Hence the need and power of prayer.

"2. The Advent Call demands of us women not only belief in God, but **love of Christ**—such love for our Lord Jesus Christ as women showed Him 2,000 years ago in Palestine. We know they loved Him. De we realize what difficult things that love impelled them to undertake for Him? Think only of the women at the tomb going as witnesses of His resurrection to the incredulous, unbelieving disciples. It took courage and faith, but mainly love and knowledge of Him. The Advent Call means all this of us, and instead of three or four women at an empty tomb, think of the hosts of women today who do love and know Jesus Christ and the power of His resurrection. We can do greater things than the Marys did, if we do them with the same loving obedience.

"3. The Advent Call demands of us not only faith and love, but **service.** Having prepared ourselves in our homes this summer and through the training of institutes held next fall, we shall in December be called as Christian soldiers to go on active duty. The call to prayer and service must be made Church-wide, and can only be given effectively by willing messengers. Are you willing to be a messenger on such an errand? Or shall our quest be stayed because of the lack of willing feet? God forbid! Or if not chosen to be a messenger, there is other work for you to do. We shall need all as intercessors, for those who go on active service must feel that there are many on their knees, giving them power, courage and strength. There are two ways in which we may fail next autumn: First, by belittling this opportunity through lack of preparation. To prevent that we want as messengers women (nominated by their Rector and the president of their parish Auxiliary) who will consent to attend an institute of two days, held some time during the months of October and November, in a convenient center, at which time these chosen women will be spiritually prepared by the Bishop (or a clergyman appointed by him) and given practical detailed instruction by a woman who will have been appointed by the Executive Board for such service and prepared by attendance at a summer conference. Those women who, after attendance at an institute, are finally chosen as messengers will be sent during the first week of Advent into another parish or mission than their own and, conducted by a local woman, will call on every woman on the list furnished her, asking each one to sign a pledge card explaining its purpose, following any leading that may be opened for her, during the conversation, by the Holy Spirit, using tact and judgment in her witnessing, leaving prayer cards, when such are desired, and going on her way, 'nothing doubting but that God favorably alloweth this charitable work of ours', and faithfully and devoutly giving God thanks that we are called to the knowledge of His grace, and faith in Him.

"We may fail again by belittling our own ability to seize the opportunity made today by the war. To prevent this, will you not begin today to think and pray, determining that you will do what God asks of you next fall, nothing doubting but that He will surely give us His Holy Spirit and strengthen and comfort us, that we may indeed do His will. I ask all who read this to pray henceforth till December for our undertaking, and would suggest using the first Collect for Easter Day, with this in mind.

"I would also suggest that you read, and re-read, one or more of the short and inexpensive but very helpful books given in the list herewith, and that you do your utmost to enlist other women to read and to pray for God's blessing on our Advent Call."

The following list of books are given as helpful, and may be ordered from the publishers direct or from the Educational Department, 281 Fourth Avenue, New York:

Self-Training in Prayer—McNeile (50c).

After This Manner Pray Ye—McNeile (50c).

Have You Understood Christianity?—Carey (45c and 65c), Morehouse Publishing Co.

Prayer and Some of Its Difficulties—Carey (60c).

The Kingdom That Must Be Built—Carey (60c), Longman's.

The Meaning of Prayer—Fosdick (60c).

The Meaning of Faith—Fosdick ($1), Association Press.

The Cross at the Front—Tiplady ($1).

The Soul of a Soldier—Tiplady ($1.25), Revell.

The Glory of the Trenches—Dawson ($1), Lane.

False Reckoning

The Rev. Dr. James E. Freeman

"I only am left".—I Kings, xix:10.

There is a great tendency with us, especially at this critical time, to unduly overestimate our own importance in the large scheme of things. Occasionally the sudden death of some outstanding figure does cause a temporary flurry, with its accompanying short-lived panic, but we generally rise from these experiences with a larger consciousness of our folly and stupidity. No one is altogether indispensable; even a von Hindenburg may prove but a colossal wooden image, and his retirement but an incident of passing interest.

Luther's death did not hinder the progress of a vast reformation, nor did the assassin's bullet which slew a Lincoln halt or hinder the mighty plans of a reconstructed and reunited nation. No, our tendency to over- valuation of human agencies is altogether disproportionate. We recall that Oliver Wendell Holmes once said, on viewing the splendor of Trinity Church, Boston, "So all this depends upon a half inch of larynx in one man's throat". He was, of course, referring to the matchless genius of Phillips Brooks. But God does not leave His cause in the world without witnesses, and even the death of a Brooks does not restrict or retard the ever expanding Kingdom of Righteousness. The great prophet, Elijah, had experienced a severe defeat; a soulless king, with his profligate queen, had seemingly destroyed the efficiency of his work, and dissipated the splendid influences of the Church. It was while in a deep melancholy and a condition of depression that Elijah cried out: "I only am left, and they seek my life to take it away." The answer to this expression of too great self-reliance and self-importance was: "Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal," and with this stern reminder God sent the disheartened, self-important prophet back to his tasks and to the great work of reconstruction. Elijah had simply overestimated his own importance—that was all. He had assumed that God's Kingdom in the world could not go on without him, but he was utterly mistaken. Just now we need to be reminded of the fact, writ large in history, that

"Man proposes, but God disposes."

Out of our present world chaos we must believe that some larger, more God-like plan is to come. Man's part in the Divine scheme of things is perfectly evident, but no man or nation, however great, is indispensable to the working out of God's plan. Humility is seemingly a lost virtue with us today, and at times we seem to think our little human scheme of things is all-important. It very frequently takes a catastrophe to bring us to our senses. We have one now; let us, then, with chastened pride, recognize that we may be useful just in so far as we acknowledge that behind all the world's strange tragedies, behind its vast armies—yes, and its plan-makers—is One who can make even the "wrath of man to turn to His praise".

Let us of America approach our new tasks at home and abroad with the clear consciousness that we are great and invincible only in so far as we fit into God's great and eternal purposes.

This war is to be won—every day makes it more evident—through acknowledged dependence upon God, and through co-operation with Him.

The assumed alliance of a Kaiser with his tribal god is an affront to the world's intelligence and a denial of its universal experience. Kings and czars and kaisers may depart, and all their miserable and unhallowed schemes may fail, but when they have played their little though tragic part, the order of the universe, like the stars in their courses, will go on, and all the federated powers of darkness cannot hinder it.

We like well those splendid lines of Cowper—they have a peculiar fitness for the present hour:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

—Courtesy of the Minneapolis Tribune.

FORMS OF CHURCH GOVERNMENT

The Prophetic Ministry

The Rev. J. H. Young, D. D.

There is a conception of the ministry which deserves separate mention, both for its own inherent interest and because of the influence which it has had upon American Protestantism. The Society of Friends, or Quakers, as they have popularly been called, have had an influence out of all proportion to their number.

The Society of Friends have a recognized ministry. Elders have the oversight to encourage young ministers and others, while ministers have a prophetic and evangelistic office. There is no ordination, but recognition of the office, which is regarded as coming direct from God. Under the freedom allowed to all members to exercise the gift of speaking in public, when a member has established a reputation in his own congregation, the preparative meeting of elders and ministers of that congregation reports to the quarterly meeting, which includes a number of congregations, that John Doe is recognized as having the inward gifts. If the quarterly meeting approve, he is ultimately mentioned to the yearly meeting, and having been recognized by them, the brother is thenceforth allowed to sit among the ministers and elders. All through it is distinctly a matter of public recognition of a Divine gift. There can be no ordination, as though the prophetic gift could be conferred, yet the individual is not left free to claim a gift. The organization reserves the right to "try the spirits, whether they be of God".

This idea of the ministry as a prophetic office has profoundly affected American Protestantism. The popular language which speaks of "Rev. Blank's pulpit" rises from this conception. The attitude of independence, which makes the average Protestant minister demand freedom from accountability to any denominational standards, means the same thing. I once heard a minister of the Disciples' Church (popularly known as Campbellite) say that he had never been ordained, and would never allow himself to be ordained. He had this idea of the ministry, and felt that ordination would be a denial of his gift from God. Investigation would probably show that a great many Protestants of all denominations regard ordination as a form of public recognition of the prophetic gift, rather than as the actual conferring of any office.

We need, then, a most careful distinction between the prophetic office and the priestly. The Christian Church, in all ages, has been blessed with prophets. Sometimes these have been clergy, and just as often they have been laity. The prophet is a man with a message for his time. Often that message has been expressed through the medium of poetry; sometimes through books or pamphlets; sometimes through editorials in a newspaper. Among the clergy there will be half a dozen prophets in each generation, but their prophetic gift does not come through ordination.

Ordination confers the priestly office, which is concerned with the administration of sacraments, and teaching, and the cure of souls. For the priestly office, no less than for the prophetic, there should be the call of God, and our Prayer Book recognizes this in the question to the candidate, "Do you believe in your heart that you are called of God?" etc. Yet for the administration of the Church's sacraments, and for teaching the truth handed down to the Church, there must be the formal conveying of authority, as in ordination. Just in proportion as the sacraments are lost sight of, and definite dogmatic truth minimized, will men lean towards the idea of the prophetic ministry and lose hold on the priestly.

The question of the sacraments, therefore, is vital in the discussion of reunion. There is no use discussing the ministry, or terms of recognition of each other, until some common ground is established as to the place of the sacraments. The Society of Friends, who, if they did not originate the idea of the prophetic ministry, at least have developed it to the logical completion, reject the sacraments. In so far as the same conception of the ministry prevails among Protestant bodies, or individual members of such bodies, we will find the sacraments regarded as mere means of testifying to the work of the Spirit in the man before the administration of the sacrament.

Those bodies which believe in sacramental grace make much of ordination. This will be obvious when one considers the Lutheran bodies, the Scotch Presbyterians and the old school Presbyterians in this country, or the Eastern section of the Reformed Church in this country. With such bodies the problem of terms of reunion would not seem to be hopeless; but where there is only the idea of a prophetic ministry there seems to be no common ground on which to meet for the opening of negotiations.

Awarding the Croix de Guerre

The following is a brief but vivid account of the awarding of the Croix de Guerre (published by the Rev. Dr. Tuke of St. Paul in St. Clement's Chimes), which was received from Miss Anne Williams, a member of that parish, who is at work with the American Red Cross in Paris:

"I was invited to a presentation of the Croix de Guerre, and it was most interesting.

"It was held at the Grand Palace. A guard of honor, composed of three hundred French soldiers, with a band, marched into the building, and this guard formed a square. They were most effective in their horizon blue uniforms.

"The band was stationed a short distance away; there was a table with all the various decorations at one side, and some high official presented them.

"First, three officials inspected the guard, then walked to the center of the square formed. The band played the 'Marsellaise', and the presentation began.

"Those to receive the decoration were seated inside of the square, and if the person receiving one was a very high official, he walked to the 'presentator'; if not, that official went to him.

"First, the official touched the man who was to receive the cross on each shoulder with his sword, pinned the cross on his coat, kissed him on both cheeks, and saluted, the band playing military music all the time.

"The other decorations were given with less ceremony.

"Then the families of men who had been killed received the decoration which the men would have had, had they lived.

"One wee little girl was presented with the Croix de Guerre for her father.

"It was too sweet. The official touched her on the shoulder with his sword, pinned the cross on her little dress and kissed her, and she put up her little arms.

"Then, the ceremony being over, the band played the 'Song of Departure', and marched out of the building. It was most impressive."

Do We Give Small Missions Too Much Money

The Church Helper publishes an appeal for more generous support of small missions, made in a personal letter written to a member of the Standing Committee of the Diocese of Western Michigan. The author of the letter presents a number of strong reasons why the Church should see to it that small missions are efficiently maintained, in the course of which he says: "I have come to see that this missionary work is tremendous business. Our missions are children today; they will grow up into fathers and mothers who will beget new children to the Church. It takes twenty-one years to make a man—sometimes twenty-five or thirty. All that time the man in embryo has to be supported by money not his own. We can afford to lose money for a while on a mission. We WASTE thousands on our children. We give our children much more than they need; we give God's children much less than they need. A man starts his son up in business in one way; the Church sets her missions up in business in another way. We are afraid we will give a mission too much money. I wonder if in point of fact a mission has ever had too much money?"

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A Difficult Journey

By Archdeacon Stuck

On February 27 Archdeacon Stuck, then on his winter journey along the Arctic coast of Alaska, wrote from Point Barrow to a friend in the United States. The letter has recently reached its destination. Point Barrow is the most northerly mission station on the North American continent, if not in the world. The work there is carried on by the Presbyterian Church. Archdeacon Stuck says:

"The journey hither from Point Hope was hard. There can be no bleaker or more desolate country in the world, and the winds sweep over it bitterly and incessantly. For the greater part of the 350 or 400 miles our way lay along the beach—the rough sea ice on our left hand, the low-lying, snow-covered tundra on our right. Sometimes for days together we were on the surface of lagoons, separated from the sea by narrow sand spits. For two days we traveled in one continuous blinding snow storm, with a perfect hurricane of wind. Fortunately, it was from the south. Had it been against us, neither dog nor man could have faced it. The snow was driven into everything. Inside our grub-box, with the lid on, covered and re-covered with sled cloth, lashed on, we found snow. Inside the pages of my diary, fastened in its leather case, and the case within the hind sack of the sled, tied down with a moosehide flap, was snow. It seems almost impossible to exclude this finely-powdered, fiercely-driven snow by any carefulness of packing. We have nothing like these storms in the interior. On other days, a keen light air, that cut like a knife, blew against us at 30 degrees below zero. My nose was frozen so often that I cannot now tell by the sensation whether it is frozen or not.

"Our shelters at night were Eskimo igloos, which are to be found along the coast at intervals of from 20 to 35 miles, often at the mouths of small rivers. Sometimes they are occupied, and then the addition of my party crowded them unconscionably, so that there was no room for comfortable sleeping. Sometimes they were empty, and then we had to depend upon our primus stove for cooking and warmth—and were miserable enough. I should say that the chief hardship of travel on this coast is the wretched character of the night rests. If a man can be comfortable at night, he can stand hard travel and exposure all day; but when his nights are cheerless as well it is tough work.

"When we reached Wainwright, we had been traveling eleven days, and the kind and generous hospitality of the government teacher and his wife, Mr. and Mrs. Earle Forrest, was very highly appreciated. One must travel this coast to understand what such entertainment means. For three days we lay there—the whole while a fierce snowstorm raged—and they were days of feasting and delicious rest. I held service twice for the native people and baptized a half dozen, and was loath to depart again. We made the 100 miles to Point Barrow in three days, and were most kindly received by the old-time trader here, Mr. Brower, and by Dr. Spence and his wife, the Presbyterian missionaries.

"In the opinion of folks here, our troubles will begin when we start eastward, and the chief reason is the absence of dog feed. So far, we have fed our dogs upon seal meat, oogarok meat (that is the giant seal), whale meat and fish of all kinds. But along the north shore the great sea mammals are not caught save in the fall, for the hunting of them can take place only when the ice parts from the shore and leaves open water—which does not happen on the north coast as it does on the west. We are facing the necessity of hauling corn meal, rice and seal oil for the greatest part of the journey, and that means heavy loads. It also means cooking for the dogs every night, and that means camping where there is drift wood, which, fortunately, is much more plentiful ahead of us than it has been behind.

"Our wait of two weeks here is as much that the season may advance and the sun climb high as for the refreshment of ourselves and our dogs, and the acquaintance of the missionary activities of this place. Leaving here about the middle of March, the long days will already be with us, and by the time (one month, I hope) that we reach Herschel Island there will be no more than a few hours' darkness, so rapidly does the sun advance in these latitudes after the equinox is passed. Here, at Point Barrow, by the 20th of April it is light enough to see to shoot all night, and on the 11th of May the sun is seen at midnight. Herschel Island is, of course, farther south, but not so much farther as to make great difference."

If You Would Live Long Write Hymns

A good way for one to insure himself or herself a long life is to write a hymn or song that will live a long life, says the St. Paul Pioneer Press. Julia Ward Howe, author of "The Battle Hymn of the Republic", lived to be nearly 91 years old. Cardinal Newman, who gave to the world "Lead, Kindly Light", was 89 when he passed on, and "Fanny Crosby", responsible for "Jesus, Keep Me Near the Cross" and "Safe in the Arms of Jesus", was nearly 95 when she died.

We are indebted to the Brooklyn Eagle for the information that Professors Henry Gilmore, author of "He Leadeth Me", lived to be 84; that Mrs. Annie Sherwood Hawks, composer of "I Need Thee Every Hour", rounded out 82 years; that Dr. Sabine Baring-Gould, writer of "Onward, Christian Soldiers", is still happy in life at 84; that Lowell Mason, who wrote the music for many hymns, including "Nearer, My God, to Thee", became an octogenarian, and that Rev. Robert Lowry of "Shall We Gather at the River"? fame, spanned 73 years.

There was one common reason, doubtless, why these men and women, to whom the race is indebted, spent so many years on earth. The planet was not to them a vale of tears, but a pleasant abiding place preparatory to entrance into the house not made with hands. They kept their minds fresh and vigorous and serene with the sunshine of good deeds and of faith. Trusting in the loving care of the Most High, they did not worry themselves into illness and thus shorten their earthly sojourn. It pays to keep on good terms with conscience.

They Believe in Prayer

"It is on record that when the triumphant German hosts were sweeping on Paris in 1914, and suddenly swerved and gave it up, Lord Roberts was sitting with Lord Kitchener when the telegram announcing their unlooked for retreat was handed in. Lord Roberts, a firm believer in prayer, exclaimed, 'Only God Almighty could have done this.' 'Somebody must have been praying,' said Lord Kitchener.

"General Sir W. Robertson, in a letter regarding the intercession service at Queens' Hall, on May 7th, says: 'It is only when the whole empire unites in prayer, as well as in work, that we can look forward with confidence to a successful conclusion to this tragic war, and to a just and righteous peace.' Weighty words from such a man. A Frenchman, who knows General Foch, says that he is a firm and ardent believer in the power of prayer. 'We shall be saved by it,' he says, 'and it will not be the first time in this deadly struggle.' Lord Jellicoe, Sir David Beatty and Sir Douglass Haig hold firmly by that belief also."—Literary Digest.

"The Academy for Princes," by Olaf M. Norlie, Augsburg Publishing House, Minneapolis, Minn. Mr. Norlie's book is written in dialogue form, in simple style, and presents a conclusive argument in favor of Christian people recognizing the place of definite religious instruction in the education of their children. It would be a happy thing for the Episcopal Church if the head of every family would read it. He takes the position, which we are all taught to accept in theory, that children who are baptized are made members of Christ, children of God, and heirs of the Kingdom of Heaven. Therefore they are princes and are entitled to a princely training, and should have something which the public schools cannot furnish. Church schools and Sunday schools have decreased while the state schools have increased. But along side of the development of our public school system crime has increased, so that we have more murders in the United States than in all Europe combined, more divorces than in all Europe, more great criminals and embezzlers than in all Europe. While paying taxes cheerfully for the support of secular, public schools, church members grumble at giving one dollar a year to the support of church schools, and many of them openly declare that they do not believe in them. If baptized children are indeed heirs of the Kingdom, who will deny them the training of princes to fit them for their high estate?—The Rev. C. E. Haupt.

A Series of Summer Missions

Much has been said in the papers recently in regard to rural work, which well introduces the note that your correspondent had prepared from a rural parish, viz: Pruden Parish, Pittsylvania County, Va., Rev. Chiswell Dabney, Rector. This parish includes three churches and three mission stations, all of them in the country, not even in a village. They are at cross roads and conveniently located to the majority of the community. Mr. Dabney is in Chatham, which is his own parish, and in the center of this large field. He goes to one or more churches every Sunday, traveling in a Ford machine or horse and buggy. The roads are fair in summer time to all of them, and impossible to most of them in the winter time, except with a strong horse and buggy, and yet this noble soldier of the Cross, who was a courier on Gen. Lee's staff in the civil war, goes through all kinds of weather, ministering to these devoted parishioners, who, by the way, embrace a far greater number than his community.

The real purpose of making this note is to report the series of Pruden Missions which he had held this summer, and which is his custom to hold every summer. A good many of the neighboring clergy see the wonderful work Mr. Dabney is doing, the great importance of intensifying work during the summer months, going year after year to help him in the mission. As a result of these parish missions, he has from twenty to fifty confirmed annually. The people are not raised to the customs of the Church, and therefore the Mission Hymnal is used altogether during the mission, and an abbreviated form of Morning or Evening Prayer from the Prayer Book during his regular ministrations, hence the people who are possibly unable, for one reason or another, to follow the service, join in familiar hymns and are blessed with the preaching of the Gospel, and many of them partake of the sacrament, and therefore the Church is growing wonderfully in this rural section. And while the membership of these various Churches, as may be noted in the Church Year Book, are not very great, the people are moving to other parishes, and the writer has personal knowledge of dozens of parishes which are strengthened by communicants moving from Pruden Parish.

The missions held this year:

St. Barnabas, near Chalk Level, Rev. George F. Vest, missioner.

Grace, Museville, Rev. Arthur Kenyon, missioner.

St. Paul's, Peytonsburg, Rev. C. B. Bryan, D. D., missioner.

St. John's, Mount Airy, the Rev. John F. Coleman, missioner.

Dame Memorial, Dry Fork, Rev. G. Otis Mead, missioner.

St. James, Roundo, the Rector, missioner.

In regard to Pruden Parish, at the last Council of the diocese a division of the territory embraced in Pittsylvania County was made, taking a strip from Camden and also from Bannister, making a new parish, named after the Rev. C. O. Pruden, who thirty years ago went from the Seminary to Chatham, and in his own words he said after five years he considered his work done, and thought seriously of moving, but then there was a prospect of opening a mission, which he embraced, and continued until he had started four. Then Mr. Dabney came as his assistant. Afterward the Chatham Episcopal Institute was established, which is a flourishing girls' school. Now the Rev. Mr. Kenyon is Rector of Bannister and Mr. Dabney is Rector of Pruden, leaving Camden, which is chiefly the city of Danville, in the hands of the Rev. J. Cleveland Hall, who has been Rector for twenty-four years.

The Bishop of the diocese, Dr. Tucker, has the honor of having five sons in the armed service of the country. Recently one of his younger sons was ordained to the diaconate, having had a partial course at the Seminary, and is now a private in the Infantry. The Bishop himself served in the civil war, and the Diocese of Southern Virginia is proud of this noble soldier and of these his noble sons.

The Rt. Rev. A. C. Thompson held a special confirmation at Roanoke on Tuesday, Aug. 20th, confirming two children of the Rev. Mr. Elliott Boykin, whose family are spending the summer near the city. He himself is on his vacation and temporarily supplying St. Peter's Chapel, at Roanoke.

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COMMUNICANT Cards—To report Christmas and Easter Communions. 25c a 100. Postage 2c.

Letters Commendatory.
Certificates of Baptism.
Certificates of Confirmation.
Certificates of Marriage.
Sponsors' Certificates of Baptism and Duties.

The above series are printed in two colors. They teach as well as certify. 25 cents a dozen; $1.50 a 100. With name of parish printed, $2.00 a 100.

GO TO CHURCH CLUB CARDS—A system of coupons to encourage Church attendance among young people. Each 50 cards, Oct., Nov., Dec., with name of Church printed, $1.00. Beginning with 1919, coupons will be sent at one time for the entire year. Each 25 cards, with name of Church printed, only $1.00. Postage 10c. Every parish should use these cards.

BOOKLETS.

The Boy Covenant with God—A Folder for use in Boys' Clubs. $2.00 a 100. Postage 10c.

A Manual for Servers—Price 10 cents.

The Reformation in England—A well-told review of Reformation Days. Price 10 cents. Postage 3c.

Misconceptions of the Episcopal Church Price 25 cents. Postage 5c.

Searchlight on Christian Science—Price 50 cents. Postage 10c.

Prayers for My People. A manual of preparation for the Holy Communion. Price 25 cents. Postage 4c. We will print a special edition of this manual for any clergyman wanting to adopt it as his own to put in the hands of all his people. Changes made at moderate cost.

Private Prayers for the Faithful, by Bishop Sage. Price 10 cents. Postage 4c.

Outline of Confirmation Instructions, by Bishop Johnson of Colorado. A text-book for Confirmation classes. Price 25 cents, $2.00 a dozen.

SUPPLIES FOR PAROCHIAL MISSIONS

1. **Special Mission Number of the Parish Leaflet.** Page 1 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies, $3.00; each added 100 copies, $1.50.
2. **Invitation to Mission**: "Behold, I stand at the door and knock". Four-page Folder. Local announcements on page 4. First 100 copies $2.00; each added 100 copies, $1.00.
3. **Call to Personal Service.** The Rector's Letter and the People's Reply. First 100 copies, $1.00; each added 100 copies 50 cents.
4. **Request for Prayers.**
5. **Prayers for the Mission.**
6. **Request for Conference.**
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8. **Envelopes for Mission Expenses.** 150 envelopes, with name of Church printed, $1.00. Each added 100 envelopes, 30 cents.
9. **Store Window Cards (11x14)** First 100 cards, $3.00. Each added 100 cards, $1.50.
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SERVICE LEAFLETS.

An Evening Service for Mission Use.
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A Memorial Service, for those who have died in War Service.
A Three-Hours' Service for Good Friday.
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Any number of these Services, post paid, for $1.50 a hundred.
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Two Forms—Holy Communion only; Shortened Morning Prayer and Holy Communion.
Attractively printed, $2.00 a 100.
Hymns for Mission Use—$2.00 a 100.
The Cross and Flag. Outline of a service for pledge of allegiance—card—two colors. $1.00 a hundred.

Card Bidding to Prayer, for President, Army, etc., to put on Church door, 14x22 inches. This Card ought to be on every Church door in the land. Price 25 cents.

Honor Roll. A handsome scroll (14x22 inches), to be framed and hung in the Vestibule, to record the list of boys gone to war. Both Christian and patriotic. 50 cents.

Large Card (14x22 inches) to be hung in the Vestibule, bidding to **Silence** in God's House, and to Prayer. 25 cents. The three above Cards for One Dollar.

Vestibule Bracket—Notice Board, Alms Box, Offertory Envelope Boxes, Literature Holder—all in one. The most convenient and useful article of Church Furniture ever made. Finished in oak, with brass trimmings. Price only $10.00.

Anything desired printed to order.

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Worthy of Universal Adoption

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We prepare for this special purpose a number of

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The Witness Has Had a Remarkable Year

A year ago we asked the clergy, when they were planning during the vacation days for the new year of activity, what they would do for THE WITNESS. A GREAT MANY of the clergy RESPONDED—some of them SPLENDIDLY. They gave us A LOT OF GOOD IDEAS, and the whole year has been spent in the application of methods suggested TO REACH THE LAITY with a weekly Church paper.

WE HAVE HAD A REMARKABLE YEAR!

Thousands of Church families **now take a weekly Church paper** who never took one before, and, better still, they write us appreciative letters and say:

> "How Did We Ever Get Along Without It?

One clergyman wrote that he was having a strange experience.

> For the first time in twenty-five years, as he made his pastoral calls, his people talked about subjects of general interest in the Church, and deluged him with questions.

THEY SAW IT IN THE WITNESS

This alone makes us feel confident that the year has been productive of results that will be multiplied many fold as the years go by. It expresses our aim. WE ARE NOT IN THIS FIELD AS A COMPETITOR. We are reaching out to those who have not heretofore subscribed for any other Church paper, and we are also pleased to count among our friends and subscribers those who are readers of the excellent publications in the American Church, and it is our purpose to keep the ball rolling until the great mass of Church people do take and read THE WITNESS.

We have had a remarkable year also **in demonstrating that a weekly Church paper can represent** THE WHOLE CHURCH—a paper that the clergy generally have found desirable to heartily recommend to their parishioners who want news, first principles, inspiration, to be put in touch with the great beating heart of the Church—a paper that the average layman, as well as widely-read and well-informed clergyman and layman, enjoys reading, and makes him all the more loyal and deeply interested in the Parish, in the Diocese, and in the Church at large. To accomplish this in a single year is a great achievement. But we consider

The Most Remarkable Feature of the Year

has been the **steady flow of subscriptions and renewals** during the year in which the demands of war have raked the pocket books of the masses of our people as never before. To establish and sustain a paper under such conditions is evidence that WE ARE A WELCOME GUEST.

> So we have made for ourselves a large place in the American Church.

We are, however, not unmindful of the fact that we have a very difficult problem to solve in the matter of winning our way into every Church family in the land. It cannot be solved in any ordinary way. There must be A NATIONAL MOVEMENT. It will require the hearty co-operation of every rector and missionary in the solution we suggest. Bright and intelligent as our people are, in closest touch with art, literature, trade, awake on National subjects, their tables literally overloaded with very varied literature, a great majority have never taken a weekly Church paper, and they are not in touch with the work of the Church outside their individual parishes. They have never acquired the habit of taking and reading a Church paper, and it is only educational methods that will ever develop the habit. IT IS A SHAME AND DISGRACE that belongs alone to us of all the Christian bodies, and IT OUGHT TO BE WIPED OUT! Think of it! One million families, and probably not over ten thousand laymen subscribe for the Church weekly press! ONLY ONE IN A HUNDRED! Here is an interesting way in which

THE DISGRACE WAS WIPED OUT

> By a clergyman who adopted our suggestion to have in the vestibule a "WITNESS Table." He ordered twenty-five copies a week. He did more than this: He took a copy into the chancel, and when he gave out the notices he called the attention of his congregation to a certain article, and made his own comment for about three minutes. The congregation were interested, and took home copies from THE WITNESS Table to read that article—and others. He did this every Sunday. The order was increased to fifty copies to meet the demand. A wise Bishop in the American Church once expressed the wish that every clergyman in the Diocese would take three minutes each week, at the time of giving notices, to explain to the people some Church principle or custom. Here is a valuable suggestion put into practice by the rector referred to, using THE WITNESS for the purpose, arousing the interest of his people, and educating them in the general life of the Church.

Our plan has worked out successfully in every instance where some such method of arousing the interest of the people has been followed. It has failed when the papers were placed upon the table and no further announcement made than that the papers were there. Other clergymen in their zeal ordered copies sent direct to their people, and paid for them out of their own pocket—and that was the end of it. **Nobody cares very much for that which costs them nothing.**

A WORKABLE PLAN

Out of our year's experience we are prepared to present a plan which we have every reason to believe is equal to the magnitude of the problem to be solved:

1. Place every family in your parish or mission on the regular subscription list for six weeks at ten cents each subscription.
2. Announce to your people from the chancel or by letter that you have done this, and if they do not wish to subscribe you will hold yourself personally responsible for the payment of ten cents for the six issues.
3. Present to them as strongly as possible the fact that this is a National Educational Movement to bring all the Church people in closer touch with the General Church, and to wipe out the stigma on the American Church due to the failure of the people to subscribe for and read the weekly Church papers. Make them feel that it will be a source of no little regret to you if a single family in your parish fails to subscribe for THE WITNESS, and thereby give to this movement his personal influence.
4. Interest the people from the chancel in some particular article each Sunday for at least the six weeks. During these weeks special articles will be found in each issue that will encourage the local effort.
5. Select the best solicitors you have in your parish to make the canvass for yearly subscriptions, and see that it is completed within the six weeks.

WE ALLOW A COMMISSION OF TWENTY CENTS ON EACH DOLLAR SUBSCRIPTION! At the end of six weeks you will pay the ten cents for each one who says "No", which will naturally come out of the commissions allowed, and the balance may go to some local Church work.

THE FIVE STRONG POINTS

indicated above—educative and interesting—will produce remarkable results, if followed to the letter. Leave out any one of the points and you weaken the plan.

> If every family in the American Church were placed on the subscription list for six weeks, and this plan followed with vigor to secure yearly subscriptions, we would have over a half million regular subscribers before the six weeks closed! Is it not worth the effort? Is there a single rector or missionary anywhere in the American Church who will refuse co-operation in this plan?

We urgently request each rector and missionary in every Diocese and Missionary District to co-operate with us in this simple, practical plan to interest the entire congregation. It applies equally to the largest city parish and the smallest country mission. It interferes with nothing else. It will help and strengthen every department of parish life. Fill out the following subscription blank without delay and return it to us:

SPECIAL SIX WEEKS' SUBSCRIPTION

Publisher of THE WITNESS,
Hobart, Indiana:

I hereby subscribe for ——— copies of THE WITNESS for a period of six weeks, to be sent to the enclosed list of families and individuals in

_____ _____ _____
Name of Church Town or city State

for which I agree to pay you the sum of ten cents for each subscription, unless within that period the individual extends his or her subscription for one year and includes the amount in that subscription.

The canvass for subscriptions is under the direction of

_____ _____
Name Street and number

who will act as your representative in this parish, and with whom you may conduct all correspondence.

Dated, _____, 1918. Signed: _____

Let us impress upon you the importance of having a definite arrangement for the canvass, and put us in touch with the person in charge of it. A wise selection in this respect insures success. The person's name will appear as our representative in your parish on all copies of the first issue that goes to your people.

A PARISH WARDEN DID IT!

The Junior Warden of the Church of the Ascension, Middletown, Ohio, has secured twenty-two subscribers out of thirty-four families. At the present writing the canvass has not been completed, and only two families approached neglected to subscribe, for reasons not stated to us. The following letter, which is self-explanatory, was prepared by the Warden and sent to each family before making the canvass:

> Dear Friends:
>
> Have you ever heard of "THE WITNESS"? "THE WITNESS" is the newspaper of the Episcopal Church. It contains all the current Church news of paramount interest to you; events of Church interest from coast to coast; news of all the Conventions; general news of the missionary work abroad, and a constant stream of other important Church items.
>
> As a member of the Church it is a duty to keep posted on its doings world-wide. We know that you will not shirk a duty. You will receive a free copy of this interesting paper, "THE WITNESS", this week. Please take the time to peruse its contents, and you will agree that it is interesting, inspiring, and just the paper that you need to keep you in touch with current topics of our Church.
>
> "THE WITNESS" is delivered to your home regularly every week for the small sum of $1.00, less than two cents per week. The writer will call upon you in the near future, and anticipates the pleasure of entering your subscription for "THE WITNESS".
>
> "COME IN WITH US AND WE WILL DO THEE GOOD."

Do not delay. Strike while the iron is hot.

OUR PROPOSITION

Two Points to be Considered

I.

These are trying days for Parish papers, owing to Government regulations and the expense they incur. Why not use one or more columns of page eight of THE WITNESS once a month, or oftener, for Parish interests? The cost of printing will be only $2.00 a column, or fraction thereof, each issue. A few business advertising cards would pay the whole cost, if you see fit to defray the expense in that way. We send the paper to all subscribers in your Parish every week, and forward to you ten extra copies of the issue containing Parish notes for each column used.

This plan gives your people a General Church paper every week, a Parish Paper once a month and, in some cases, a Diocesan paper once a month—a very strong and influential combination.

II.

Will you adopt our plan to place every family in your Parish **at once** on the subscription list of THE WITNESS for six weeks while a vigorous canvass is conducted to find how many will remain on the list? We urge you to do this, whether you adopt THE WITNESS as your Parish Paper or not.

Give these two points your careful consideration, and let us know your decision by an early mail.

NOTICE TO SUBSCRIBERS

You will notice by the articles on this page that we have just entered on a campaign to secure every Church family in the United States as a subscriber to THE WITNESS. A big task, but possible when the Church wakes up to what we are doing.

We hope some subscriber in each parish and mission will become responsible for our six weeks subscription plan outlined on this page. It is worthy of your effort. If you cannot undertake it, get some one else to do so

ANOTHER MATTER

The number of this issue is 89. Look at the number under your name on the address on the first page. If that number is less than 89, your renewal is due. Please send it now.

Help us all you can. Stay with us until we reach one million Church families.

To Guild Workers

The Editor takes pleasure in calling the attention of Guild workers to the plan of the Christmas Novelty Book (the advertisement appears in another column).

The Bishop of Minnesota has written a letter to Mrs. Gutgesell, in which he says he is "suggesting the book to Church workers throughout his diocese, and it gives the Editor great pleasure to say that he knows both Mrs. Gutgesell and the Novelty Book, and commends them both to your attention.

Bishop Francis Witnesses Miracles of Surgery

Bishop Francis of Indiana, who recently returned from the battle grounds in France, gives an interesting description of the "miracles of surgery" which came under his observation at Red Cross Hospital No. 2, in the Toul sector, where he was stationed. "Men with great holes in their abdomen," says the Bishop, "were soon made fit again, while bullets through the neck, which formerly would have been considered more than grave, are treated lightly by the wonderful surgeons who are 'making over' the men mangled in the great war for democracy. The men in the hospitals are the bravest of the brave. You never hear a whimper, and it makes an American proud to be of the same blood and faith as these heroes. When I saw what the Marines did at Chateau Thierry, it made me thrill with pride, and there have been many occasions since when an equal pride possessed me because of the wonderful work of our boys of the new army."

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

Gov. Bickett of North Carolina was playing tennis the other day at a court near Raleigh. When he heard the sound of tolling bells he raised his hands and said: "Hold on, boys, there is the Angelus."

The game was stopped while the players joined the Governor in silent prayer.

If more Christians would establish praying-grounds, all sorts of things might happen.—The Mission Herald.

The Rev. Frank E. Wilson, who is on his way to France to serve at the front as a chaplain in the United States army, in offering his resignation to the vestry of St. Augustin's Church, Wilmette, Ill., which he had served as rector for several years, wrote: "Finally I would ask you not to forget me in your prayers. I do not ask you to pray for my safety, but that I may do my work well and faithfully and as God would have it done."

A conference of Sunday school teachers and parish workers of Trinity Church, Columbus, Ohio, was recently held to plan for the introduction of the "Christian Nurture System" of Sunday school lessons into Trinity Sunday School. Dr. Wm. E. Gardner, of the Board of Religious Education, New York, addressed the conference, and explained the system in detail to the Trinity workers. Several of the Sunday schools of Southern Ohio are introducing the "Christian Nurture System" of lessons into their curriculum this year.

The 178th Chapter meeting of the Northeastern Deanery, Diocese of Chicago, (the Rev. J. H. Edwards, Dean), will be held at St. Mark's Church, Evanston, Ill., on Monday, September 23rd. The Rev. James B. Haslam, Secretary of the Diocesan Social Service Commission, will read a paper at the morning session on "The Moving Picture Theater." The topic for discussion at the afternoon session will be "Parochial Conditions in War Times," led by the Rev. J. J. Steffens.

The Rev. F. B. Bartlett, Rector of St. Mark's Church, Aberdeen, S. D., returning home from a visitation to several points in the northeastern part of the state, expressed himself as amazed at the splendid attitude of the people on the ranches. "I never saw anything like it. People within a radius of fifteen and twenty miles would come to attend teh services held in the widely scattered school houses and took such a delight and such an interest in the services that it was a great inspiration to me."

On the last three Sundays in August, services in St. Mary's church, Newton Lower Falls, Mass., were in charge of the Rev. Edwin J. Skinner, of the diocese of Colorado. St. Mary's, one of the interesting suburban churches of which many are to be seen in the neighborhood of Boston, was built in 1814, and has been lovingly preserved true to its original architectural form, and as a depository for numerous articles—tablets, books, communion ware, etc., which association with the parish life of long ago now renders of priceless historic value.

Sept. 1 to 8, Trinity Church, Watertown, S. D., put on an every member canvass for parish support and missions as well as to stimulate the life of the parish in general. The Rev. Dr. C. C. Rollitt, the Provincial Secretary of the Province of the Northwest, was in Watertown the greater part of the week, assisting the rector, the Rev. S. S. Mitchell in conducting the campaign. Among the various meetings held was a men's supper at which 40 men were present, and final plans for the canvass were made. A men's organization for the parish was also formed at the same meeting. The speakers at the meeting were: the rector, Mr. Mitchell, the Rev. Dr. Rollitt, and the Rev. Paul Roberts of Brookings.

The Rev. Fuller Swift, Rector of St. Clement's Church, El Paso, Texas, gave the address at the dedication of a statue of liberty in his city, on September 2nd. In the course of his address Mr. Fuller said:

"The occasion bespeaks the advancement we in America have made in our short history toward that ideal which actuated the noblest efforts of our forefathers. It also tells, in actions that speak louder than words, the secret of our united efforts in these shadowed days of world conflict, and explains in part the meaning of our ability to combine our forces and resources in our holy determination to maintain for ourselves that which has already been attained, and of our willingness to reach the helping hand across the seas to those other nations so wearied in their long struggle to obtain for themselves and others the great blessing of liberty which we have in so large a way."

BISHOP SUMNER RETURNS TO OREGON

Bishop Sumner has returned to Portland after a two months' tour of the East, where he was called on Church business. He visited Chicago, New York, Boston and Washington, D. C., and spent several weeks with his mother at his boyhood home in and that the schools adjust themselves as wisely as possible to the new Manchester, N. H.

Bishop Sumner was called to Chicago early in July to accept the senior chaplaincy of the Great Lakes Naval station, with the rank of Lieutenant-Commander. He found after a conference with military authorities that to accept the commission would be to enter the service for the duration of the war. This would have meant abandonment of his work in the Oregon diocese, and the Church authorities in Washington, D. C., adcised him to decline the offer.

In New York Bishop Sumner spoke at Old Trinity Church. Later he attended the convention of the Brothers of St. Andrew in Northfield, Mass. In Chicago he occupied his old pulpit at the Cathedral of Saints Peter and Paul for a Sunday.—Portland (Ore.) Oregonian.

THE REV. E. H. ECKEL TO DIRECT PRISON WORK

The Washington War Bureau of the National Committee on Prisons and Prison Labor has notified Rev. E. H. Eckel, rector of St. Andrew's Episcopal Church of Fort Worth of his appointment as official representative of the committee in Tarrant county, says the Fort Worth Telegram.

The National Committee on Prisons and Prison Labor presented to the War Industries Board at its request a memorandum outlining a practical program for the utilization of the prisons and prisoners throughout the country in the production of war supplies, the Rev. Mr. Eckel said. The program called for the organization of a section of the War Industries Board to mobilize the prisons.

The work includes: Standardization of the industries and occupations, in penal institutions, national waste reclamation system, with the county penal institution as a unit; national road work system for prisoners; development of war prisoners' division in the Army; induction into industry and agriculture of discharged and paroled prisoners; Army and Navy waste proclamation, and development of camp gardens worked by prisoners.

In this work the National Committee on Prisons and Prison Labor is assisting both by conducting the researches on which activities are based, and by affording the salaried personnel to carry out the program.

The two things of paramount practical importance just at this time, the Rev. Mr. Eckel says, referring to his instructions, are the mobilization of jails and prisoners for the systematic reclamation of waste that may be made into clothing, cannon, shrapnel; and the closer application of the "work or fight" order.

SYNOD OF SIXTH PROVINCE WILL NOT BE HELD

The Sixth Provincial Synod, set for October 13th and 16th, inclusive, at Pueblo, Col., has been called off, by the senior Bishop reside intn the Province, because of the improbability of a quorum, which was determined by correspondence with the delegates. A meeting of the bishops of the Province may be called for the same date at some more central point.

FIRST SERVICE HELD ONE HUNDRED YEARS AGO

A service of unusual interest was held in St. John's Church, Cuyahoga Falls, Ohio, on Sunday, September 8th—it being the celebration of the one hundredth year since services were started in that section of Ohio. The service was participated in by the clergy and choirs of eight neighboring parishes and missions, known as the Akron region. Bishop DuMoulin, in a stirring sermon, reviewed the progress of the last one hundred years and urged the people to greater zeal and sacrifice, such as the pioneers had practiced, and of which the present generation are the benefactors. Evensong was sung by seventy choristors and the large congregation with great fervor and was an inspiration to all present.

On account of the observance of "gasless" Sunday, a pilgrimage was made on Wednesday, the 11th inst., to the spot where the log cabin stood in which the first service was held.

CHURCH CLEAR OF DEBT.

St. Bartholomews Church, Benidji, Minn., was erected by the late Archdeacon Parshall. After his death the Church was left with a debt of $2,000 on Feb., 1916, and without regular services. Rev. George Backhurst of the Diocese of Albany, was appointed general missionary and superintendent of Indian Missions with residence at Bemidji. This summer he has spent his vacation travelling around the several Indian Reservations in a Ford car holding special missions of a week's duration in each place. Returning to Bemidji on Aug. 17th, he conducted a drive to pay off the debts. No other man volunteering for the work, he personally solicited the friends of the Mission and on St. Bartholomews Day, the patronal festival of the Church, a special Eucharist was offered, the debt being raised. The American Church Building Fund Commission acted nobly in the matter and greatly facilitated the liquidation. This is the third Church in the Diocese of Duluth that has cleared itself of debt during the great war. St. Pauls and Trinity Pro-Cathedral, Duluth, and now St. Bartholomew, Bemidji. Is the war teaching our people to be more liberal in offerings?

Archbishop Meletios and Bishop Darlington at Brooklyn.

A short account was given in the last number of The Witness of the welcome to America extended the Most Rev. Meletios, Metropolitan of Athens. His Grace officiated at a solemn Te Deum at the Greek Church of St. Constantine and delivered an address to the Creek community. The service was followed by a luncheon at Hotel Mohawk at which about 100 guests were present including the Greek Consul, Archimandrite Chrystomos of Athens, Very Rev. Alexander Papadopoulus, secretary of the Holy Synod, Rev. Frs. Lazaris and Kallimachus, Mr. Hamilcar Alivisatos of the ministry of education of Greece, Hon. Chr. Vassilacaki, deputy to the Greek parliament and the Rev. Dr. Lacey who was called on to deliver a greeting on behalf of the Episcopal Church.

The Metropolitan is a man of great simplicity and wide learning. He speaks Greek, French, Russian and Arabic fluently. Democracy has been the watch word of his public utterances in America. He stands firm for the active participation of Greece with the Allies. He is staunch in his opposition to German autocracy. Born in Crete, the country of the great Venizelos, he was connected with the patriarchate of Jerusalem under Damianos until he was made Archbishop of Cyprus from which post he came to Athens within the past year.

The Bishop of Harrisburg was in New York at the invitation of the Greek community to deliver the address of welcome to the Metropolitan of Athens at the mass meeting in Carnegie Hall. "Bishop Darlington is the same great hearted, brotherly friend who filled so big a place in the affections of Brooklyn before he went to his western diocese," says Dr. Lacey. "I was walking along Fifth Ave. when an automobile stopped. The occupant waved to me and a pleasant voice said 'Jump in Lacey, I want to talk to you.' It was Bishop Darlington speeding (though strictly within speed laws) to a wedding at Fort Lee. I rode out with him and his wife and charming daughter who wore an 'Oklahoma' hat-band in honor of her brother Gilbert, chaplain of the 'Oklahoma.' The Bishop invited me to act as his champion at several functions in honor of the Metropolitan and his attendants. This laid upon me no burden other than attendance at several Greek luncheons and at the great Carnegie Hall meeting of 5000 Greeks where the Metropolitan made his first public appearance. His office is one of the most distinguished and influential in Christendom. Some of his eminent predecessors have been in close touch with the Episcopal Church. Throphilus in 1872 sent a letter of greeting to our General Convention and Germanos in 1894 entertained Bishop Littlejohn at Athens."

MEETING OF WOMEN'S MISSIONARY ORGANIZATIONS AT COLUMBUS, OHIO

The third annual meeting of the Columbus Inter-Denominational Federation of Women's Missionary Organizations is called for the last Thursday in September. It will be held in the Indianola Presbyterian church. This organization is proving a potent force in the development of Church unity in Columbus. The Episcopal Church is represented in the executive committee of the organization by such leading Church workers as the wife of the bishop-coadjutor of the diocese, the wife of the rector of Trinity Church, and others who are also prominent in the social life of the city. The program for the present annual meeting will consist of a business meeting, a devotional service, a luncheon, inspirational talks on Mission work by women workers, both in the home and foreign fields, a question box, and class conference in Mission and Missoin Bible Study.

SOLDIERS CONFIRMED AT PLATTSBURG

One of the important pieces of work which the Church War Commission has carried forward this summer has been at Plattsburg, N. Y., the home of the training camp idea. From early June there have been in training from 3,000 to 3,500 college students. Ten per cent of this number were Churchmen. The Rev. Samuel Neal Kent, formerly chaplain of Lehigh University, was sent to assist the rector of Trinity Church, the Rev. Albert Gale. Chaplain Kent spent his time at the post practically acting as Camp Chaplain, there being none regularly commissioned. The students were given a celebration of the Holy Communion on Sunday mornings, and then attended the services at Trinity Church in large numbers both morning and evening. The evening service was given over to the members of the camp and was preceded by an open air song service conducted by the chaplain from the church steps. At all services men in uniform acted as chorister, flag bearer or crucifer.

The Church work reached its climax on Sunday, September 8th, as the camp drew to its close. The Rt. Rev. George Y. Bliss, D. D., Bishop Coadjutor of Vermont, acting for the Bishop of Albany, visited this Church for the purpose of confirmation a large congregation gathered to see the rite administered to one officer and twelve students from the post. Two of the candidates had been baptized by the rector in preparation for the service. No more inspiring sight can be imagined than the line of young men in uniform presented by Chaplain Kent also in uniform, taking their stand to fight for spiritual as well as material ideals. At the celebration immediately following the Confirmation, the Bishop officiating, the members of the class made their first and corporate communion. Bishop Bliss preached a strong sermon on the "Character of a Man."

Among the many impressive services which the war conditions have brought to our churches this at Plattsburg must stand out for its significance.

THE REV. H. A. CHOUINARD DIES IN BALTIMORE

Word has been received at Kankakee, Ill., says the Democrat of that city, "of the death of the Rev. H. A. Chouinard, former rector of St. Paul's Church, on September 2nd at Baltimore. The Rev. Mr. Chouinard came here from Minnesota immediately after retirement of the Rev. Mr. Phillips. He served here three years and during that time both Mr. and Mrs. Chouinard were very popular in this city. Upon leaving here Mr. Chouinard became chaplain in the United States army and has served in that capacity ever since. He was stationed near Galveston, Texas, at the time of the flood and Mrs. Chouinard died soon after of typhoid fever contracted during the exposure at the time. Mr. Chouinard married again and is survived by his wife and one daughter, Betty, a child by his first marriage. For many months past, Mr. Chouinard has been at John's Hopkins hospital, Baltimore, taking the radium treatment for cancer. His death on September 2nd was the result of this ailment. His body was taken to Minneosta for burial."

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The Abundant Life

By Dr. James E. Freeman.

"I am come that they might have life, and that they might have it more abundantly."

I think it was Phillips Brooks who once said, "The abundant life, the life full of completion haunts us all; we feel the thing we ought to be beating beneath the thing we are." This is undoubtedly true of the normal man or woman. It's a terrible thing to feel that we have finished the job, so far as life is concerned. To be always looking forward is life's normal attitude. This is not to say we should never pause to take a backward view, but it is to say that wholesome, satisfying living is forward-looking. Even age ought not to rob us of this inspiring practice.

The real secret of a rejuvenated life is to be found in the reasonable anticipation of better days and finer experiences yet to come. It's a satisfaction to deposit money in the bank against a rainy day, but this cannot be compared with the joy of drawing checks for the sheer satisfaction of giving pleasure to others and to ourselves in the days that are to be.

The Miser and the Lover of Life.

Herein is the difference between the miser who hoards and the lover of life who with discretion spends, that he may realize for himself and others the joy of living. Nothing could be farther from the truth than to assume that Jesus' system of life is one of restraint and stern limitations. He neither tought nor exemplified such a system. He fulfilled the law of His people that He might not be charged with disloyalty to time-honored customs, but His whole philosophy of life is one that calls for the fulfillment of life's finest and most satisfying ideals. The wedding feast to Him was far more appealing than the cloistered chambers of the schoolmen. He even compared His own companion-loving life with John's ascetic habit and its wilderness vigils.

Wherever religion has been interpreted to men as a system of "dont's" it has signally failed. Wherever it has worn the habiliments of the sombre and austere doctrinaire, it has repelled. Again, wherever it has been what Jesus designed it to be, a sound, wholesome, joy-producing system, that contributed to the abundant life, it has phenomenally succeeded. Of course, religion is incompatible with self-indulgence, excesses, and body and soul-destroying practices. On the other hand, it is the very well-spring of health and happiness to him who obeys its laws and reverently honors its principles.

Here Is the Remedy.

Do we not need just now a fresh and reasonable interpretation of Christ's plan of life? Do we not need to recognize that its primary design is to make us fit to live in a fit world? Why talk about political nostrums and systems as if they were panaceas for all human maladies? They never have cured and they never will cure those evils that destroy human happiness. We are, all of us, searching for a remedy to banish wars—wars domestic and wars international. Here is the remedy:

"Thou shalt love thy neighbor as thyself."

The day of the abundant life is nearer at hand than ever before. The hand of the Nazarene is opening the door that shall usher a distracted world into the new country of man's largest and noblest fulfillment. Let us give the plan of living which Jesus taught a fair chance; in a word, let us stop being pious and try to be really religious. Let us reconstruct, if need be, our old, musty, dry-as-dust formulas; let us make public worship in all its expressions an appealing and winsome thing. Let us banish forever those morgue-like churches that are too suggestive of death and let us conspire, preachers and people alike, to make Sunday and all that it stands for the brightest, happiest day of the week.

The hair-shirt once expressed man's misconception of religion; he was only good when he was uncomfortable. "Sinners in the hands of an angry God" was a pulpit classic in another age. We have grown saner and, we believe, more Christian. The abundant life is the high note of the teaching of Jesus; let us make it the supreme purpose and aim of all our expressions of religion today.—Courtesy Minneapolis Tribune.

THE SILENCE OF GOD.

By A. S. Phelps.

In the face of the unparalleled catastrophe of world war we search with disquietude for its reason. Man's sin, pride, ambition? We question and know not, but God knows, and is silent. The future may bring us the answer but the present is silent.

God has spoken in the past, so His Holy Word tells us, but generation after generation passes and there is no spoken word. So it was in the Life of the Christ. For eighteen years of His time on earth there is no word, only silence.

So it is in Nature. The mighty redwood, the enduring oak, the long-lived cypress, seem to mock the futile generations of man, but no sound is heard; there is only silent growth as the many seasons come and go.

The everlasting hills tell us the world, too, is growing old and its story is written in their dense formations of life and death, of heat intense, and of glacial cold, but the mountains stand forever silent through the ages.

The sea has its secrets unknown to man of goodly ships engulfed and lives of men entombed, and we sometimes hear the roar of surf-beaten rock or sand, but it tells us naught.

"The stately ships go on
To their haven under the hill;
But oh for the touch of a vanished hand
And the sound of a voice that is still."

The sea is vast in its extent and power but still mightier in its silence.

"Thy way is in the sea and Thy paths in the deep waters and Thy footsteps are not known."

"The heavens declare the glory of God," but not in audible tones to man. Worlds are framed and solar systems are born and suns go black in the waves of eternity, but all in silence. The "music of the spheres" is like the "frozen music" of the great cathedrals, so great in divine harmonies that mere sound is overpassed.

Man Producer of Incessant Noise.

But man has become the producer of incessant noise. Through the exercise of his marvelous intelligence and skill, his locomotion, his manufactories and his wars are carried on with unceasing clamor and uproar. Formerly the noise of war was chiefly confined to the shout of battle, the clash of resounding arms and the cries of the wounded. But modern warfare increases the noise a thousand fold by continual nerve-shattersion, through an unbroken chain; ing explosions. The barrage, mingled with the bursting of shells of immense caliber, contributes an unspeakable din through which it is difficult to conceive how the soldier can even think intelligently. It might seem that the aviator, rising miles above the earthly tumult and confusion among the silent clouds, should have the clearest perception of the horrors of contending forces, yet even there the clatter of his motor carries the uproar of battle even into the skies.

God Alone Is Unmoved.

Above all God looks down in silence. He alone is unmoved amid the turbulence of man, and to learn truly of Him and His ways we must enter into the "peace of God which passeth all understanding." "Be still then and know that I am God." "I will be exalted among the heathen and I will be exalted in the earth."

Must we not learn that the Divine silence is God's greatest word to man? Only through that silence can we hear him speak. Neither the wind nor the fire nor the earthquake have the effect of the "still small voice," God is Love and the culmination of Divine Love appeared in that "silent night, holy night," when Jesus the Saviour was born.

When the forces of evil shall be vanquished in the way that it is given to man to fight and at last the right shall prevail, then we shall hear the voice of God through the silence of His eternal majesty even as it came to the disciples in the midst of the storm: "Why are ye so fearful, O ye of little faith?" "And He arose and rebuked the wind and said unto the waves, 'Peace, be still.' And the wind ceased and there was a great calm."

THE WISDOM OF A LABORER.

A poor laborer once stepped into a church porch to avoid a sudden downpour of rain. Noticing some people gathering for a baptismal service he went inside the church curiously. It was the first time he had ever heard the baptismal service for infants. He tells us:

"Well, the priest began to read the Gospel, and it was these words which stayed by me and made me see things as I never saw them before.

"They brought young children to Christ that He should touch them. And the disciples rebuked those that brought them. But when Jesus saw it He was much displeased, and said, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God.

"I can never tell you how it was, but the way the priest said 'much displeased' and 'of such is the kingdom of God' sunk into my heart. I began to think about it, and when the little babies were brought to him, one by one, to be baptized, I seemed to see it all clear in a minute. I believe it was the Holy Spirit who touched my heart, and showed me that in baptism the little children are brought to Jesus their Saviour. He was much displeased with the disciples who did not want the children to trouble Him. The words seemed very strong when I thought them over. If our blessed Lord was much displeased at that, how much more must He be displeased with a careless man like me, a father, who never brought his little ones to the Saviour, nor showed them the way by setting them an example! I was struck to the heart at the thought, and when the christening was over I just sank down on my knees and asked God to forgive me and help me to do better. I made up my mind at that moment I would go regularly to church and would do all I could to keep the children near their blessed Saviour. I seemed all at once to feel how dreadful it would be if I kept the little ones back, when but for me they would have gone to their Lord and got His blessing.

"I believe I went out of the church a changed man."

In order to help other working men he put down some reasons for Infant Baptism, which he had collected as follows:

1. "The Saviour was much displeased" and they were His own Disciples, too, who would have kept the little children from Him.

2. He said, "Suffer little children to come unto Me, and forbid them not."

3. He took them up in His arms and blessed them, though they were most likely too young to understand His words.

4. He loves the children now, and when He gave His disciples command to go and preach and baptize, He did not say children were to be left out.

5. We read in the Bible that whole families were baptized, and we are not told that children were excluded.

6. St. Peter says: "Be baptized every one of you, for the promise is to you and your children." Then he thought the children fit subjects for Christian privileges.

7. The early Christians baptized their infants.

8. The promise of the Holy Spirit is to the baptized, and little children need that Holy Spirit as much as grown-up people. They can sin, so they need grace to keep them from sinning. "For by one Spirit are we all baptized."

9. The Bible says, "Train up a child the way he should go, and when he is old he will not depart from it." It does not say, leave a child alone, and let him choose for himself when he grows wise enough to understand such things, whether he will be God's child or no.

10. Little children die, and the only way the Bible promises that men shall be saved is through baptism. How dreadful will be our punishment then, if we displease our Lord by keeping the children from Him, because we think in our foolish hearts that baptism can do them no good! Who are we to doubt His power, His promise? Oh! let us do what He tells us, and leave the little ones in His hands.

In accordance with Jesus' command to "Forbid them not" the blessings of the Christian covenant, you are most cordially invited to bring your children at once to the Episcopal Church to be baptized.

ROBERT JAMES BELT.

West Plains, Mo.

"Show me a community in this country that is unwilling to bear its share of the Liberty Loan, the Red Cross, or other war burdens," says the Rev. A. W. S. Garden, Provincial Secretary of the Province of the Southwest, "and I will show you a community in which no red blooded American would care to live. Show me a church or congregation that is unwilling to bear its share of the world-wide problem of the Kingdom and I will show you a church to which no red blooded Christian can afford to belong."

THE UPPER ROOM

By the Rev. Carroll Lund Bates.

There was a fortunate man in Jerusalem on the Thursday of Christ's last week. He had a room which the Master used. It was a "large, upper room, furnished and prepared." It was meant that it should be "large" for there was room in it for both Jesus and His friends; it was fitting that it should be an "upper room," for it was the nearer to the sky, and suited to a Presence so holy; it was "furnished," and so contained a seat for the anticipated Guest, seats also for His friends, and a table for the Supper; it was right that it was "prepared," (swept and dusted, no doubt), that it should be fit for so great an occasion.

Our life is like a house with three stories. The lower story is the Body. A man's physical life is a very important part of him, yet, though this may seem contradictory, it is the least important. If the lower story of a house is destroyed, the house will tumble down; so, if a man's body fails, his other powers are weakened. Thus the body is important. Yet, the body is the least important (the lower story of human life), because it is the mere beginning of our life; we share it with the animal creation.

The second story of our life is the Mind. It rests upon the lower story. If the body is impaired, the Mind's power is weakened.

There are men in the world who live in the first (the lower), room of life alone. These men, of course, are mere human animals, and are foolish to neglect the higher rooms of their lives.

There are men again who know about and use the room in the second story of life, men who appreciate the intellectual life. That is praiseworthy. That is a great deal better than to dwell in the lower room of life exclusively.

But that is not all there is of life. Life has an "Upper Room." This upper room of life is the Soul. The upper room of our life has windows, and into these windows the sunlight streams, and this sunlight is our apprehension of God. The upper room is blown upon by all the breaths of Heaven. One of these breaths is Faith, another is Hope, another is Love, a tendency to human kindness, which has been so grossly challenged in this present war.

The upper room is "large," there is place in it for God and for men, God's children. The upper room, man's soul, is "furnished" by God. A part of its furnishment is a seat for God, the Guest, Himself; another part of its furnishment is a table waiting for the Bread which God can give and which the world cannot.

The men who live in the first story of life, or in the two lower stories, are never satisfied as they wish. While the Upper Room is vacant and the seat for God unoccupied, they can never be content. They know that as Augustine has said, "Thou hast made us for Thyself, and the soul is restless until it rests in Thee."

The kernel of Religion is in this: How shall I get God to come into my life and be my Guest? We must ask Him of course, but, before we can ask Him, we must really want Him. Before we want Him, we shall need to make sure that God is likeable, for, if He is not, we cannot genuinely want him. So our first task is to prepare our Upper Room by learning that God is likeable.

To assure ourselves that God is likeable we need only to lay hold on the primary postulate of the Christian Faith, which is that God's character is revealed in Jesus Christ.

People are looking out upon the horror of this war who say: "If God is likeable, why does He allow all this?" I do not know the answer in full, but I know it in part; and it is this: When God made man, He made him with a Will really free, and so man has been a mischief-maker.

That God is a likeable God, I know by my knowledge of Christ. Christ's word is my guarantee of this; Christ's Resurrection is my pledge; Christ's Cross is my warrant. By the Cross the God I have found likeable says to me, "I cannot yet explain; take (in lieu of the explanation I cannot yet give), my Pledge of sympathy."

Having so made sure that God is a likeable God, one wants God as a soul Guest of course. The next consideration can be then, How shall we get God as a Guest in our Upper Room.

If we are agreed as far as this, may we not exchange the word "God" for the word "Jesus"? May I not say that if you would have Jesus as a Guest in your Upper Room you must ask Him there; and ought you not to ask Him there in the ways that He has said?

First, therefore, pray. It is to be feared that some have been baptized, and some confirmed, and some have even come to the Holy Communion, who have never personally learned to talk with God themselves. If Jesus is to come and be your Guest, you must talk with God yourself; you must ask God to come into your life to comfort, empower and direct you.

If the God you thus talk to is, meanwhile, the God you see in Christ, all the rest of the Christian life will follow—almost of its own accord. You will of course want to be God's child in Christ; so you will be baptized, if you have not been baptized. Out of the pages of the Gospels, His Supper will gleam on you attractively, and you will want that.

And, finding that, you will find all. The Supper stands, in symbols, for all the fulfillment of the best ideals that you have had. You want God in your Upper Room, and there is Jesus as your Guest. You want a larger love of men; with Jesus in your Upper Room, there will come in also Jesus' friends. You want food that the world withholds, and there on the Table behold! His Bread.

Remember that Jesus cleansed the upper room Himself of Judas, the traitor. Thus, do not wait to make your own Upper Room clean, You will wait forever if you try. You cannot cleanse it. I must remind you that He who engages to come into your Upper Room as Guest, engages to come also as Physician. Let him in and let Him cleanse! When He comes, He will dismiss the doubt that has troubled you and which you really want cast out. When He comes, He will dismiss froward thoughts; when He comes, He will cast out your so persistent selfishness.

The great desire of God is to have men happy; with Him in the Upper Room as Guest, and so doing "all such good works as He hath prepared for them to walk in." And this desire of God is, really, the greatest desire of man. Let us invite God into our Upper Room, our soul. Let us ask Him in Christ's Name, which must mean, of course, in Jesus' way. So, what is at once God's great desire for us, and our great ideal for ourselves, shall fulfill itself; we shall begin to be truly glad, and remain glad forever!

THE SANCTUARY OF PRAYER.

A Boy's Prayer.

"Give me clean hands, clean words and clean thoughts; help me to stand for the Hard Right against the Easy Wrong; save me from habits that harm; teach me to work as hard and play as fair in Thy sight alone as if all the world saw; forgive me when I am unkind, and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day and so to grow more like Christ. For His name's sake. Amen."

A Personal Prayer.

O, God, my Heavenly Father, who hast brought me thus far in safety, comfort me with the remembrance of Thy care. When I am weary and fainthearted, inspire me with the vision of Thy purpose for my life; when I am tempted, make me strong; when I complain, teach me Thy patience; when I forget, remind me of Thy love; and so mercifully bring me to the close of each day, through Jesus Christ, our Lord. Amen.

A Noon-day Prayer.

O, Lord God, to Whom alone belongeth victory, be with our armies in the day of battle. Use them as Thy instruments to drive the invader from Belgium, France and Italy; and hasten the day when righteousness and justice, liberty and peace shall be established in all lands. And sanctify, we beseech Thee, O Lord, this world war that it may lead the Nations to repentance and to a revival of true religion that Thy Name may be hallowed throughout the world. We ask in the Name of Thy Son, our Lord Jesus Christ. Amen.

"Now that we cannot burn so much gasoline on Sunday," asserts the Rev. E. W. Averill of Ft. Wayne, Ind., "We find that we have more time for devotions."

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A DOG AT THE FRONT IN FRANCE

A Marine Sees a Setter and Her Family Through at the Marne

By G. W. J.

Our soldiers in France publish a paper called, "The Stars and Stripes." In a recent edition, was this dog story from the front, a true narrative.

Belle is a setter, shabby white, with great spotches of chocolate brown in her coat. Her ears are brown and silken. Her ancestry is dubious. She is under size. No one in the regiment knows whence she came, nor why. When she joined the outfit in a sector near Verdun, she singled out one of the privates as her very own and attached herself to him for the duration of the war. The young marine would talk long and earnestly to her, and every one swore that Belle could "compree" English.

She used to curl up at his feet when he slept, or follow silently to keep him company at the listening post. She would sit hopefully in front of him whenever he settled down with his laden mess-kit, which the cooks always heaped extra high in honor of Belle. She was as used to war as the most weather-beaten poilu. The tremble of the ground did not disturb her and the whining whirr of the shells over head only made her twitch and wrinkle her nose in her sleep. She was trench broken. You could have put a plate of savory pork chops on the parapet and nothing would have induced her to go up after them.

She weathered many a gas attack. Her master contrived a protection for her by cutting down and twisting a French gas mask. At first this sack over her nose irritated her, but once, when she was trying to claw it off with her fore-paws, she got a whiff of the poisoned air. Then a great light dawned on Belle, and after that at the first alerte she would race for her mask. You could not have taken it from her until her master's pat on her back told her everything was all right.

Belle Presents Reg't With Puppies.

In the middle of May Belle presented a proud regiment with nine confused and wriggling puppies, black and white, or like their mother, brown and white and possessed of incredible appetites. Seven of these were alive and kicking when, not so very many days ago, the order came for the regiment to pull up stakes and speed across France to help stem the German tide north of the troubled Marne. In the rush of marching orders, Belle and her brood were forgotten by everyone, but the young marine. It never once entered his head to leave them behind. Somewhere he found a market basket and tumbled the litter into that. He would carry the pups, he explained, and the mother dog would trot at his heels. Now the amount of hardware a marine is expected to carry on the march is carefully calculated to the maximum strength of the average soldier, yet this marine found extra muscle somewhere for his precious basket. For 40 kilometers he carried his burden along the parched French highway. No one wanted to kid him out of it nor could have if they would. When there followed a long advance by camion, he yielded his place to the basket of wriggling pups, while he hung on the tail-board. But then there was more hiking and the basket proved too much. It seemed that the battle line was a long distance away. Solemnly the young marine killed four of the puppies, discarded the basket and slipped the other three into his shirt, while the mother dog trotted trustingly behind.

No Belle to Care for the Pups.

One night he found that one of the black and white pups was dead. The road, by this time, was black with hurrying troops, lumbering lorries, jostling the line of advancing ambulances, dust-gray columns of soldiers moving on as far ahead and as far behind as the eye could see. Passing silently in the other direction was the desolate procession of refugees from the invaded country side. Somewhere in this confusion Belle was lost. In the morning there was no sign of her, and the young marine begged a cup of milk from an old French woman and with an eye-dropper from his kit, he tried to feed the two pups. It did not work very well. Faintly veering wind brought down the valley from far ahead the sound of the cannon. Soon he would be in the thick of it and there was no Belle to care for the pups.

Two ambulances of a field hospital were passing. A lieutenant, who looked human, was in the front seat of one of them, the marine rushed up to him and thrust the puppies in his hands. "Take good care of them," he said. "I suppose I'll never see them again." And he was gone. A little later in the day that field hospital was pitching its tents and setting up its kitchens and tables in a deserted farm. Amid all the hurry of preparation for the big job ahead, they found time to worry about the pups. The problem, of course, was food. Finally, the first-sergeant hunted up a farm-bred private, and the two of them spent the evening chasing four nervous cows around a pasture trying vainly to capture enough milk to provide subsistence for the new additions to the personnel. But the next evening the problem was solved, for a fresh contingent of marines trooped by the farm and in their wake—tired, but undiscouraged—was Belle. The troops did not halt at the farm, but Belle did. At the gates she stopped dead in her tracks, drew in her lolling tongue, sniffed inquiringly in the evening air, and like a flash she raced to the distant tree where on a pile of discarded dressings in the shade, the pups were sleeping. All the corps men stopped work and marvelled. For the onlooker it was such a family reunion as warms the heart.

In Detached Hospital Service.

So, with renewed faith in her heart and only one worry left in her mind, Belle and her puppies settled down to detached service with this field hospital. The next day it was advisable to move down the valley to the shelter of a fine hillside chateau. In a grove of trees the tents were pitched and the cots for the expected patients ranged side by side. The wounded came hour after hour in a steady stream, and the boys of the hospital worked night and day. They could not keep track of all the cases, but there was one that did. Belle hung around and investigated each ambulance that backed up to the door of the receiving room. Then one evening they lifted out a young marine, listless in the half stupor of shell shock. To the busy workers he was just Case No. Such and Such, but there was no need to tell anyone who saw the wild jubilance of the dog, that Belle had found her own again. The first consciousness he had of his new surroundings was the feel of her rough pink tongue licking the dust from his face. And those who passed that way last, found two cots shoved together in the kindly shade of a spreading tree. On one the mother dog lay contented with her puppies. Fast asleep on the other, his arm thrown out so that one grimy hand could clutch her silken ear, lay the young marine. Before long they would have to ship him on to the evacuation hospital and from there to the base hospital, on and on. It was not very clear to anyone how another separation could be prevented. It was a perplexing question. But in their hearts they knew they could leave it to Belle.

SCHOOL FOR "UNDER BOY."

The establishment of a Church Farm School in one of the fertile and attractive spots of beautiful Eastern Pennsylvania by the Diocese of Pennsylvania is an innovation even in the broad field of social experiment meriting a full measure of success, which no doubt will be recorded in an early report. The Church Farm School is for "boys of lesser opportunity," according to an announcement, and its students will be limited strictly to those who otherwise would be deprived of "a chance to get somewhere." No boy who has access to school will be accepted, and the age limits have been fixed at from 12 to 15 years, a period that seems to have been overlooked in other efforts of social character and similar outlook. The Church Farm School is to provide opportunity only for the boys between the ages named who through force of circumstances have been shut out from other schools of technical teaching and possibly from all other places of learning.

For the present the enrollment will be limited by circumstances to 30 boys, who will be housed in two cottages, although those in charge have hundreds of applications already. War conditions have prevented the building of more than two cottages, but others will be added at the first opportunity and as many boys as possible admitted to the complete course of education and technical training. Agriculture will be the foremost objective, but boys who after a period display no aptitude or taste for agriculture will be given a choice between floriculture, engineering, printing or carpentering. The farm is already supplied with buildings and will be completely stocked with high-grade farm animals as utilities and study objects.

The boys "of lesser opportunity" who are fortunate enough to secure entrance to such a school cannot but feel that some of the unfortunate facts of the war have turned out well for them, since the agricultural difficulties were the chief reason for establishing the Church Farm School. Perhaps after the war the Government may establish hundreds of similar institutions to educate thousands of boys "of lesser opportunity" all over the country, since the object is to have prepared for the use of the Nation a trained force of agricultural workers. Private enterprise makes the beginning which reflects public opinion that will do the rest when conditions bring the demand.—Pittsburgh Dispatch.

FROM THE PAST.

The Rev. George A. Ray, in the Merriam Park Churchman, St. Paul, Minn., relates the following interesting incident:

Among the "dons" or professors, during the Rector's undergraduate days was the Rev. Edward Ley King, who held more than any other man of his time the love of the student body. He was mortally injured on the morning of July 1, 1906, when the steamer train on which he was traveling to London left the rails at Salisbury Curve. The story of his last hours is a classic of self forgetfulness and triumphant faith which may wait for another time.

On the morning of Ascension Day, 1904, he entered the Rector's rooms in college, chatted for a few minutes, laid on the table the following stanzas which he had just written, and went out. They have never before seen the light, but without doubt will be interesting to many, who it may be, have never seen a copy of the Churchman:

Abide with me! quick breaks the morning light:
I leave Thine altar, where Thy Glory bright
Thou showest to the lowly contrite heart,
For where Thou hast appointed me my part.

The busy world awakens to its toil,
Its daily lot of sorrow, joy and moil;
And lest my faithless heart lose sight of Thee,
O Lord, my Master, stay, abide with me.

Mine eyes have seen Thee in Thy pledge of love;
Abide with me, and lift my heart above;
My feet have stood within Thy Holy Place,
O, guide me, guard me, hold me by Thy grace.

My tongue hath sung Thy praise and victory,
That I may triumph too, abide with me,
In truth to me Thou camest, God the Son,
Abide with me, and so—Thy will be done.
—Amen.

SIGNIFICANCE OF THE LAUNCHING OF A SHIP.

"The launching of a ship now has profound significance for us," says the Rev. Dr. Jackson, Rector of the Church of the Ascension, Fall River, Mass. "In the earlier days there was something romantic about the first plunge of a ship into the sea; now there is dramatic power, for each and every ship is bearing some of the burden and is carrying the assurance of our nation into the world's conflict. No longer do we see a ship gliding into the water "As idle as a painted ship upon a painted ocean." Today a launching is the expression of our most determined national endeavor; we have gone out into the deep because we are pledged to seek the will of God as our guide. Today, more than ever, we are pledged to serve the Christ, the Master of men; and we are enlisted in His service, because we ultimately shall learn for ourselves and all mankind the power of his benediction. As I send out the first number of the seventh volume of our weekly leaflet, I pray that we may be launching our enterprise with determination and devotion to give our work allegiance and co-operate to the uttermost. Our sons and daughters and neighbors have gone on and overseas in the name of a great people: They are obedient to the commands of Christ as the Ruler of Nations; we, marked with the sign of the cross in the name of Christ, must not allow indifference, laziness, or selfish comfort to dull our vision: we must labor for that truer understanding of our peace as made known in the will of God. Let us pledge ourselves anew as faithful soldiers and servants of Christ Jesus our Lord.

A TENNESSEE AUXILIARY YEAR BOOK.

We are indebted to Mrs. Virginia C. Gerhart, Correspondent Church Periodical Club, Woman's Auxiliary, Diocese of Tennessee, for a copy of an attractively printed year book for the Mission Study Class of the Trinity branch of the Auxiliary, Clarksville, Tenn., which contains an unusual amount of good suggestions, readings, and a program inclined to command the interest of the members of the Auxiliary. The following headings will give our readers some idea of the Year Book's contents:

Prologue. Prayer. The Junior Society. The Prayer Circle, for those who cannot attend the Study Class. When the Nation Calls. Program for each month: A Call to the Colors. The Annual Parish Missionary Meeting. The American Church Before the Revolution, or a Church Without Apostles. The Advent Call. Epiphany. The Church With Apostles or the Episcopate in the New Nation. Sheperding the Scattered. Opening Prison Doors. The Tasks that Summon Us. Epilogue. References: Our Church and Our Country—Burleson. The Path of Labor. Spirit of Missions. The Witness. Missionary Leaflets. The following is one of the monthly programs:

JANUARY.

Epiphany.

Solo—Brightest and Best of the Sons of the Morning: Mrs. J. D. Slayden
Accompanist: Miss Emery
Gospel for the Epiphany
Mrs. Uffelmann

The Feast of Lights.

Tableau—The Wise Men
Directors: Mrs. Charles William Bailey and Miss Marable.
Unto the Lands Beyond—Stereopticon
Address: Rev. Mr. D. Ovies.
Personal Question: If the Christian Religion had not been brought by missionaries to your ancestors, where would you be now?

[redacted]

AROUND THE CORNER.

Around the corner I have a friend,
In this great city that has no end;
Yet days go by and weeks rush on,
And 'ere I know it, a year has gone
And I never see my old friend's face;
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell
And he rang mine.

We were younger then;
And now we are busy, tired men—
Tired with playing a foolish game;
Tired with trying to make a name.
"Tomorrow," I say, "I'll call on Jim,
Just to show I'm thinking of him."
But tomorrow comes—and tomorrow goes,
And the distance between us grows and grows.
Around the corner! yet miles away.
"Here's a telegram, sir,"
Jim died today!"
And that's what we get and deserve in the end,
Around the corner—a vanished friend.
—Charles Hanson Towne.

Some Congregations Like A Baby Clamoring For A Rattle

An interesting story is told in The Palm Branch, Diocese of Southern Florida, which reveals the secret of failure to prosper on the part of many parishes and missions, as follows:

"We know of a priest who has for years been the esteemed and successful Rector of a parish in a great city. This parish numbers 500 communicants and 800 Sunday school scholars, has property valued at $90,000, gives $10,000 annually for current expenses and makes large contributions to missions and charities.

"Some winters ago this Rector spent three or four months in a Florida town where our Church has a weak mission. He kindly gave services to the people of that mission, made frequent parochial calls, and in every way performed the duties of a priest-in-charge.

"Nobody could complain of any eccentricities of preaching, or ritual, or personality.

"But the people of the mission asked the Bishop not to arrange for the services of this priest another winter.

"Why? Oh, because he was not magnetic enough; he didn't crowd the church with 'outsiders' seeking sensations; he didn't, singlehanded, and out of his own resources, create the loyal interest and performance which those people were under obligation, by their baptismal vows, to manifest.

"Is it any wonder that such missions do not prosper? Is it any wonder that the Bishop finds himself unable to do aught for them?

"Truly, some congregations remind one of nothing else so much as of a baby clamoring for a rattle."

The South Dakota State College at Brookings has been designated as a training camp by the Government. There have been about 200 soldiers in training there for the past two months and detachments will be sent of about the same size all winter. This will give a new and bigger opportunity for the new church, which has recently been built in Brookings, to be of service. Before this order went into effect, it looked as if the college would have very few students during the coming year, but the soldiers will fill up the ranks left vacant by the large number of college boys in the service, and the missionary in charge, the Rev. Paul Roberts, will find plenty of chance for church work among the soldiers.

Gen. Pershing, who is a Churchman, makes the following strong appeal for the fatherless children of France:

"In the veins of the fatherless children of France courses the blood of heroes. Theirs is a heritage worth cherishing, a heritage which appeals to the deepest sentiments of the soul. What France through their fathers has done for humanity, France through them will do again.

"Save the fatherless children of France."

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stationed at Camp Dix.

The Rev. L. T. Gwynn, priest in charge of St. Christopher's, Oak Park, has gone to the front as Religous Secretary for the Y. M. C. A.

The Rev. Frank E. Wilson, voluntary chaplain at Camp Grant, has received a Federal commission and has left with his regiment for France.

The Rev. Floyd Cartwright, formerly Rector of St. Paul's Church, Beaufort, S. C., has assumed charge of his new parish, Christ Church, Smithfield, Va.

The Rev. Frank V. Hoag, priest in charge at Geneva diocese of Chicago, has received a Federal commission and has been assigned to the camp at Portland, Ore.

The Rev. Gilbert A. Ottmann has resigned as rector of Grace Church, Ocala, Southern Florida, and accepted a call to Trinity Church, Trinidad, Col., where he will begin work Oct. 1.

The Rev. John Johnson, Rector of Christ Church, Coxsackie, N. Y., and Greenville, N. Y., has accepted a call to become Rector of the Church of the Messiah, Rensselaer and St. Giles, Castleton, N. Y.

The Rev. W. D. Weigle, formerly rector of Trinity Church, Southwark, Philadelphia, Pa., has taken up his new work at St. Peter's Church, Helena, Mont., as director of religious education and social service.

The Rev. John Hatton, for the past three years associate rector at St. Mark's Church, Portland, Oregon, has succeeded the Rev. John E. H. Simpson in the rectorship. The Rev. Mr. Simpson resigned on account of failing health.

The Rt. Rev. Dr. J. N. McCormick Bishop of Western Michigan, was the preacher at a patriotic service held in the Cathedral of SS. Peter and Paul, Chicago, Sunday, Sept. 15. The consuls of the various allied nations accepted an invitation to be present.

The Rev. Ernest J. Hopper, Recto of Trinity Church, Utica, N. Y., ha been elected rector of St. John' Church, Cohoes, N. Y., and will prob ably accept and assume his new wor the first of October. He succeeds th Rev. Dr. F. S. Sill, who retired afte forty-one years of service.

The Rev. Frederick Hewitt, whos rectorship of Christ Church, Dear born, Mich., was compelted Sept. 18th has declined a call to become rector o Christ Church, Adrian, Mich., and ha accepted a call to be rector of St Philip and St. Stephens Church, De troit. He expects to be in residenc at the rectory, 688 McDougall Ave Detroit, by Oct. 1.

The Rev. Jos. W. Gunn, vicar of St Bartholomew's Church, Ely, Nevada has accepted a call as rector of Em manuel Church, Kellogg, Idaho. H made the journey from the old field t the new by auto, a distance of nearl 900 miles over mountain roads, an took duty in Kellogg September 8t All communications to The Diocesa Secretary of Nevada should be sent t the Bishop, the Rt. Rev. G. C. Hun ing, D. D., 505 Ridge St., Reno, N vada, until further notice.

The address of Chaplain Georg Ossman has been changed from Hou ton, Texas, to Camp Sheridan, 27t Machine Gun Bat., Montgomery, Al Chaplain Ossman left Houston th middle of July to attend the Arm Chaplain's Training School at Cam Zachary Taylor, Ky., where he re ceived his commission as chaplai with the rank of first lieutenant. H formerly served the Church Wa Commission at Ellington Field an Camp Logan, Houston, Texas.

The Rev. F. C. F. Randolph, st dent pastor for Episcopal studen at Ohio State University, has enlar ed his work so as to include wo among students at Dennison Unive sity, Granville, and Delaware. Epi copal students at any of these ins tutions are urged to communica with Mr. Randolph, who is very wi ing to be of any service to them possible. His Columbus address is No. 8 15th Ave., near the entrance to the university grounds. If the rectors, who have young people from their congregations in attendance at these institutions, would send the names of such to Mr. Randolph he would consider it a favor.

The Rev. W. S. Roberts, for the past ten years the missionary in charge of that part of South Dakota known as the Rosebud Country, which includes a section of country about the size of the State of Connecticut, has received his commission and gone as a chaplain. Mr. Roberts left his home in Dallas on Aug. 24 to report at Camp Dodge on the 26th. He was sent from there the next day to Hoboken to receive his equipment and be ready to sail at once. He has probably left this country by this time for his division had already been transported. During his absence the Rev. Mr. Nash, who lives at Winner will take charge of his work.

PRESIDENT WILSON URGES GENEROUS SCHOOL SUPPORT

By special request we publish below a letter addressed to Hon. Franklin A. Lane, Secretary of the Interior, by President Wilson:

My dear Mr. Secretary:

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national warfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity fo

HOW ONE PARISH LOOKS AFTER THE BOYS

Christ Church, Elizabeth River Parish, Norfolk, Va., conducts a boys department of work under the direction of the Rev. A. G. Head. At the beginning of the work this fall a circular letter was sent to the parents in the parish, from which we clip the following:

You have a boy. You undoubtedly want him to be one of the best, but you sometimes hardly know how to deal with him.

You can manage all right during school hours, and perhaps for an hour or two in the evenings when he is studying, but after that, what?

Is he to be running the streets at all times with companions about whom you know little or nothing?

Is he to be allowed to go to the moving pictures whenever he feels like it, regardless of the fact that they are not always good for him to see?

Or would you prefer that he should be at all times under the influence of those whose only desire is to help to make him a clean, strong, manly boy? If that is what you want, we can help you.

We do not claim to be wonder workers, or to know it all—but we have a love for boys—we have many years' experience with them—we have been connected with a number of organizations for them—and out of all have built up a program which is interesting, up-to-date and well balanced, touching the boy at all points, physical, religious, intellectual, social and moral. It covers all his activities, indoor an doutdoor.

Here is the program. If it interests you, come and talk to us about it, and let us have your boy enrolled with us.

We start on Sunday morning in the Sunday school. Here we gradually learn our duty to God and our fellows, as well as our place and responsibiilty in the Church of God.

Most boys like to play at being soldier, and we believe that a little military drill and discipline is good for them, so on Monday afternoons we have the Christ Church Cadets.

Beside the military part of the organization we have a series of degrees, all of which are based upon things which the boy is learning and meeting with every day, thus teaching him observation, application and practical work.

Wednesday and Thursday afternoons are set apart for those boys who are too young for the Monday meeting, or who wish to take some special work a little more thoroughly.

Whenever the weather is fine we spend Sunday out of doors, and the weather does not always keep us at home, for we have our own Clubhouse at Ocean View, and can spend a happy time there in all kinds of weather. The clubhouse is built on a lot loaned by a member of the Church. Most of the material of which it is built was given by the Rector after the restoration of the Church; several friends have contributed materials and furnishings. The room has a large stove for heating in cool weather, and the kitchen is fitted with a cooking stove, etc., so that we are equipped either for a day's picnic or for a long camp. And what is most interesting is the fact that the work has all been done by the boys themselves.

We also teach the boys practical religious work, and you will find them taking part in the work and services of the Church under the direction of the Junior Brotherhood of St. Andrew.

If your boy shows any signs of having a singing voice, and you wish it to be cultivated, we will turn him over to Mr. J. J. Miller on Tuesday and Friday afternoons, and he will teach him how to use his voice so that he can take part in the worship of the Church by singing in the Choir.

Enroll your boy with us! We can take care of him every afternoon and on Saturdays! You will know where he is, and what company he is with at all times; he will be happy because he will be doing things which he likes to do, and will gradually become a well-developed boy, ready to take his place in the world.

RED CROSS RELIEF WORK IN SWITZERLAND

The War Council of the American Red Cross authorizes the following statement:

"The third installment of the report to the American people concerning the use being made of the Red Cross War Fund covers the activities of relief work in Switzerland, where the most urgent reasons for such work exists, the foremost of which is the necessity of caring for American soldiers in German prison camps, and the desire of the people of the United States to relieve Switzerland of a part of the great burden that the war has laid upon her.

"The report shows an expenditure to May 1, 1918, of $200,00.00, consisting of a gift of $125,000.00 to the Swiss Red Cross and a donation of $75,000.00 to assist the Swiss government in caring for interned Russians. The appropriation for the eight months from May 1, to December 1, 1918, amounts to $1,972,233.75.

"Of the neutral countries none has suffered so much from the war as Switzerland, and a glance at the map of Europe will easily explain why. Switzerland is the neutral pathway across which those who pass from Germany to the Allies, or from the Allies to the Central powers must go. For four years those inhabitants of Northern France and Belgium, who have been deported by Germany have been sent into Switzerland, and the Swiss government has been trying to care for them. For four years all prisoners, going in either direction, have passed through Swizerland and these, too, have been given assistance by the Swiss people. The American Red Cross has felt that the American people would wish to share with Switzerland the burden of caring for all of the Allies who passed across her borders, and so this work has been undertaken.

THE PRAYER OF THE BELL.

"There's a little town about sixty miles south of Birmingham on the Louisville & Nashville railroad called Verbena. The town is well named. It is redolent of the old-fashioned southern flower. It is peopled by simple farmer folk. Some substantial citizens of Montgomery keep summer homes there. There are few sounds about the place. An occasional mule team rattles down a red clay road drawing an empty wagon to the general stores, or bumps pleasantly back toward the Chilton County hills. Occasionally a gentle wind causes the leaves of the oak trees that shade the town to sigh one of those sighs of content that men breathe after a good meal or a good sermon or a well-rendered piece of music. It's as peaceful a place as can be found in Alabama or any other part of the world. It seems modelled after Goldsmith's 'Sweet Auburn.'

"There's a new sound there now. It is the Angelus of Strife. It calls the people of Verbena not only to worship, but to deeds. Every afternoon at six o'clock the bell of the Verbena church rings. It continues to ring for two minutes, and while its brazen song is lifted the people of Verbena stand and pray. When the sound begins the observance of its call is universal. Men halt in the street. Wagons are pulled up on the road. Women rise from their knitting or pause in their cookery—for they have early suppers in Verbena. The plowman halts his work and each repeats the prayer. Verbena calls it 'The Prayer of the Bell,' and it is said that men who have never been known to pray before, answer its call dutifully. With heads uncovered and bowed, each man, each woman, each child, each saint and each sinner repeat these words:—

" 'God bless our President, our Soldiers, our Nation, and guide them to Victory.' "

—Red Cross Magazine.

God bless the cheerful people—man, woman or child, old or young, illiterate or educated, handsome or homely. What the sun is to nature, what God is to the stricken heart, are cheerful people in the house and along the wayside. They go unobtrusively, unconsciously, about their mission, happiness beaming from their faces. We love to sit near them. We love the nature of their eye, the tone of their voices. Little children find them out quickly, amid the densest crowd, and, passing by the knitted brow and compressed lip, glide near, laying a confiding hand on their knee and lift their clear young eyes to those loving faces.—A. A. Willits.

THE CHURCH AND THE WAR.

But little is known by the general public, or even by the great body of the Church's members, of the splendid work our Church is doing to help win the war for democracy and righteousness. In the Diocese of Southern California we have not been lacking in providing for the men of our Church who in large numbers are enlisted in the military forces of the country. At the camps in San Diego, Riverside, Orange, Santa Barbara and Los Angeles Counties, at Linda Vista and San Pedro, and at every other point, the Church has been seeking the welfare of the men, and heartily sustaining them in their military preparations to meet the enemy.

It is not simply religious services on Sunday that have been provided for, but a constant oversight and help is given the men by an experienced and well informed civilian chaplain assisted by a wise and active layman, always on the ground, and ready to respond to every appeal or need of the young soldier for help or advice. The social side of the soldier is a chief concern of the Church at these camps, for there lies the chief danger which besets the soldier's life. He must be safeguarded from the evil influences which tempt him to go astray, and wise and tactful care is necessary. And to this duty the Church is seeking to fulfill the obligations belonging to it, as the protector and friend of the enlisted man.

It is a source of pride to us that the Brotherhood of St. Andrew, the Church's great lay association, has won the highest praise of the religious workers of our part of our country, for the sane and practical way in which it has sought to benefit the young men who claim allegiance to the Church, and its work has been made the pattern for others. Take the Brotherhood's work at Camp Kearny as a good illustration of what is being done. "Our secretary," says the report, "assisted Mr. Roudenbush in taking a religious census of the camp. They have now a card file of more than 500 Churchmen, which they are adding to daily. Two communion ervices have been arranged for each Sunday morning in the Church Federation House which was built by seven or more Christian Communions (ourselves among them) for their common use in camp work. These services have been held for the last month and the attendance is increasing weekly.

The Rev. H. C. Stone, of Philadelphia, is Assistant Religious Work Secretary of the Y. M. C. A. here, and Lieut. F. W. Clampett is chaplain of the 144th field artillery, and they are constantly on the alert to do their men a service. Social evenings are held in the Federation House for the men by the civilian chaplain, Mr. Roudenbush, and our secretary, Mr. Birmingham. Singers from the San Diego churches visit the camp on Sunday mornings and act as a choir at the services held there. Rev. Charles L. Barnes, Rector of St Paul's Church, San Diego, co-operates actively in the camp work. Mr. Birmingham's method of getting in touch with all Churchmen is to secure at least one key man in each company, and get him to line up the others. His key men also assist in bringing men to the Holy Communion, to the Monday evening socials, in encouraging them to attend the bible classes, and in bringing in candidates for Baptism and Confirmation." The report concludes, "Through our secretaries and correspondence we are safe in saying that we have organized upward of a thousand groups of personal workers in the army and navy, and have been the means of leading over three hundred and fifty men to Baptism and Confirmation." We are sure that parents and others will be glad to know these things, and that in every way, social, moral and religious, as well as military our young men are under the best of influences, and are receiving the most careful preparation for a worthy soldier's life.—The Churchman and Church Messenger.

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EDITORIAL

CONSTITUTIONAL AUTHORITY

The most needed arts in religion today are clear thinking and pure loving. We are to serve the Lord our God with all our mind (that is with our heads) and with all our love (that is with our hearts). To serve God with our heads is to think clearly. Shallow and confused thinking is not a sign of liberality, but rather of poverty. And the first question for the Christian to ask himself frankly and fearlessly is the one, "What think ye of Christ?"

Is He merely a wise teacher whose sayings are subject to revision by the wisdom of this age, and whose mistakes need to be corrected by His self-constituted critics?

Or is He the son of the living God, whose word is everlasting and whose truth endureth from generation to generation? Is He to be reviewed or obeyed? It makes a tremendous difference with my conduct whether I am to obey those over me or to correct their mistakes.

And next, if I accept Christ as my Lord and Master, it is most important that I should have a clear understanding as to the method by which His word is handed down to me.

Is there an infallible book, infallibly translated and infallibly understood by me, which is the only authority that I will accept?

Or is there an infallible Church presided over by an infallible Pope, whose word to me is law?

Or is there no such thing as infallibility in human affairs, and is there a reasonable standard of the faith which I may accept without stultifying my brain on the one hand or exaggerating my egoism on the other?

Ought I to run in the ruts of prejudice and declare that my ecclesiastical ancestors must have been right just because they are my ancestors?

Or is religion a matter of my own little mental cistern out of which I draw such water as may have fallen into it?

Am I in my religion an Imperialist or a Bolshevik or what?

Let's go down into our mental cellar and find out what kind of foundations our spiritual temple is standing upon?

Right here is where our paths diverge and therefore at this point we ought to think, for after you have started on one of these paths the process of your thinking will pursue the line that you have taken.

One road is marked an infallible book; another, an infallible man; another, prejudice; another, egoism; another, authority. Which road shall I follow, or am I one of those aimless tramps who say that "it makes no difference, one road is as good as another." Like a tramp, having no business in life, it makes no difference what way I go.

In selecting a road one usually has a purpose unless life be an aimless joy-ride.

Our Lord tells us our purpose. "Narrow is the way that leadeth to eternal life."

Christ came not into the world merely to tone up our culture. He was not crucified that we might have better sewarage or bigger libraries, excepting as these things are means to the great end, that we may inherit eternal life, and this life is in Jesus Christ. In very truth He is the way.

Christ established His kingdom that we might have eternal life.

Now what way of those mentioned shall we choose?

There are souls that crave an oracle. And there are souls that want no guide. You will find both kinds, not only in the Church, but also in the State.

Unquestionably civil government has been frightfully misused. More so than the Church. Tyrants have seized the people's rights and they are supported by timid souls who will have peace at any price.

There are anarchists who have overturned the State and they will have no will but their own.

And there are those who, turning wearily from each, have said, let us have a state in which the minimum of authority shall preserve the maximum of liberty, and so our fathers founded this nation. So also Englishmen have come, even in the most remote colonies, to cling to the State.

Yet England has had tyrants and England has seen the rabble in power, and she has learned that liberty must come through trusting neither those who claim divine rights as kings, nor those who claim omnipotent wisdom when sitting in the seats of the mighty. There was no misrule in England worse than that of the so-called Commonwealth.

All life is based on two things which are the source of its strength, viz., the common fund of human experience and the initial power of new discoveries. These two form the warp and the woof of human society.

He who would despise the authority of the past makes shipwreck by his callow theories. He who would crush out the freedom of the individual produces a nation of paralytics.

The Church is no different in this regard from the State. She, too, must bring out of her treasure things new and old. With one hand she must cling to the priceless traditions of the past, while with the other she reaches out for the new measures which time unfolds.

That is the principle of your respect for the authority of the State, a respect so great that you allow the State to come and take out of your house your only son and use his life for its purposes and ends.

Such was the respect which the early Christians gave to the authority of the Church.

But what was that authority? What is the authority that you respect in the U. S. A.? Neither the book of statutes, nor the man who is your President; neither an infallible oracle nor your own private volition, but that which makes up the State.

Two things—the Institutions which come down to us from the past—our courts and legislatures and legal precedents and universal customs—some written, some untold, but all going to make up not an oracular man or book or State, but a very fallible state, often mistaken but never wholly wrong.

The Church is no less that society which preserves for us the books and institutions and legal processes of the past, with a like and flexible use of the inspirations of the present, never allowing the one to wholly obscure the other.

An organization, like the State, marked by constitutional officers whose inauguration vows keep them in touch with the past, and whose free intelligence keeps them alive to the present.

Yet never so oracular that we refuse to think when they have spoken. Never so individually popular that we fail to weigh their utterances in the scales of the best traditions of the past.

No demagogue can swerve us from our inheritance by pleading his own importance; no stand patter can hold us from progress by his absolute dictum.

This is authority and this is the only kind of authority which men can respect as they think, and which they can criticize as they obey.

Neither absolutism nor individualism by itself has ever yet founded a State that could endure nor a Church that could hold together.

Let us learn our lessons of authority in the Church from the practice which we render to the State.

For no other kind of an organization can preserve a reverence for Christ with a respect for our own liberty as sons of God.

A STUDY IN THE ACTS

By Bishop Johnson

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which sayeth He, ye have heard of me.

"For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 4-5.

The Promises of Christ.

Not only did Christ found a Kingdom, which was distinct from all other Kingdoms, but He also endowed it with a gift, which was distinct from all other gifts.

In these two points lies the chief distinction between the historic Church and those Christian bodies, which have separated from her and in these two points we shall find the culminating facts of our Lord's ministry.

Christ is not merely a teacher come from God, but He is the creative Word of God, by whose power a Kingdom was established and by whose grace that Kingdom was endowed with power.

To deny the existence of that Kingdom and of that power is to deny two of the most evident facts in Holy Scripture.

"Upon this rock I will build my Church," was the assertion of a promise that was consummated by the Apostles.

"It is expedient for you," speaking to the Apostles, "that I go away, for if I go away I will send you the Comforter."

Another promise, which had its fulfillment in the great fact of Pentecost, to which He refers by anticipation in the verses above quoted, was "the promise of the Father which ye have heard of me."

In these verses our Lord refers to John's baptism, but connects this gift of the Holy Ghost with a baptism of a different kind which they were about to receive after a wonderful and miraculous fashion.

John the Baptist baptized with water, and St. Paul (in Acts XIX, 1-6), thinks it necessary to rebaptize those who had received John's baptism, in order that they may be baptized in the name of the Lord Jesus and in order that they may receive the gift of the Holy Ghost.

When Protestantism broke with the historic Church, it substituted for the idea which had gripped the Church for fifteen centuries, another and different idea, which has long since fallen down completely.

It is true that the ancient idea of the Church had been frightfully abused by the arbitrary assumptions of the Roman hierarchy, but that meant neither that the ancient idea was false or that the new idea was correct.

Nothing has been more abused in civil government than the idea of civil power, but the fact that the principles of the Czar were wrong does not mean that the principles of the Bolsheviki are right. Better that there be a State, even though it be temporarily misused, than that the State should be destroyed and government be turned over to wild theorists.

Likewise the Church has suffered from those who have tyrannized over her, but society has not been reformed by the destruction of the Church.

Let us study the principle laid down by Christ in Acts I, 4-5 in the light of subsequent history, and we will see a radical and fundamental difference between Christ's ideas and those of the modern reformers.

If you are to put first things first in the teaching of Christ, it is found in the words "I am come that ye might have life and have it more abundantly."

That is, with Christ, religion was to be a biological fact, something dealing with life, not a collection of opinions or theories about life.

In biology there are three main principles:

(1) The law of birth; everything that lives must have birth.

(2) The law of nourishment; everything that lives must be fed.

(3) The law of adaptation; everything that grows must adapt itself to the environment in which it lives, or else it will perish.

Christ built up such a system for comparing these three biological principles.

We have in the teachings of Christ:

(1) The law of birth: "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter the Kingdom of Heaven" (St. John III, 5).

(2) The law of nourishment: "Verily, verily I say unto you, except ye eat the flesh of the son of man and drink his blood, ye have no life in ye," (St. John VI, 53).

(3) The law of adaptation: "And He said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."

Now the historic Church, whatever other faults it may have had, has always testified to all of these conditions which our Lord insisted upon as means of entering His Kingdom.

You must be baptized; you must be a communicant; you must be converted and learn as a little child.

The Protestant reformers arbitarily picked out the word "converted" and made it the sole condition for eternal life, ignoring the other conditions as unimportant, and then laid stress upon another thing which our Lord never mentioned as being of importance, viz: that you have certain peculiar theories about life, known as "confessions of faith," you will be saved.

That is they substituted for Christ's mandates their own opinions.

And now nobody cares about their confessions of faith, while the sacramental life of the Church is just as dear to those who have accepted it as it was in the early Church.

To go back to the verses under discussion. Christ referred to John's baptism as merely a baptism by water, but pointed his disciples to a better baptism, that which the Apostles were to receive in the miraculous tongues of fire and that which they were to perpetuate by baptizing all believers with water in the name of Jesus Christ and by the laying on of hands in the gift of the Holy Ghost. This is a historic fact that may be ignored but cannot be denied.

Whatever modern critics may say about the reality of the Gospels and the necessity of the sacraments; the Apostles who were nearest to Christ's teaching never felt.

For they stated that they were witnesses to the facts in Christ's life and that they baptized all those who believed.

And from this testimony of the Apostles the historic Church has never wavered. There are those who preach in the pulpits of the Church who state that the Gospels do not teach facts, but these preachers draw salaries for teaching that which is a violation of the vows that they made at ordination.

The Church has borne continuous testimony that the faith of a Christian rests upon the facts in Christ's life, and that the practice of a Christian is in obedience to Christ's commands, and that the sacraments of the Church are its life and hope, even as Christ has promised.

Christ promised us the forgiveness of sins in His way, not in ours, and He did not hesitate to put to shame the wisdom of men by what seemed to the Greeks to be mere foolishness.

Personally I prefer the foolishness of Christ to the wisdom of modern Greeks, for by their fruits should each be judged.

WANTED BY TWO MISSIONARIES IN KANSAS

Any one who has a Stereopticon Lantern to give away or loan for use until Jan. 1, 1919, in the Blue Valley Missions of Kansas is requested to write Mr. Charles Bailey, Box 247, Blue Rapids, Kansas. The Missions will pay freight charges.

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A BISHOP'S LABOR DAY PASTORAL

A Comprehensive Statement on Subjects Relating to Labor

The Rt. Rev. Dr. Alfred Harding, Bishop of Washington, issued a strong pastoral letter to the clergy of his Diocese asking them to give special consideration to the anniversary of Labor Day, and on the Sunday immediately preceding it, to preach on subjects relating to labor. We publish below several excerpts from the Bishop's letter:

This is the most critical of all the years of the great world-war. Victory for the cause of righteousness, freedom and true democracy, now seen clearly approaching, depends in large degree for its speedy attainment on the united efforts, labors, prayers and sacrifices of the people of the United States. It goes without saying that back of our great army now in France, and that greater army now being organized, and back of our growing and highly efficient navy, must be the army of producers. There must be the builders of ships; the makers of munitions; of machinery; of all engines of warfare; the great army of farmers and agriculturists for the production of the stores of food needed for our soldiers and sailors and for all our people. There must also be the army of men engaged in transportation by land and sea.

The winning of the war depends therefore as much on the loyal co-operation of all the forces of labor as upon the valor of the fighting men and the wisdom of their leaders. Already we have gratifying evidence of the courage, endurance, and initiative of our soldiers in France and of the efficiency of our navy on the high seas.

We have also good reason to be encouraged by the spirit of co-operation manifested by our people in all sections of our country, in the success attending the sale of Liberty Bonds, in the conservation of food, in the response to the appeals of the Red Cross, the Young Men's and Young Women's Christian Associations, the appeals of the Churches, the appeals for relief for the destitute, the orphaned, the afflicted. We thank God for the splendid spirit of sacrifice of time and means evoked by this war.

Pernicious Influence of the Slacker, Pacifist and Profiteer.

If when this country entered the great conflict, some asked anxiously how the forces of labor would act in the emergency, Labor Day of 1918 brings an emphatic and inspiring answer which puts to silence these forebodings. As we review the past year, we have to recognize here and there the pernicious influence of the pacifist, the slacker, and the profiteer, and to deplore the fact that some in the ranks of labor have embarrassed the Government and hindered production by the inauguration of strikes, despite the counsel and appeals of the patriotic and far-seeing leaders of the great labor organizations not to adopt this method of adjusting differences in these times. We have also to deplore the fact that some employers have for their part refused to submit to arbitration, or to follow the decisions of properly constituted Boards of Conciliation.

Nevertheless the fact stands out clearly that the great body of workers, especially as represented by the Labor organizations in the American Federation of Labor, and the American Alliance for Labor and Democracy, has given unqualified assurance of loyalty and determination to support the war by united service.

We have also cause to be grateful that in this crisis our President, in addition to his other great services to the nation, has had the ability and the wisdom to appeal successfully to the heart and conscience of the laboring man. "Unquestionably," says a writer in the Atlantic Monthly, "the Administration has been sympathetic with organized labor." It is significant that the President should have been introduced by the Chairman of the last convention of the American Federation of Labor as "the man who has arisen to the great occasion and opportunity of our time, the spokesman of freedom, the interpreter of the aims and spirit of our times, the leader of thought and action among the men of the nations of the earth who aspire to freedom."

The Church Should Be Sympathetic.

The Church of Jesus Christ, who Himself set His seal to the high dignity of work by the labor of His own hands, should be deeply sympathetic with all workers both with hands and brain. She must be "witnessing both to small and great" her demand for justice—justice that will secure to the capitalist an equitable return for his investment of brains and money, and to the laborer such a share in the fruits of his industry as will secure the welfare of himself and family, and an atmosphere of happiness in his home and in all his associations.

We are glad to affirm that the Church in our day is not only sympathetic with the attainment of these objects, but actively engaged in promoting them. Christian people individually, and through their organizations, have been working for such hours of labor as will afford due opportunity and time for rest, recreation, and cultivation of the powers of the body, mind and soul. The Church has been insistent on the preservation of the Lord's Day from unnecessary demands for toil. Christian men and women, organized for social service, have worked for better housing, for the inspection of mines, shops and factories, for the securing to children their rights to education, and the enjoyment of a real childhood, for the bettering of the condition of women workers. These objects common to both the Church and the labor organizations should be prosecuted with increasing fervor and unflagging zeal.

The Church's great opportunity at this hour is to revive the spirit of fellowship one with another which was her distinguishing characteristic in her earliest days. Her mission is to bring the principles of her Master into full practical operation. She must have again a world conception, and show by her concern for all men, irrespective of race or nationality or religion, that she believes in the Brotherhood of Man, as dependent on the Fatherhood of God, revealed and mediated to us by Jesus Christ, His only Son, our Lord.

Must Strive for Full Justice Between Man and Man.

Looking to the future, and especially to the days when this war shall be over, we must see that the fruits of the great victory shall be conserved, that we secure those conditions of life and liberty that will make democracy safe and lasting. We must all strive for full justice between man and man. We should strive for such a readjustment of the relations of capital and labor as will bring co-operation and good will and mutual endeavor for the welfare of all elements of the community. A reorganization is bound to come. Let us strongly urge the capitalist and the employer to assume towards his brother of the labor order such a sympathetic attitude, such a oneness of interest as to give the country and especially labor itself the benefit of the united wisdom of the brotherhood.

Let us then devote the Sunday immediately preceding Labor Day to sermons expounding the true dignity of labor, the duty of the worker to live and work in the spirit of so high a calling, and the duty of the employer of labor to exhibit such a sympathetic attitude to his employes, such an effort to understand their point of view, such a spirit of fellowship, as we must have one with another, if the sacrifices that are bringing victory to our cause shall not be made in vain. Let us pray earnestly for our country that by these endeavors, peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

RECLAIMING MEN FOR THE ARMY.

No more important service in reclaiming men has ever been undertaken than the work the army is doing in the development battalions. As humanitarian program, the work promises much for the future of the country. This is especially true of the efforts that are being made on behalf of the negroes.

"Personnel" the official paper of the Personnel Department of the Army, states it is a well known fact that there is a limit to the number of available Class A men, for if we are to send overseas an army of the size now planned, we will find that it will not be easy to gather together such a huge number of physically fit men, and it is the part of wisdom to practice conservation of manpower.

The plan is to use the development battalions to reclaim for service, men who would otherwise be discharged from the service for physical disability.

Among the negroes in the development battalions the percentage of the diseased and the illiterate is high.

By provision of the Army regulations, the schools are conducted by the chaplains. Although running a development battalion school gives a chaplain much work. it also gives him a real opportunity to know the soldiers, and to win their confidence.

In ministering to a colored development battalion a chaplain's work is entirely different from what it would be with white soldiers, who are often hard to induce to attend religious services. The negroes hold services of their own on all occasions. Many of the men are preachers, and it is nothing uncommon to have four preaching services going on at the same time in one battalion.

One is very short-sighted who cannot see that these men in the development battalions will get a training which will make them useful now in taking the places of men who can be sent overseas, and which will make them better men and better citizens after the war. William Heilman, Chaplain, Development Battalion, No. 2, 161st Depot Brigade, Camp Grant, Ill.

"ONWARD"—SONG OF WORLD FREEDOM.

It is a privilege to present to the readers of The Witness, through the courtesy of the author, the Rev. Wm. P. Taylor, Rector of St. Paul's Church, East Orange, N. J., a song which deserves wide publication. It has been set to music by Frederick Hall, one time musical critic of the Philadelphia Press and now a most successful University chorus leader. Dean Robbins of New York has asked permission to use it at the Cathedral of St. John the Divine. The song, which follows, may be had of the Wadsworth Publishing Co., East Orange, N. J.

Wake, ye Freemen! Arm and onward!
Reckon not the toll!
Know ye not the cost of Freedom?
Know ye not her Roll?
Hark! that cry, all down the ages:
Flame the Righteous Sword!
Smite the tyrant! Break his legions!
Scatter wide his horde!

Onward, Freemen! On, straight onward!
Stay not ye for pain!
Men have suffered; Men must suffer
God's Right to maintain!
Sell ye not that blood-bought jewel!
Barter not the soul!
Doom, ye Might, the frightful monster,
Madd'ning for his goal!

Onward, Freemen! Onward, Freemen!
Sons of glorious sires!
On through seas of blood if need be!
On through purging fires!
God calls to you; Man calls for you:
Right ye the oppressed!
*Federate a world of Brothers,
**Free to be their Best!

Onward! Further onward, Freemen—
War-born into Light!
See! The Commonwealth Eternal
Gleaming through the night!
Battle on for God's Own Country,
Kingdom Come, the Blest:
Perfect Freedom, Love Supernal,
God's Full Life—and Rest!

Refrain: Onward, then, ye Freemen!
Onward with your sires!
On, though hell opposes!
Brave ten thousand fires!
Onward, ever onward
By the road they trod!
On, Mankind, to Freedom,
Brotherhood and God!

*Tennyson: "The brotherhood of man a federate of the world."
**P. Brown's definition of Liberty: "Freedom to be one's best."
(Copyrighted, 1918, in U. S. A., at Canada by Frederick Hall.)

A CORRECTION.

Akron, Ohio.

Dear Mr. Editor:

Your proofreader has permitted one of my sentences to be given an unintelligible turn, in the issue of Sept. 7, in the article concerning the Brotherhood Convention. I wrote as follows:

"No session was what Dean Hodges so deliciously calls a 'Fugue,' which interpreted is: An arrangement in which the voices, one by one, come in, and the listeners, one by one, go out."

That is what I wrote. Your printer, some textual critic possibly, set up this sentence, as a sort of a puzzle, as follows:

"No session was what Dean Hodges so deliciously calls a 'Figure,' etc." That makes nonsense. Consult the dictionary for the word "Fugue."

I would not have written to correct this if it had been my own pleasantry in the first place, but I must protect Dean Hodges, from whose mouth never came an unintelligible witticism.

Very sincerely yours,
GEORGE P. ATWATER.

FORMS OF CHURCH GOVERNMENT

THE EPISCOPAL POLITY

The Rev. J. H. Young, D. D.

Under this title we mean to imply that form of Church government which was the only form, as admitted by all historians, from the middle of the 2d century to the 16th, and which has been the polity of three quarters of Christendom since the Reformation.

The essentials of this form: are (1) three orders of the Ministry, Bishops, Priests and Deacons: (2) ordination of a Bishop to be by three Bishops, and of a Priest by one Bishop. (See the ancient Apostolic Canons, which set forth the rule of the Church from the third century, if not earlier.)

Under these essentials there have been in various times and places, large differences. For example, in the early ages, and today in our own Church, the laity have a share in church government, while in the middle ages and in the Roman Church today they have no share. However strongly we may believe in lay representation it is not an essential of this polity. The Roman Church makes seven orders of the Ministry, yet, because they do distinguish between the three and the lesser, the polity is not affected. In like manner a National Church may or may not have Archdeacons, Deans and Archbishops; these do not affect the form of polity in any essential.

Necessity for Historic Continuity.

What does seem to be essential is that ordination should be by those whose orders have unquestioned historic continuity. This is not because of any doctrine of Apostolic Succes- such an idea is, of course, held by many, yet it does not form a part of the polity. Episcopal ordination, in place of mere congregational, is to give a larger authority than congregational to the minister. He is to be a minister in the Church Catholic, rather than in any local part. This idea underlies Presbyterial ordination, as well as ours. But the necessity for historic continuity appears when we remember that the Church has had an unbroken life, from the days of the Apostles onward.

To have the authority of the whole Church, therefore, instead of the authority of a part there must be conformity to the rules of the Church as a whole. Presbyterian succession goes no further back than the 16th century, and at that time marked a division; it is today a separative succession, and would of necessity remain so, even though all bodies which hold to it should unite. If we seek a unity which shall be larger than a new and great denomination; if we seek a unity which shall keep touch with the Church through the ages, we must find it under the rules of the Church Catholic as to Ordination.

Unitive Power of Episcopal Polity.

There is under this form of polity a bond of union which no other form possesses. The civil war in our own country offers a good illustration. All the Protestant bodies separated, either in the years preceding the war, or at its outbreak, and no schism so caused has been healed to this day. The Presbyterians North and South have for years considered the subject of reunion, as have also the Methodists, only to reject it every time. The Roman Church went through that cataclysm without a break. In the case of our own Church, the dioceses in the South argued that as a new government had been set up, they must organize the Church in the Confederate states, which they proceeded to do. In the North it was held that as the Confederacy was a rebellion, and not a lawful government, there was no division, and at the General Convention held during the war the roll of dioceses was called as usual, beginning with Alabama. Immediately after the war the Southern dioceses returned, and the temporary breach was healed. The unitive power of this polity does not lie in the title Bishop, for the Methodists have that, nor in any autocratic power in the office, for our Bishops have very little such power; it lies rather in the sense of unity with the ages through the Historic Ministry.

Spirit of Unity Depends Upon Ideas.

In all the talk of unity we hear scarcely a word as to the need of anything except the spirit of brotherhood; thus it is commonly taken for granted that before unity can come there must be free exchange of pulpits, and free transfer of members by letter.

But the spirit of unity depends, far more than is commonly supposed, upon ideas; there can be no unity except upon the basis of a doctrine which unites. There must first be the vision of the Church Catholic, the Church whose life has been unbroken, even though its members have at times refused to live together, or to work together. It is the lack of this vision which has left American Protestantism still in its minute divisions in spite of many years of free exchange of pulpits. And when that vision comes, we may be sure that it will bring with it the acceptance of the Historic Episcopate, because that form of ministry alone has Catholic authority, and it alone can provide the bond of Catholic unity.

WHAT OUR FRIENDS ARE SAYING

"I hope to give you a push in your commendable zeal and enterprise in endeavoring to reach every Church family in the land with your matchless WITNESS."—Arthur J. Watson, Pawtucket, R. I.

"How did we ever do without you?"—Margaret S. Stewart, St. Louis, Mo.

"A readable and helpful Church paper at a remarkably moderate price."—William Schouler, Baltimore, Md.

"I wonder how we ever got along without THE WITNESS."—Alex McMillan, Carlisle, Pa.

"Your paper is a real friend and joy to a busy woman—it would be a real deprivation to me to be without it. I wish every Churchman and woman might read it."

"I am glad to see that some Churchmen have the courage to start such a movement as a popular paper for every one in the Church. I am senior warden in our parish, and I will do what I can to interest our people."—J. H. Courtenay, Woodhaven, N. Y

"The good word for your paper is freely given every chance I get. Your paper is what I want, and I believe the average layman is with me."—G. H. Hackett, Boise, Idaho.

"I consider THE WITNESS one of the best missionaries we have."—Cordelia Veal, Rome, Ga.

"I have enjoyed THE WITNESS the past year more than I can express. May God bless you."—George Dyer, Nashua, N. H.

"THE WITNESS is the best Church paper I have ever had."—Mrs. S. J. Wigginton, Compton, Cal.

"I consider THE WITNESS a most valuable paper, and shall do what little I am able here to make it known."—E. L. Kniskern, M. D.

BISHOP GORE TO SPEAK IN CHICAGO.

The Rt. Reverend Charles Gore, D. D., D. C. L., Bishop of Oxford, England, will address a mass meeting at the Auditorium in Chicago, Friday evening, September 27, on "International Christian Fellowship in the War." His lecture tour is under the auspices of the National Inter-Church War Work Congress.

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THE CHILDREN'S HOUR

THE DEATH OF PAN

By Eva Lee Matthews.

In the old days when all the world was young the fairies were just as big as we are and they used to play with human things quite freely. Often they were seen at play. All kinds of fairies there were. Those who lived in the tree were called dryads or hamadryads; those who lived in water, the fountains and rivers and sea were called nymphs. A good many mortals from time to time slipped away from ordinary human responsibilities into fairyland, and according to their motive or their former life they became satyrs, or centaurs or mermaids or Undines. In all cases they had to reliquish their souls; they bartered future immortality for the present and rather earthly immortality of fairy life. And how hard it was to win back their souls you may find out from reading the story of Undine by Fougue and of the Mermaid by Anderson. But very few ever cared to get their souls back. They led merry, irresponsible and unmoral lives in fairyland untroubled by conscience or by any remembrance of God. The King of Fairyland was named Pan and a jolly king he was, piping sweet music for the gay dances of his fairy folk and ordaining that none of his subjects should shed tears. In case of terror and pursuit of a nymph by a satyr he would good-naturedly turn the nymph into a waterfall or a rose bush and laugh at the surprised face of the satyr till he had to hold his sides to keep from bursting. Oh, he was a merry king and all the fairy folk did whatever he bade them and fairyland was a beautiful place full of music and dancing and play. If there were lessons, and it was whispered sometimes that King Pan was the great teacher of the magicians and witches and astrologers, those were all behind locked doors and no one but the pupils themselves, mostly humans, though sometimes fairies would learn magic, too, were admitted and they only one by one and sworn to secrecy. If Pan taught magic, as I have been told he did, he never seemed to care what his pupils would do with it or how they would use it. He himself did not use his powers of magic to harm human people, but he did not seem to mind if the people did to whom he taught it. That was their lookout, he thought, and if humans made war on humans, however they might do it, it was no business of his. And he went on whistling and merry while Circe, the wicked witch, turned men into pigs, and sirens sang men to their death. Pan sometimes dressed very gorgeously in robes made of exquisitely dyed and embroidered fabrics, sometimes very simply, with only a tunic of green leaves, and a wreath of flowers on his head. He had mines of silver and gold and gems with a race of slave fairies, or perhaps humans who had come to fairyland and had been used as slaves by King Pan, who was autocratic and capricious. These diggers under ground were called gnomes, and Pan, to keep them contented, used to let them decorate the caves they excavated and where they dwelt, never coming up to the light, with the precious metals and stones they were forever mining for, and would laugh in scorn at those who bartered sunshine for the hidden gold. Many centuries passed away, but centuries do not count for much in the life of a fairy, and there had been but little change in fairyland. Pan was growing perhaps more of a tyrant with the long exercise of undisputed power, but his rule was not questioned and the fairies obeyed him gladly and felt indeed that their happy existence was due to his power and his will. Then came strange premonitions of change. A little bird flew to Pan one day and told him that he had seen a bright and glorious angel, far more beautiful than any of the fairy tribe, one doubtless who had come from heaven, in talk with a young virgin drawing water at the fountain, and he had heard the Angel tell her that she should be Mother of the Universal King.

"So, Pan, you will be king no longer. You, too, will have to do homage to this Anointed One of Heaven," trilled the little bird. But Pan heard with a gloomy brow. His kingship had been undisputed so long he did not want to give it up to another, however great or wonderful or holy. But what could he do? The Child was to be born in a land which for ages had excluded the fairies. Neither Pan himself nor any of his nymphs or dryads or underground workers could go into a land which had an invisible barrier around it, but any fairy attempting to pass through heard the words, "Holy to the Lord!" and unseen hands pushed him back. In such a land the Child would be quite safe from Pan and his crew. But no such barrier existed for the birds and so he sent them as his messengers to bring him word of what happened in the Holy Land he could not enter. By and by news came to him. An owl flying by night had seen shepherds hurrying away from their flocks to find a Wonderful Child they were talking about that Angels had told them of. Then a hawk flew in and said three wise men had come from the East country asking for the Wonderful King of the Star. Then a little robin flew in with his breast all splashed with the blood of babies, slain by the wicked tyrant Herod. The bird was almost sobbing as he stammered out the dreadful tidings!

"Has the King Child perished then?" asked Pan. But the robin could could not tell. Then an eagle flew to Pan and said:

"I have seen the Child. His mother

[redacted]

looking at him and Pan felt He read the purpose in his heart. Abashed, he stood a while with the Child in his arms, then shaking his head resolutely turned toward where his swan was waiting for him, resting from its rapid flight. But ere he reached the outer boundary of the circle of fire light a star shot down from the blue vault of heaven and a Being of terrible brightness stood before him.

"Child of Earth!" said the Star bright being. "Dost thou come near to the Holy One only to steal and to refuse homage of thy proud and careless heart?" Into that rebellious heart I plunge the spear of light. Thy reign is over. Thou must die because thou hast dared to measure thy strength with the King of Heaven and Earth. No more may thy race mingle with the sons of men. Smaller and smaller shall they grow as they gradually vanish from the earth, which so long has been their playground." He took the Child from Pan's nerveless grasp, and at the same moment a sharp pain stung him to the heart. "It is Ithuriel's spear!" he cried and staggered over to his swan, which rose with him into the air and carried him back to his beloved gardens of Greece. But it was a dead Pan he brought back to the waiting Fairyland.

It is said that a ship was sailing close under the cliffs or Tarentum that night, and those on board were astonished and filled with fear to hear great wailing and sobbing, and through the noise of lamentation these words were clearly heard: "Great Pan is dead, Great Pan is dead, Great Pan is dead." And so the sound of the rowful lament swept by and all was still once more.

But from that day the fairy folk became invisible to man—a barrier [redacted]

3. There was no pope in the early Catholic Church.

4. The (so-called) Protestant Episcopal Church is a true part of the One, Apostolic Church, founded by our Lord Jesus Christ and His Apostles in Jerusalem.

5. The said Church has the original Priesthood, i. e., the unbroken consecration of Apostles, Presbyters and Deacons, generally known as Bishops, Priests and Deacons, reaching back to the first Apostles.

6. The Holy Communion is a memorial sacrifice, pleading the sacrifice of the Lord Jesus Christ on the Cross.

7. There is a Real, Spiritual Presence of the Body and Blood of the Lord in the Holy Communion.

8. The Priesthood of the Anglican Church is as worthy of as much respect as any Priesthood in the world.

There is certainly one thing which, if the war succeeds in making plain, will prove a great blessing to the Christian world. We refer to the dangerous character of German philosophical books and theological writings, covertly or openly, concerned in emaculating the great doctrines of Jesus Christ, in destroying faith in the credibilty and inspiration of God's Holy Word, and in lowering moral conceptions of the Christian Church.—The Churchman and Church Messenger, Southern California.

"Slackers are the men who can be soldiers, but won't," says the Rev. J. A. Bazett-Jones, Locum-Tenens of St. Augustin's Church, Wilmette, Ill. "You cannot go to the front for various reasons, but at home you are bound to serve, and in serving God, you will be serving your country and helping our brave boys. There is the possibility of being slackers with God."

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Outline of Confirmation Instructions, by Bishop Johnson of Colorado. A textbook for Confirmation classes. Price 25 cents, $2.00 a dozen.

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THE WORLD FOR WOMEN HAS CHANGED

The celebration of the 100th birthday anniversary of Lucy Stone on August 13th reminds us afresh how wonderfully the world for woman has changed in the course of a century. No where is this change more marked than in the realm of education. Lucy Stone, the pioneer suffragist of Massachusetts, was also the first Massachusetts woman to take a collegiate degree. Her brothers went to college, but when she expressed a wish to go, her father asked, "Is the child crazy"?

She picked berries and chestnuts and sold them to buy books. For years she taught district schools, studying and teaching alternately. At the low wages paid to women it took her nine years to earn the money to carry her to Oberlin, Ohio, then the only college in the country that admitted women. Crossing Lake Erie from Buffalo to Cleveland, she could not afford a state room, but slept on deck on a pile of grain sacks, among horses and freight, with a few other women who like herself, could only afford a "deck passage." At Oberlin she earned her way by teaching in the preparatory department of the college, and by doing house work at the Ladies' Boarding Hall at three cents an hour. Most of the students were poor, and the college furnished them board at one dollar a week; but she could not afford even this small sum, and during most of her course she cooked her food in her own room, boarding herself at less than fifty cents a week. Yet she kept healthy and happy and distinguished herself in her studies.

In college she formed a friendship with Antoinette L. Brown, who was destined to become the first ordained woman minister—a friendship cemented later in life by their marrying brothers. The young men of the class were required to hold debates as part of their college work. The girls were not allowed to debate but, were required to attend, in order to help form an audience for the boys. Lucy was intending to lecture and Antionette to preach. They begged to be allowed to debate. The professor in that department was liberal and consented. Tradition says the debate was a brilliant one; but the authorities forbade any more. Lucy and the other girls who wanted to debate persuaded an old colored woman to give them the occasional use of her small parlor. Coming by ones and twos, so as not to attract attention, they would gather there and discuss all sorts of deep and high subjects. Sometimes in summer they met in the woods. This was the first debating society ever formed among college girls.

At her graduation in 1847, Lucy was appointed to write an essay to be read at commencement, but she was notified that one of the professors would have to read it for her, as it would not be proper for a woman to read her own essay in public.

Rather than not read it herself she declined to write it.

When Oberlin celebrated its semicentennial, about forty years later, she was invited to be one of the speakers. The young women who now graduate in schools every year from a multitude of colleges, without meeting a word of criticism, have little idea of the hard path trodden by the pioneers. It is only by looking backward now and then that we realize how far we have advanced.—Editorial Boston Herald.

THINK ON THESE THINGS

By H. C. Tollman, D. D., LL. D.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report * * * think on these things."

We become what we make ourselves, and this depends largely on what we assimilate. A sculptor in the study of his model becomes like the ideal which possesses his soul. The painter of the landscape comes close to the soul of nature. The scholar approaches ever nearer to the heart of truth.

Thoughts are to the mind what food is to the body.

If we think mean thoughts, we shall become like our thoughts.

and I will show you a man who acts

Thoughts crystallize into acts and acts into character.

Show me a man who thinks of self, for self.

There is much meanness in the world, and if we search for it, and think upon it, it will ever haunt us.

The low and the small will sneak out of their hiding place and tabernacle with us.

But let a man go through the world with his eyes fixed on the stars and he will see a vision of God.

Man so often makes God like himself. A narrow man has a narrow God. A stern man has a stern God. The Pharisees were stern when they brought to Christ a woman taken in great sin. "Moses commanded us that such should be stoned." That is the law. Vast the difference between our Lord's judgment and theirs, a difference as great as between sunlight and frost. This was the verdict of a God of Love.

If we love darkness, our spiritual sight becomes darkened.

The visitor to Mammoth Cave sees in the Echo River the eyeless and colorless fish. We are told that these sightless creatures once had eyes which saw the light, that coming from the bright outside world into the stillness and eternal darkness of that cavern, which for them became a permanent home, their vision was gradually dimmed; it vanished utterly, till at length in successive generations nature itself ceased to supply the organs of sight.

This is nature's law everywhere; true not only of the physical eye, but true of the mental and spiritual eye; true of life in all its phases; true of the soul of man.

Despise with all the intensity of your mind two things, what is low and what is false; but instead of despising, learn to pity those who are low and false, for, as Sophocles says, "Such natures are for themselves the hardest to bear."

How can we get rid of the selfish, the mean, the impure? Not by driving them away, for they return. How do we make a dark room bright? Not by driving out the darkness, but by opening the shutters and letting God's sunlight stream in.

So it is with the soul. The true, the beautiful, the lovely, the pure, the holy are emanations from God which enter the heart of man if the windows of the soul are open to receive them. When Hercules wrestled with the nine-headed Hydra, Iolaus burned the wounds inflicted, for before this two new ones grew for every one which was struck off. Superficial treatment would not do. The place had to be burned with fire.

So sinful thoughts must be burned by the sun of Righteousness; yes, often by the fire of trial and affliction.

The sea mirrors the sky above it. It may reflect the dismal thunder cloud, the lurid lightning, or it may reflect the azure blue of God's fair heaven.

In the same way our lives reflect our thoughts, dismal, foul, envious; or radiant, loving, holy.

I ask that you read again the words of the Apostle, "Whatsoever things are true", etc., and that you ever "think on these things".

RED CROSS NEWS GRENADES

A number of disinfecting plants and water sterilizing outfits are being manufactured by the American Red Cross, which will turn them over to the Italian Sanitary authorities for military use.

The stripping of prisoners apparently takes place only at the front in the heat and confusion of battle. At the prisons, camp committees, appointed by the prisoners themselves, see that American prisoners receive and enjoy the supplies sent them. Each individual, moreover, returns a signed receipt card for each parcel to the American Red Cross representative at Berne.

The girls of the Smith College Relief Unit have opened a reading room for American and British soldiers. Regular visits also are paid to the American soldiers in the hospital at Beauvais. Wounded soldiers to the number of some 8,000 sometimes are fed in the course of a ten-day period. In one night the record of feeding 5,000 was made.

The American Red Cross rolling canteens in Italy recently distributed to 7,000 Italian soldiers packets containing socks, soap, cigarettes, chocolates, handkerchiefs. writing material and small mirrors and combs. Such packets will probably be distributed to some 40,000 more. They help to keep up the spirits of the fighters and are taken by the individual as evidence of America's direct participation in the war.

THE DISCIPLINE OF DISAPPOINTMENT

Some one has aptly said that "Disappointment is the grandmother of reflection", and that is only a quaint way of putting what we recognize at a second glance as a familiar truth. For, while the first result of a disappointment is likely to be sorrowful complaints and perhaps tears, a little sober afterthought often convinces us that the experience has a brighter as well as a darker side. Sometimes reflection shows us that we have been making a mountain out of a mole-hill, and that the trifle we missed was not worth making ourselves unhappy about. Sometimes we even see that what we sought was "better lost than won", and that the disappointment we wept over was even a blessing in disguise. God's greater plan for us, and for all things, is, so to speak, outside our little plans, and it is always working forward to fulfilment. Reflection may help us to understand that our failure was a concession to the success of God's wiser purpose, and that in itself ought to content us, for all God's plans are the deep-laid schemes of a loving Father for our highest good. But the most useful discipline of disappointment is to show us our own shortcomings. Perhaps our methods have been crude and faulty; perhaps we have not put our whole heart into the task before us. Nobody with a resolute spirit accepts failure tamely, and a bitter disappointment not in frequently paves the way to more successful effort.—East and West.

FOOD AND RELIGION

Today, as never before, the slogan is conservation. While there may be some question about our duty to enlist for active service at the front, there is absolutely no question about this matter of a sane and economical use of the necessities of life, and this particularly as it applies to food. But this conservation of food is not to show itself in the tendency to hoard by people who have thoughtlessly or selfishly undertaken to provide against the day of pressing need. It is a time when every man must take his chance with every other man. The ability to buy in excess of present needs is not the right to do so, especially as this imposes a hardship of the gravest kind upon those who have means sufficient for this day only. Looked at in this light, the hoarding of food is nothing less than the Turkish devastation of Armenia and the Prussian robbery of Belgium done up in the package of respectability.

On the other hand, the waste of food and the extravagant use of the staples of life can be avoided. America has been wasting fabulous sums in the food consigned to the garbage can. Under the most favorable conditions, waste is sin. Under present conditions, with part of the world starving for that which the other part casts away, it is an unspeakable crime against humanity.

THE CREED

The creed of the historic Church is a sign of unity. Therefore in public worship the Christian believer reaches his highest level of inspired emotion in the great confession of the common creed of Christendom. Then it is that he rises above himself—above his own individual experience of love, hope, aspiration, sorrow, or remorse—and links himself to the universal faith and hope of mankind. He transcends all the littlenesses of his own nature—all the limitations of his own age, with its narrow traditions, and prejiduces and ignorances.

THE FOLLY OF ESAU

He who, because of the false charms and enticing pleasures of this life, turns a deaf ear to God and duty is but another Esau traffickng away, in blind and foolish weakness, his birthright as a child of God and his inheritance to eternal life. He is as simple as the ignorant savage who barters away his store of diamonds and gold for a cheap but gaudy ribbon, or yields his freedom for a bottle of the white man's rum.

There came a time when Esau realized his folly, but could find no place for repentance, though he sought it in agony and tears. He could neither recall nor change the past, but was forced to drink, even to its bitter dregs the cup of sorrow and remorse which in heedless recklessness he had filled. Do not be an Esau.—Alabama Christian Advocate.

OPTIMISM

An able writer has said that the devils must be pessimists, because "they believe and tremble". There is no hopefulness in their belief.

There is a good deal of force in the suggestion. It shows the contrast between their condition and that of Christians. Christianity is a system of hopefulness. It is as much the duty of a Christian to have hope as it is for him to have faith. And he must manifest it on all occasions, or else what he takes in hand must fail.

There may be serious evils existing, there may be great difficulties to encounter, everything may seem to be against us. We must recognize these conditions and acknowledge the facts, but we must meet them with a counteracting influence. We must set the battle in array, confident of victory. We must know no such word as defeat. We must have ever before us the possibility and the results of success.

It was in this spirit that the Saviour entered upon His ministry, amid surroundings in every way antagonistic to His work and aims. He realized the existing conditions, but He knew the value of the soul of each man; He saw the possibilities of good in human nature; He knew the blessings that must follow obedience to His Gospel. Although He was subjected to the severest trials and bore the contradiction of sinners, He rejoiced in the sufferings; He despised the shame, and He brought the most glorious victory out of what seemed sure defeat.

Here is our example. This is the method. We may know the dark side, but we must look on the bright side. We may "be sorrowful but always rejoicing". Hopelessness never helped on any good work. Hopefulness always helps.

Has not the Saviour established His Church on earth and given it His promise that "the gates of hell shall not prevail against it?" Shall His followers preach another gospel?

Is it not true that "he who now goeth on his way weeping, and bearing forth good seed, shall doubtless come again with joy and bring his sheaves with him?"

The fact is, there is no place in the Christian Church or in the Christian ranks for those who are constantly looking "on the dark side". Christianity is an inspiration, and "blue talk" never inspires, unless perchance it creates such contempt for the speaker that the determination for greater zeal takes possession of the mind and heart. In the darkest hour of the battle field the general brings out the best fighting qualities of every man by some word of encouragement and some deed of valor. So must it ever be in the armies of Christ, if we would "fight a good fight". Christians must be optimists.

HOLY PLACES

Not religion only, but human nature itself, demands the setting apart of sacred places and of places appointed for special uses and services. Reverence of manner, devotion of heart and voice, sacredness of place, God commands and man demands, if the best within us is to be fed and nourished and the noblest part of us is to survive and grow. The gifts and graces ministered by churches, erected, consecrated, used, subserve the glory of God and the good of men. They help man to discharge duty, for man's moral task in this world is summed up not in "the survival of the fittest", but in the effort to fit as many as possible to survive. And if gifts and graces center themselves in the church building as a storehouse, ready to be contributed and distributed as helps and blessings to brother men, we that are within may well join in the glad and grateful cry, "Master, it is good for us to be here"—Bishop Tuttle

CARDINAL VIRTUES

The real rank of four virtues—prudence, justice, courage and temperance—if they are to be called "virtues"—is properly expressed by the term "cardinal". They are virtues of the compass—those by which all others are directed and strengthened. They are not the greatest virtues, but the restraining or modifying virtues; thus prudence restrains zeal, justice restrains mercy, fortitude and temperance guide the entire system of the passions; and thus understood, these virtues properly assume their peculiar leading or guiding position in the system of Christian ethics.—Ruskin.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

VOL. II. No. 91. HOBART, INDIANA, SEPTEMBER 28, 1918 $1.00 A YEAR

CURRENT EVENTS IN THE AMERICAN CHURCH

"Have you trouble meeting your apportionment? The man who KNOWS gives," says The Spirit of Missions.

Leaders in the Roman Catholic Church see to it that ecclesiastical events of general interest are given wide publicity. It is the modern way of going out into the city streets and country lanes and compelling the people to come into the Lord's House. At the eighth annual convention of the Roman Catholic Press Association, held at Denver, Col., a movement was started to raise an endowment fund of $1,000,000 to establish a publicity service department.

December 1-5, 1918, is the time fixed for the Church-wide Woman's Auxiliary war work Advent Call to prayer and service.

Under the auspices of the Woman's Auxiliary to the Board of Missions of the Missionary District of Spokane, a meeting was held in the Cathedral at Spokane, Wash., on Tuesday, the 10th inst. ,at which addresses were given by Miss Tillotson, one of the secretaries of the Auxiliary to the General Board, New York, and Miss Allison of Ohio. The speakers outlined plans for Church work to be carried on throughout the country in war service at cantonments.

The first service of the Church ever held in Flint, Texas, was conducted there on Sunday, the 15th inst., by the Rev. Fuller Swift, rector of St. Clement's Church, El Paso, who was accompanied by the choir, the vestrymen and other members of St. Clement's parish.

A beautiful new rectory has been completed at Niobrara, Neb., and is now occupied by the Rev. R. A. Crickmer, rector of the local parish, and his family. The building and lots were given to the parish by Miss Aldrich of New York, in memory of her aunt, the late Mrs. Perry.

A meeting of the diocesan branch of the Woman's Auxiliary to the Board of Missions, Diocese of Central New York, was held on Thursday, the 12th inst., at St. Paul's Church, Syracuse. Mrs. Goodale, of Watertown, the Diocesan President, presided. Plans were formulated to participate in the Advent Call, when an effort will be made to arouse and deepen the spiritual life of the women of the American Church.

The General Synod of the English Church in Canada was held at Toronto beginning on Wednesday, September 11th. Bishop Darlington, of Harrisburg, and Bishop McCormick of Western Michigan, represented the American Church and brought greetings to the Synod.

A service of more than passing interest was held at St. Luke's Church, Pawtucket, R. I., on Sunday morning, September 25th, when an American flag was raised on a forty-foot pole, in front of the church. After the flag was unfurled the service was held in the open space back of the church, where a large platform had been erected and tastefully decorated. A choir of 200 voices rendered the music.

About three thousand persons were in attendance, including members of twenty-five local fraternal organizations, the Boy Scouts, the mayor of the city and other officials. The flag was presented to the parish by Mrs. John Hague. The Rev. Dr. Arthur J. Watson, the rector, made a stirring patriotic address.

A dedicatory service of the parish Honor Roll" was held at Grace Church, West Farms, New York City, recently, when the Rector, the Rev. Albert E. Bentley, preached a patriotic sermon, in the course of which he said: "Even pacifists agree that human nature reached some of the loftiest heights in war. Not all is brutality. Most of the brutality that is exhibited in war has its origin in the cold intellects and stony hearts of men who direct wars from their comfortable offices, and who never have known what it is to stand knee deep in freezing mud in trenches, or to stand on deck of a man-of-war as it plows through wintry seas on stormy nights. Most of the heroism,—practically all of the heroism—of the war is exhibited by the men who fight, and by our noble mothers who suffer. They are the living sacrifices, and God will not forget them."

Education is one of America's primary convictions" asserts truthfully the Rev. Dr. Jackson of Fall River, Mass. "One of the fundamental influences has been the emphasis placed upon education of all the citizens at the public expense. Today we again appreciate the wisdom of our pioneers. Democracy demands education; without it, the popular will is quickly led to the destruction of the democratic ideals. Religious education is growing to be another conviction to thinking Americans. Thoughtful leaders are now planning a system of training in religion which will be worthy and adequate. The educational ideal should determine all the work of every parish. The Church school is our chief means toward the educational aim."

Sunday, September 15th, was kept as a special day throughout in Grace Church, Pittsburgh, Pa., for it was the sixty-fifth anniversary of the Church's opening. A large and representative gathering of the different Parish organizations was present at the early celebration of the Holy Communion. In the morning prayer service the Church school attended in a body and united with a number of the parishioners. The rector, the Rev. William Porkess, preached a special sermon commemorative of the event. From Grace Church two have gone into the ministry of the Episcopal Church. A Y. M. C. A. worker and a gradaute nurse, members of the parish are now in France, in addition to a good sized list of young men serving their country.

A retreat for the clergy of the Diocese of Chicago will be conducted by Bishop Griswold at the Cathedral of SS. Peter and Paul, Chicago, beginning on Monday, September 30th, and closing on Friday, October 4th.

BISHOP TUTTLE VISITS MONTANA.

"A famous early Churchman of Montana is at Butte on a visit," says the Helena, Montana, Record, under date of September 12th, "the Rt. Rev. Dr. Daniel Sylvester Tuttle, Bishop of Missouri, and Presiding Bishop of the Episcopal Church of the United States. On next Sunday he will be present at both services in St. John's Church accompanied by Bishop Faber. It will be a meeting of the first Bishop and the one who has taken the place after the lapse of many years, with only one Bishop between, the late Bishop Brewer. Bishop Tuttle was the pioneer head of the Episcopal Church in Montana when this state was a missionary district and long before it became a diocese. Bishop Brewer succeeded him and held the place for years and saw the Church grow from a missionary district to a diocese. On his death, Bishop Faber, who was Coadjutor, suceeded him."

HELLENIC-AMERICAN LOYALTY MEETING.

Participated in by Archbishop Meletios, of Athens, and Bishop Griswold, of Chicago.

Archbishop Meletios, Metropolitan of Athens, Greece, was given a royal welcome at a great loyalty mass meeting held at the Auditourium Theater, Chicago, on Sunday evening, September 22nd, and delivered the principal address. The meeting was held under the auspices of the Illinois State Council of Defense and the Hellenic Central Executive Committee, comprising the Greek churches and all Greek societies of the city. In the front row of chairs on the stage were seated those who took part in the program, including His Grace, the Archbishop; the Rt. Rev. Dr. Sheldon M. Griswold, Suffragan Bishop of the Diocese of Chicago, who delivered a greeting from the American Anglican Church of his Diocese; the Very Rev. Alexander Papadopoulus, Secretary of the Holy Synod; the Rev. Frs. Lazaris and Kallimachus, and Mr. Alivisatos of the ministry of education of Greece; the Rev. C. H. Demetry, who gave the Invocation; Mr. Peter S. Lambros, a prominent American of the Chicago Greek community, who aroused much enthusiasm by his pungent patriotic utterances; the Hon. S. K. Pezas, General Consul of Greece, who delivered his message of greeting in his native tongue, and commanded the undivided attention of the audience. Judge John P. McGoorty presided. Every reference of the several speakers to the American flag, the President, and eminent citizens of the United States of the past and present, was enthusiastically applauded. The audience could not give full expression to their feelings by the ordinary method of hand-clapping, but would frequently rise to their feet and indulge in the waving of hands and hats and handkerchiefs. The response to the announcement made by the Archbishop that word had just been received that Nazareth, the boyhood home of the Saviour of the world, had been taken from the Turk by our allies, was thrilling.

There were about three thousand men and women in the audience, and on the stage back of those who participated in the program some two hundred representatives of the Greek race ,either by birth or extraction, American citizens for the most part, and several clergymen of the Anglican communion.

The presence of his Grace and so many ecclesiastics gave a decided religious tone to the meeting.

The Archbishop is making a tour of the United States, visiting the principal centers of population, not only as a representative of the Holy Synod of Greece, but also as the accredited representative of the great premier of his country, Venizelos, and is authorized to bring to the American people, and especially of the Hellenic group, greetings from his government, and a message of good will to all who are making a contribution to the great cause of freedom against the Prussian armies. He is a man of striking and winning personality — humble, spiritually-minded, a great linguist and scholar. He spoke in his native tongue. Democracy was his theme. Greece and people of the Hellenic race must actively support the Allies, and autocracy must forever be banished from the earth. The Metropolitan left no room for question as to where his sympathies are in the great war.

Bishop Griswold, in well-chosen words, welcomed his Grace to Chicago on behalf of the Diocese, and paid a high tribute to the large contribution Greece had made to the religious, political, philosophical, literary life, and in art to the world. He spoke immediately before the Metropolitan. "Very little has been left for me to say," said the Bishop, touching upon the contribution Greece has made to the world in the fields of art,, literature, philosophy and democracy. "But the biggest debt the world owes to Greece has not been mentioned by the speakers who preceded me—the gift of the only language in which accurate expression could be given to Christian theology. We must stand here strongly," asserted the Bishop, "as men of God, not only to make the world fit for freemen to live in, but also to make free men fit to live."

The meeting was altogether a mutual admiration Hellenic-American gathering.

A BISHOP'S WAR ACTIVITIES

Work of Bishop Darlington Highly Commended by Eminent Men

The Hon. W. Frank James, representative in the U. S. Congress from the 12th district, Michigan, in a recent speech before the House referred in a complimentary way to a pamphlet written by Bishop Darlington, and circulated by thousands among the German-speaking population of Pennsylvania, New York and other states. This was issued while the United States were still neutral, and was designed to show the German-American that the tie to Germany by language was not so strong as the ties of religion, justice and honor which bind all Germans in America to the United States, if it should enter the war, and to Great Britain, France and Italy, which were already engaged in the combat. The German language newspapers in this country at that time were practically all pro-German, and Bishop Darlington's leaflet in the German language was probably the first widely circulated printed matter to oppose the views of the pan-Germans. He received letters of thanks for it from the Archbishop of Canterbury, Sir Gilbert Parker and others of England, and from President Poincaire, of France, through Minister Ribot and Consul Liebert, of New York, and also from Ambassador Jusserand, of Washington. Dr. Odell, in the Atlantic Monthly, when he faulted the clergy for not being patriotic, probably never heard of this pamphlet, or of Bishop Darlington's many other war activities. He is head of the Serbian Church Relief Fund of America, was special appointee with Rabbi Wise and Father Clifford, to receive formally the Alsace-Loraine delegation when it arrived in this country, and was selected by the Greeks to receive Archbishop Meletius, Metropolitan of Athens, and his attendant representatives of the Synod, in Carnegie Hall, New York, Saturday night, Sept. 14, with the Rev. Mr. Lacy and Father Dabovitch, Serbian Archimandrite, and his chaplains.

War Poems Widely Circulated.

Bishop Darlington's fugitive poems on the war have also had wide circulation through the New York Times and the New York Herald, from which they have been copied in many parts of the United States and Canada. On August 5, 1918, the anniversary of Great Britain's entry into the war, he secured a meeting of the American Order of Cincinnati, the Sons of the Revolution and the Sons of the American Revolution in Frances Tavern, New York, where Washington bade farewell to his ocicers. He secured over sixty signatures, including those of ex-President Roosevelt, ex-President Taft, ex-Justice Hughes, Governor Whitman and others, to a cablegram of congratulation to David Lloyd George, which was answered the next day by the English Prime Minister. The resolutions have since been handsomely engrossed in book form and sent to London for preservation. As July 4th is American Independence Day, the Bishop suggested that August 4th should be celebrated hereafter on both sides of the Atlantic as "Dependence Day," showing that England can be depended upon to keep her treaties to little Belgium and the world, evidencing the interdependence of our two great nations.

The verses, as published in the New York Times, follow:

Independence and Dependence Days.
Philadelphia, July 4, 1776.
London, August 4, 1914.

In seventeen hundred and seventy-six, in Independence Hall,
The old Bell Ringer pulled the rope which told the news to all:
The Declaration, just then signed, convinced a waiting world
Our flag of thirteen stars and stripes for Freedom was unfurled—
That, rid of every outside rule, our rights we would maintain.
Faint hearts took courage in all lands when this word crossed the main.

In nineteen hundred and fourteen, on August fourth, you joined the war,
Defending oath-bound treaties and brave Belgium to restore.
Your Fourth is now Dependence Day, a day of noble worth,
We then but freed America—we'll soon free all the earth.
While truth is truth, and right is right, Hun lines shall not prevail;
God and my right your motto—our cause shall never fail.

We forged the first link in the chain to free ourselves and land.
France, our ally, the next link forged when she broke from tyrant's hand.
You wrought the third link when you thus this holy war began.
You shed your blood for others—for us and every man.
We fought you in the olden days, as brothers sometimes do.
Dependence Day has shown to us the praise that is your due.

With literature and language one, we sing the same loved songs,
For Shakespeare, Milton, Tennyson—each name to us belongs.
Our Washington and Lincoln are revered and praised by both,
With mingled blood in France today we pledge eternal truth.

Past doubts are gone forever, and all rivalry is done;
Henceforth, through war's dread cost, we face the future—ONE.

In his speech Representative James said:

"One of the best articles, stating why Germans by adoption and ancestry, should fight for this country, was written by Bishop J. H. Darlington, Bishop of Harrisburg, Penn. This was circulated among Germans of Pennsylvania and adioining states and had much to do with the change of sentiment there.

He expressed the sentiment of us all when he said, "Many in this country are joined by the strong tie of kindred and ancestral love to the Fatherland, but this should not blind them to the fact that RIGHT IS RIGHT, and that right is often the direct of might. We should wish the right to win, so that peace may be soon and permanently "established upon the best and surest foundations." When the war party, now in control in Germany and Austria, is succeeded by the rational people taking their rightful leadership, there will be lasting peace, which, pray God, may never be broken again in the world's history."

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

ST. MICHAEL AND ALL ANGELS

September 29.

By the Rev. Francis S. White.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as Thy holy Angels always do Thee service in heaven, so, by Thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord. Amen.

"To Thee all Angels cry aloud the heavens and all the powers therein. To Thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth." A serving Church is a worshipping and worshipful Church. A singing Church should be a militant Church. A militant Church is the same thing as a missionary Church, provided it fights with the help of the Angels. Just what the Angels are and just how they are "ordered" we are not explicitly told, but we read of their existence in the Book of Realities. Therefore, our part is to accept them and to live daily in conscious recognition of their place in the scheme of things.

"A wonderful order." 'The proper study of mankind is man," said Pope in an age when it was fashionable to make quips about God. We have grown since that phrase was written. The whole creation is the proper study of mankind, and creation begins at genus without species and ends with species without genus. The nearer in our thought life we approach God, the Creator, the more real do Angels seem; and the more humble is our own estimate of ourselves. "A vision of Angels" has come to more than one of the saints of God. To recognize that they and we are part and parcel of the same order of created things is what makes the order a "wonderful order"; and the problem of becoming saints a stimulating process. Who can tell in the day's work of spiritual development what Angelic ministration may come to us?

A Practical Supplication.

This day's prayer, we note, is a more practical sort of supplication. Its phrases are pregnant with stimulus if we have any imagination to quicken them into life. Think of this one:

"As Thy holy Angels always do Thee service in heaven." When the Angels begin a work for the Everlasting God they keep it up until it is finished. No let up or let down in Angelic service; no self-exercise nor procrastinating, nor shifting of responsibility, nor dodging responsibility. A holy Angel at work is worth thinking about There is service or work going on in heaven. Heaven is not a place where spiritual loungers go around in trailing clouds of glory. At their work they sing. Heaven is a bright place, a joyous place, but evidently it is no place for a drone. The Angels always do God service in heaven. And the next food for our thought is found in the words, "So may they succour and defend us on earth." Evidently heaven and earth are close enough so that they can be full of God's glory: What brightness it brings into life to think of the Angels as near enough to succor near enough to defend. Wherever there is danger there are the Angels ready to help those who believe in a religion of the supernatural; wherever there is an agony there can the angels come to strengthen those who pray while in that agony. When men and women turn from sin to repentance, instantly there are those who speed with the good news to celestial places. One perceives the Angelic ministry, one does not see it. There are no winged beings visible to the optic nerve, but there are moments when one realizes that something not "of the earth earthy" has come to the rescue, has averted the evil or the harm. And this angelic service for man, for you and for me, is done by "appointment." God has His eye upon us, and His ear is "open to our complaint." The Church that keeps this truth living in the pews is a Church where holy Angels are thought of with love and gladness; and little children are not afraid to venture, but learn to come in and out of its portals with a reverent confidence born of knowledge that nothing therein will hurt them, because there one is looked after by the Holy Angels whom God appoints to care for them. "By thy appointment" makes the religion of the supernatural a very stimulating religion. It keeps a man from becoming a fatalist. It enriches the routine day of the humblest kind of workers and gives them the ability to dignify their work as being done with the help and co-operation of the unseen, which, after all, is the real and the worth-while part of life. Teach the little children to live this prayer and when they are come to years of discretion the religion of the supernatural will be for them the most natural thing in all the world.

For the Epistle. Rev. xii. 7.

There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame them by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

"War in heaven!" Heaven is that state, place, condition where there is the possibility of doing something more than play harps and sing hosannas: although the singing and the fighting spirit are not alien and hostile spirits. "War in heaven" as St. John saw it was a conflict where the father of lies, who is the maker and lover of lies, struggles to make the real things and issues of life appear unreal. Heaven, whatever else it does or does not mean, stands as a harbor for reality.

"Who is like God?" is the translation of St. Michael's name. And when you have gotten so that what St. Michael's name stands for is worth fighting for, you are pretty near heaven, where the unrealities of the temporal life can no longer deceive you.

"Now is come salvation, and strength, and the kingdom of God, and the power of his Christ." These are the things that the Missionary Church has to offer men; and they are things connected with supernatural religion, for they concern the workings of the supernatural in a life where the "natural" is often thought of as the only thing worth fighting for. "Salvation" is a state of religious being. "I thank God that He hath called me to this state of salvation," called me to be through baptism a member of Christ, His child, and inheritor of the Kingdom of heaven; growing up with the Angels to guard me and help me; yes, watching me at the same time they are beholding the face of my Father in heaven.

Teach the children about the Angels, help them to understand that salvation is growing up in the sight of God and the Angels in the same way they are growing up in the sight of men. Teach the children that in this state of salvation they get "strength" from God in just the same way that they get strength for their bodies, by exercise and work and study and play. And remember that to be a good teacher you must be able to exemplify what you impart, and therefore so strive that you may be strong in the strength which God supplies through His eternal Son.

The Kingdom of God Is Come.

"Now is come the Kingdom of our God." St. John heard this proclaimed by a loud voice. It is the battle cry of the shepherds of the sheep. It is the rallying cry for those who have learned to test the strength of the supernatural life. "Thy Kingdom come." Oh, if it only would come! Note that even St. John in his vision did not dream that the kingdom has come. No! it IS come. Every little child that resists temptations helps the coming, every grown man who works for the realization of this petition which Jesus puts in his mouth helps the coming of the Kingdom of God. "The evangelization of the world now," in this, my generation! Does not the very saying of the phrase move you, thrill you? Think of having a vital and necessary part in the program headed, "NOW is come the Kingdom of God!" "And the power of His Christ." If there is no power in the religious world today the fault is not with the Source but with the receivers who lack transmission facilities, having grounded their spiritual wires. In other words, the Church, which has crowded out the Angels has crowded out "the power of His Christ," for wherever Christ breaks into the history of man always will you find the Angels. His religion is a supernatural religion; His power is a supernatural power; his Church is a supernatural Church, and for that reason they are the only real religion, power and church. Beware of the Church that scoffs at the Angels. War in heaven includes for the victorious ones, use of the Blood of the Lamb; and the ability not to lose their lives unto the death. That Church only will prevail that adheres to the Blood of the Lamb: that exacts the pouring of that Blood into the sacrifice of praise and thanksgiving, thus letting the loving actions of the members speak louder than their words of testimony.

"The devil hath but a short time." True! but he has time enough to drag you into hell, and through you wreck your parish church, if you do love your own life and are silent when your testimony is needed, and have no power of Christ to resist temptation and do nothing to bring about the coming of the Kingdom of Heaven. Learn to recognize Angels, otherwise it is possible for the devil to deceive even you.

The Gospel. St. Matt. xviii. 1.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And who shall receive one such little child in My name receiveth Me. But who shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! wherefore if thy hand or foot ocend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

"Now is come the Kingdom of our God," and the greatest one in it is as the little child whose companions are the Angels and other little children. The natural man has got to be converted to the supernatural before the Kingdom of God will mean anything much to him. When the "wise man" in the eyes of the thoughtless world can bring himself to that place where he can become as receptive and perceptive as a child, then that man is beginning to tread on holy ground. Philosophical language does not make nor keep men Christians. Most philosophers cannot explain what they mean after the fire of their thought has died into the ashes of their words. In a very real way the Gospel is and must be a simple Gospel. It must be plain and so real that a little child fresh from the teachings of a pious mother's heart can live it and love it.

"Who shall receive one such little child": The true Missionary Church makes wise and wide provision for the child life in its vicinity, and the more the Church shows its belief in Angels the more will little children love it and flock to it. Children and Angels go together; so when one causes a little child to go wrong, he not only harms the child, but he insults God and humiliates the Angels. The terrible thing about the devil is that he can fool and blind people so that they do not see how disbelief in Angels makes it very easy to cause little ones to stumble.

"If thy hand or thy foot offend thee, cut them off." The Missionary Church has a message that cuts deep. Tenderness for a sinning soul, but severity with one's self. Mutilation is a dreadful act to contemplate, but better the shame of an outward deformity than the burning fires of remorse over the effects of deeds which can never be undone. If the Angels had been real to us in earlier years, it is more than likely that many deeds which caused others to stumble would never have been committed by us.

Christians Are Guilty of Much Offense to God and Man.

"Take heed that ye despise not one of these little ones." The words of Jesus should cut their message into our inmost thought. "Take heed!" How heedless we are in much that concerns our religious life. We go about our ways, neglecting our prayers, heedless of other people's prayers—noisy, boisterous, rude, almost deserving the application "despise," though shrinking from its application to our attitude as Christians. But despise these little ones is often a true description of us: for many of us have limited the words "little ones" to those who are children in years, seemingly forgetful of the multitudes who are children in the experience of life. Christians in so-called heathen lands are guilty of much offense to God and man in this particular respect. Those Americans, so-called, are worthy of this Gospel-woe, who are so openly and obviously superior to or even contemptuous of the children of alien races who have come to live as our neighbors in this land of the free—very obviously forgetting that Angels are not racial any more than God is racial. Although there are evidences in the Bible that God has appointed Angelic guardians for the nations of the world. So let us remember that it might be better for us as a nation never to have come into existence, if we are to despise the rights and aims of the little nations of the world. St. Michael and All Angels Day has much to teach us. Let us not relegate it to the garret of neglected duties and teachings, for it has a very real lesson for us who live in a day when men are once again beginning to realize that the supernatural is after all the only real thing in all this wondrous universe.

THE VISION SPLENDID.

By John Oxenham.

Is the outcome of this latest world tragedy to be loss or gain? Under God it rests with ourselves.

The greatest world tragedy of all ended on the Cross, in what, to men of those days, seemed absolute loss; but that apparent loss has become life's greatest gain.

So far, the world's loss in material things in this war does not bear brooding upon. But even there in the apparent loss is not all loss. Our men, we know, are not lost except for a brief space to us who are left. To themselves, the gain of their translation is good to think upon. The minor loss, in treasure of all kinds, may prove gain if it bring us perforce to simpler living. And—the soul of the world has been shocked at last into true understanding of the inevitable and dire results of purely materialistic aims. It has seen the soul of a great nation deliberately self-poisoned at the fount by the worship of a false ideal. The one great loss to the world so far is the loss of the German soul. Time and the will thereto, may repair even that.

But, in certain directions, we are, most of us, conscious of some gain. The heroism of our men has been rivalled by the heroic endurance with which those at home have borne their losses. It is wonderful. It is magnificent.

Bruised and broken hearts are nearer and dearer to God than self-sufficient and self-satisfied ones. We have, most of us, felt ourselves, as never before, in the hands of God. And that is undoubted good. Amid all the horrors and confusions of these terrible times, the soul of life is groping back to the elementals and fundamentals as the only truly stable things left.

Much that we held essential has vanished in the fiery furnace. But, in the old story, it was in the fiery furnace that the Son of God was discovered walking with the captives; and the bonds which had bound them had disappeared in the flames and they were free men. God grant that that analogy holds true, and that we come forth from this furnace of affliction freed of our bonds and walking visibly, like them, with the Son of God.

If that be ours, then the new life after the war will be regulated on the broad basis of the best for each and all, and all the forces of reaction which strive against them will have to go. Right will rule.

If this fierce flame free us from the ruinous curse of drink, from the cancer of immorality, from the unhealthy housing-systems both in town and country, and gives us a fairer apportionment of the necessaries of life, a living wage to all workers, leasure to enjoy, and opportunities to possess and progress, it will have done much. If it level the dividing walls, and result in a Pact of nations which will insure Peace for all time, it will have done everything. This, our great sacrifice will then be turned to everlasting gain.

The wheels of life were skidding on the greasy ways of wealth and ease. We were leaving God out. This from which we are suffering is our own incurring.

God's Law is Right: right doing, righteousness. Who breaks, pays, in this as well as in all other laws, but most inevitably in this. We broke, in permitting amongst us and elsewhere, without protest, that which made for evil. We are paying. It is not punishment, but the simple righteous working of Inviolable Law.

And now, having paid in blood and tears and bitterness of woe now, with the spirit of God in us, with enlightened souls and widened hearts; we may look forward to the Vision Splendid of a new-made world.

Not only may,—we must! Every act is fruit of a thought. If we no not think good, we cannot act good. If we do not think deeply now, on that to which we hope to attain, we shall not be ready to act good when the time comes. The attainment may be delayed and discounted.

So, to the Vision Splendid of a world in which God and Right shall reign supreme, and may we all live to see it realized!

THE SANCTUARY OF PRAYER.

A Baptismal Prayer.

By Dean Rousmaniere.

Almighty and Merciful Father, we bless Thee for all Thy good gifts to us, Thy children. We bless Thee for the power to gladden one another by the warmth of love and the truth and tenderness of friendship. For the love given to us in our youth, for a father's watchfulness and a mother's care, we bless them. Freely we have received, freely may we give. Show us the light of Thy countenance in the face, little children, for they are Thy sacrament of innocence by which we may behold the King in His beauty. Let them remind us of whatsoever things are true, lovely and of good report, that we may trust in those things to do them.

By this water of baptism, we have recognized these children as Thine, made in Thy image, capable of that eternal life, "which is to know Thee and Jesus Christ whom Thou hast sent," and we have received them into the congregation of Christ's flock. So by the same sign we gratefully consecrate them to Thy obedient service. Let Thy fatherly hand, we beseech Thee, ever be over them, let Thy Holy Spirit ever be with them." May these parents so learn of Thee that they may rightly guide and teach the children whom Thou hast given them. May these children so grow in wisdom and stature and in favor with God and man that they may lead all who love them to love Thee with heart and soul and mind. And we pray Thee, increase and multiply upon us all Thy mercy, that Thou, being our ruler and guide, we may so pass through things temporal that we lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

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Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

By the Rev. H. Fields Saumenig.

FIRST PAPER.

INTRODUCTORY.

The average layman is interested in the proposed revision of the Book of Common Prayer. The clergy have, in the main, already given the changes adopted by the last General Convention careful study, but so far nothing has been provided in the form of a simple treatment of the whole subject, considering the proposed changes seriatim and written in plain language for the information of the busy layman whose technical knowledge of liturgies is necessarily limited but whose love for and devotion to the Book of Common prayer are as marked as the love and devotion of the clergyman or the liturgical scholar.

At the request of the Bishop and of the Editors of **The Witness** this series of Notes on Prayer Book Revision has been compiled, and put in simple form for general reading, from an essay read by the author before the Atlanta (Georgia) Clerics.

The Book of Common Prayer now in use in the Church is known as the 1892 Book, because it was finally adopted and authorized by the General Convention held in the year 1892.

Method of Revising Prayer Book.

All changes in the Prayer Book are subject to Canonical regulation. It may be well, therefore, at the outset to state clearly just the method by which alterations and additions may be made.

Article X. of the Constitution of the Church, which refers to the Book of Common Prayer, reads in part as follows:

". . . . no alteration thereof or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention, and by a resolve thereof sent within six months to the Secretary of the Convention of every Diocese, to be made known by the Diocesan Convention at its next succeeding triennial meeting by majority of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the House of Deputies voting by Orders."

The only exception to the above quoted law governing Prayer Book revision is in the case of amending the Table of Lessons, for which permission is granted to amend by a majority vote at any meeting of the General Convention without waiting for action until three years after the amendment is proposed.

The Proposed Alterations and Additions now before the Church for consideration and for action by each Diocese, is that portion of the Report of the Joint Commission on the Book of Common Prayer appointed by the General Convention of 1913 and adopted by the General Convention of 1916.

Some of the people are greatly exercised because, as they declare, "The Prayer Book is to be changed again, and just as we are becoming attached to the present Book. Such apprehensions are groundless. It will be a long time before the next, the final, revision is completed, and the next revised Prayer Book formally adopted and authorized for use. Practically six years have passed since the first official move was made looking toward another revision of the Book of Common Prayer, and so far we have touched but the smallest portion of the Report of the Commission, and that, the part about which there is likely to be the least discussion.

So much for the subject of Prayer Book revision in general. Let us see now just how the present alterations and additions finally reached the various Dioceses.

Revision of Prayer Book Authorized.

The movement for a further revision of our Prayer Book was officially brought before the Church by the adoption of a resolution upon the subject by the General Convention of 1913.

The definite wording of the resolution and the specific purpose it is to fulfill are of so great importance in this discussion that it may be well to quote the resolution in full:

"Resolved: That a joint Commission consisting of seven Bishops, seven Presbyters, and seven laymen be appointed to consider and report to the next General Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision be necessary; provided, that no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission; and provided, that no proposal to change the title-page of the Prayer Book or the Name of the Church shall be referred to said Committee."

The Joint Committee as appointed under the above resolution of the General Convention held its first meeting in New York in April, 1914, and elected as its chairman the Right Reverend the Bishop of Pittsburgh. After faithful and painstaking work the Commission finally reported to the General Convention of 1916. The Schedule or Report of Proposed Changes covered more than 170 pages of printed matter. Of this Report the General Convention, after discussion and with certain changes, adopted about 30 pages of the Commission's Report, leaving practically 150 pages for the consideration of future Conventions, in addition to the final disposition of the small part accepted by the last General Convention.

In the paper next week we shall begin the examination of alterations and additions as adopted by the last General Convention and upon which our Diocesan Conventions must pass.

RED CROSS HOME SERVICE INSTITUTES.

To equip more workers with fundamentals for Red Cross Home Service, another series of Home Service Institutes, or "Plattsburgs," have been planned by the Department of Civilian Relief, Lake Division, American Red Cross.

Need for the new series of institutes may be seen in a recent report of this department in which it was shown that the number of Ohio, Indiana and Kentucky families of soldiers and sailors assisted by chapter Home Service workers had grown to more than 13,000 a month. This number, it is pointed out, will greatly increase as more and more men are selected for military service.

Institutes are to be opened at Columbus, Sept. 23; at Cleveland, Oct. 15, and at Cincinnati, Nov. 5. A few days ago, Sept. 19, the first of the new series was opened at Indianapolis. All are made possible by the joint co-operation of universities and social agencies, in the cities in which they are held, with the Red Cross.

Each course consumes six weeks and includes twenty-four lectures with collateral reading and weekly conferences, together with 150 hours of field work, supervised by social agencies. Enrollment is limited, varying from twenty to twenty-five pupils to each institute.

Facts about War Risk Insurance, about Allotments and Allowances, about conducting an information service, about industrial problems due to the pressure of the war, about juvenile delinquency, about home dietetics—these are among the important subjects taught at these institutes as part of the American Red Cross pledge to sustain the soldiers' morale in camps and overseas by helping their families at home.

It demoralizes life and religion to believe that God does not desire the happiness of His creatures, just as surely as it demoralizes life and religion to imagine that He has no higher aim for them than that they should be happy.—Hugh Black.

CARRY ON

The Rev. Dr. James E. Freeman.

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

No man or leader ever so utterly and completely disesteemed the inconstant, the vacillating and the wavering as did Jesus Christ. He always dealt with life's positives and its affirmatives. There is something splendid about His unfailing perseverance in the face of all obstacles. We like the expression, "He set his face to go up to Jerusalem."

In all His dealings with men, especially with His disciples, He seeks to inspire them with a reasonable enthusiasm, a positive conviction, and an unwavering purpose. A doubting Thomas He makes an apostle of glorious power and martyr-like spirit. An impulsive and uncertain Simon He makes a Petros, a stone of adamant, impossible of dislodgment. He transforms the fanaticism and unreasoning zeal of Saul of Tarsus into the intelligent positiveness and heroic enthusiasm of Paul, the mighty apostle. What a magnificent evidence of this we have when the brutal Nero attempts to silence this hero of the cross; from his prison he cries in triumphant tones, "I have finished my course, I have kept the faith," and the enthusiasm of his zeal stirs even the household of the voluptuous emperor.

Desultory and indifferent as many of our modern tendencies are, capricious and mercurial as the present age may be, the world at large has a deep and unfailing admiration for the man or woman, who, with stout perseverance and in the face of all difficulties, prosecutes with indomitable energy, some definite purpose. It is not the man with the hoe, but the man with the plough who challenges our attention and admiration.

Balzac once said, "Genius is intensity." Yes, it is intensity, plus determination and perseverance. I will is the word of power. I can't is the word of weakness and despair. It's some Field, making several ineffective and immensely costly attempts to lay his cable that two continents may be intimately related, who wins ultimately the world's applause and its lasting gratitude. It's some Webster working 36 years on his dictionary; some Edward Gibbon spending 20 years on his Roman history; some Robert Louis Stevenson struggling against physical infirmities to complete his work, that leaves behind a monumemnt of enduring value and greatness.

Today the triumphant and irresistible slogan of the trenches is, "Carry On." A distinguished modern writer has said: "There are three kinds of people in the world: the wills, the won'ts, and the can'ts." We recall that Edward Irving wrote on the front page of his Greek Lexicon, "6 A. M. I, Edward Irving, promise by the grace of God to have mastered all the words in Alpha and Beta before 8 o'clock." He added later, "8 A. M. I, Edward Irving, by the grace of God have done it."

In no sphere of our life does the desultory tendency disclose itself more completely than in our religious habits and practices. We begin the life of faith with fine enthusiasm and splendid determination, only to find at length that we lack both conviction and perseverance. Our spiritual plowshare rusts in the furrow, our hands grow weary, and we lose our zest.

How unlike the Master we are. He saw at he end of His way the cross; yes, He saw it from the beginning, but it never gave Him pause nor, indeed, did its shadow for an instant cause Him to hesitate. Men thought when they lifted Him up upon the tree and when they heard His last cry that they had closed His career. Had they? It had only begun, and from the cross His sceptered hands have come to rule the world.

To learn early in life the lesson He taught, means, even in the face of every obstacle, to equip oneself for every emergency or exigency, and to come at length at the end of the road, not to defeat, but to flaming and glorious success.—Courtesy Minneapolis Tribune.

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o There is no beautifier of com- o
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o like the wish to scatter joy and o
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The Advent Call to Sleeping Virgins

The officers and members of the Woman's Auxiliary to the Board of Missions in the Diocese of Southern Ohio, have been preparing for some time past to respond to the Church-wide War Advent Call to prayer and service, under the efficient and earnest leadership of Miss Elizabeth Matthews, Diocesan President. The Church Messenger, the official organ of the Diocese and the Bishops, calls attention to the importance of carrying out the plans of the women of the Church in a stirring editorial, as follows:

Our forefathers had a prescience of the greatness of our country when they drew the reverse of the Great Seal of the United States of America. There may be seen a pyramid on whose base is inscribed the date "1776." It is founded upon a substratum of rock, and rises upward step by step, but the last stone shows it to be unfinished. It is not a perfect pyramid, for the top is flat. But above it, suspended in the air is a triangle, inclosing an all-seeing eye, from which radiate, in all directions, shafts of light, while circling the whole is the motto, "Annuit Coeptus," "He hath favored our beginning."

The meaning is obvious, that the nation, no less than the individual, is complete only in Him, the despised triangular stone which has become the head of the corner of a redeemed humanity. The triangle is the symbol of the Trinity, and in Jesus Christ dwells all the fulness of the Godhead. Then He is the Light of the world, and so the guiding eye of the nations. But He who said to His redeemed, "I am the light of the world," also said to them, "Ye are the light of the world;" and in that connection, too, "Ye are the salt of the earth," and by the salt losing its savor, He must have meant a refusing of contact with Himself.

The lesson, therefore, of the reverse of the nation's great seal is that we should not let that triangle remain suspended in the air, but bring it down upon the pyramid, and so make the building complete. Make it the land of Christ's dear love, of which Lanier sang in 1876 in his great Centennial Ode.

Bishop White on His Knees in Prayer.

"Annuit Coeptus."

There is a picture, made immortal by the artist, which tells us how that favor was won, how the contact began, how the light of the guiding Eye was kindled in the heart of the nation, how the preserving salt of the "everlasting covenant" was imported.

The year 1777 was a dark year in the history of our country. Philadelphia, the capital of the thirteen confederated States, was in the hands of the enemy, "where they held high revel during the terribly severe winter, while the patriots shivered and starved at Valley Forge." And all the while, history tells us, that pacifist Americans hoarded the necessaries of life and contractors became rich. The farmers stole to the city with their choicest products, because they received the enemies' gold in payment and then they burned what they could not sell, to keep it from the famishing patriots. The whole country became in an immoral state like that of Germany today, a state of "idleness, dissipation and extravagance—speculation, peculation, and an insatiate thirst for riches"—Washington's own words—and, worst of all, the Commander in Chief was finally blamed for it all, and Congress was urged to remove him and put General Gates in his place. Had that been done, history would have been differently written.

But there was a Power above, the Power of the "Good Angel" of the Centennial Ode, the mighty Angel of the Covenant of whom Malachi sang, who was watching over His Israel, and the immortal picture is of the hour when that Power came down.

For there in that exiled Congress, in whose hands our country's fate was held trembling as in a balance, we see, in his robes of office, William White, the first great Bishop of Pennsylvania, on his knees in prayer, with the kneeling legislators all around him; and we know that then and there the contact was made, the Light of God was kindled, and the salt which has never since lost its savor was brought into the very heart of the nation.

We Must Follow Example of Our Forefathers.

Annuit Coeptus; and only as we have followed the example of our great forefathers, only as we have been a praying nation, only as we have recognized the Church as the prime necessary factor in a true civilization, only as the Thanksgiving proclamations of our Presidents and Governors have taken the stain of indifference to morality from our political party platforms, only thus far do we dare to lift up our heads and face the world.

But the Church, to be the light of the world, must have a light to shine, and to be the salt of the earth must not itself have lost its savor.

The Holy of Holies of the temple, whose outer court is the world, must be kept holy by the abiding presence of the Shekinah, if that outer court is to be kept from profanation.

The "Advent Call" is a call to the Church, to the sleeping virgins to arise and trim their lamps, and fill them from the great reservoir of power that is close at hand.

"Awake, awake, for night is flying;
The watchmen on the heights are crying,
Awake, Jerusalem, arise!
Midnight's solemn hour is tolling,
His chariot wheels are nearer rolling;
He comes; prepare, ye Virgins wise,
Rise up; with willing feet
Go forth, the Bridegroom meet;
Alleluia!
Bear through the night your well-trimmed light,
Speed forth to join the marriage rite."

It is a call from the women of the Church, in accordance with that first command to them, "Fear not. Go tell my brethren!" It is a call first of all to prayer, by which alone, as the President of our Auxiliary says, we may "set our wills in tune with His" who gave that command, and by which alone the Church may have that personal influence for righteousness that the world saw in Washington and Lincoln and McKinley, and that we see in our chief executive today.

And it is personal influence that moves the world.

"A STITCH IN TIME SAVES NINE."

The campaign to raise the Fourth Liberty Loan has begun in earnest. $6,000,000,000 must be subscribed and quickly by the people of the United States if we are to strengthen the morale of our boys "over there," break down the morale of our enemy and hasten the coming of the day of peace. In the face of the many glorious victories recently won by the first American army and our allies there is danger of the folks "over here" becoming over confident. The end of the war and the dawn of a permanent and righteous peace for the world may seem to be in sight, but no human being can tell when this shall come to pass. We may be sure, however, that the sooner we meet the requirements of the government at Washington the sooner will the joy be ours of celebrating the final victory. A little sacrifice now will forestall a greater sacrifice later on. "A stitch in time saves nine," and now is the psychological moment to take the stitch. But let no one vainly imagine that the war will be brought quickly to an end and a lasting and righteous peace secured by prompt and generous subscriptions to the Liberty Loan alone. Prayer must be combined with our subscriptions if this "consummation devoutly to be wished" is to be attained. Give until it hurts and pray without ceasing if you would make the largest and most effective contribution toward the winning of the war.

THE AMERICAN SPIRIT.

A boy was brought in with a broken leg. It had been an accident and not a wound won in battle. He had gotten in the way of a motor truck.

"Jest fix me up out here what you can," he said.

"You get to the hospital, son."

"Nix. Hospitals for those fellows that's hurt. I just got a busted pin. You fix me here and leave me here. . . . When you git a chance."

Somewhere, sometime, they had all gotten this thing. Out of the battle and the suffering, something better than they had ever known came to them. There was utter ignoring of self, and it was a thing wonderful to witness.

"We've got to have a new word in the language," said a Captain-surgeon, "Game won't do. These boys are something more than game. I've never seen anything like it. I don't know what it is." Even he, inured to suffering and to scenes of bloodshed, wiped his eyes. "They're—they're—why—they're something! Nobody was ever like them."—Red Triangle Press.

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

Albert Hurwitz, president of the Associated Young Men's Hebrew Associations of New England, has just received from Chaplain Lyman Rollins of the 101st infantry, H. E. F., who is an Episcopalian, acknowledgement of a letter of thanks sent him by Mr. Hurwitz for the splendid service rendered by Chaplain Rollins to the men of the Jewish faith with the American expeditionary forces. The letter follows :

"Thank you for your very kind and gracious letter, and Capt. Bernard L. Gorfinkle, for his good words to you. I hope I am deserving of all these nice things my friends say of me. At least they are an incentive to one to measure up.

"I don't feel I have done any more for the Jewish lad than a chaplain should, and no more than the Jewish chaplains I have met—would do for the Gentile boys. I feel I have really become a pretty good Jew as well as Gentile, for I have attended the services of Jewish boys and sat with my hat on. And while I could not keep our own feast of Easter I did keep the Passover, and for want of real Passover bread ate hardtack. Whenever I have buried a Jewish lad I have used the Jewish prayerbook service and found some Jewish boy to say Kaddish. So it goes. This life is revealing to us one thing. Jew or Gentile, Catholic or Protestant, we are coming to know and understand one another, and have found that while we have our differences, most of which are born with us, we are really not so different at heart, brothers and comrades."

Two Million Women Needed to Take the Places of Men.

Already plans are afoot for the mobilization of the women workers of the country in anticipation of the inevitable inroads that the new draft bill will make. Chairman Baruch, of the War Industries Board, says that "the country has barely begun to utilize its woman power," and tells the Washington correspondents that within a few weeks there will be a drive to list all the available women that they be called on as the need arises. Already, no fewer than 3,375,000 women, in response to an appeal of the National Council of Defense, have registered as willing to enter any work in which the government needs them. Not all that number would be found available for the work to be undertaken, but the response shows the spirit of America nwomanhood.

A Washington tabulation indicates that fully 2,000,000 women may be needed before a year from this time to take the places of men called away by the war, in addition to the large number now so employed, and it will not be a case of having to hunt for the women so much as to pick out those best qualified and who can take up the new tasks with the least harm to themselves and to society.

In England, according to late figures, no fewer than 4,538,000 women are now employed as workers, exclusive of domestic servants, nurses, saleswomen, teachers, etc. That is more than a fourth of all the women of England. A similar proportion here would put more than 10,000,000 women in industries directly related to the war. The census of 1910 showed 3,647,000 women workers in the United States, or about 8 per cent of the total number of women. Washington estimates that about 600,000 women have already taken the places of American men who have gone to the colors. To double that number or multiply it by ten is not impossible, though, of course, the process would upset many things and lead to many problems. The patriotism of American women will not be lacking. That is not the issue. But there are many things to consider in mobilizing them for war work.—Editorial, Boston Herald.

Christmas Will Not Be Abolished.

The earlier report that the Council of National Defense was to abolish our 1918 Christmas proves to have been much like that famous premature report of Mark Twain's death. Christmas will not only remain on the calendar, but the season of Christmas buying is to begin far earlier than usual. This year the familiar pleas for early Christmas planning and purchasing not only have official sanction, but are part of a definite arrangement that the Council of National Defense has made with the representatives of the manufacturers and merchants of the whole land. There is the definite understanding that holiday advertising shall put the main emphasis on useful articles, except in the case of gifts for very little folks. Merchants are going to keep their store forces and hours as close to normal as possible and to urge that purchasers will develop more generally the practice of carrying home parcels, and to help the whole scheme of transportation and distribution, the holiday shopping season will begin in October, instead of waiting until after Thanksgiving. That is a part of the program where the general co-operation of the public is necessary. In vain will the Council of National Defense and the manufacturers and merchants make agreements if the public does not patriotically grasp the opportunity of doing its part. It is not a trick to make the people buy more than usual. It is a fair and square attempt to distribute the load that commonly rises to a lofty peak in the latter part of December. And the attempt is made for reasons that have just as much to do with winning the war as the conservation of coal and gasoline and sugar. They involve the saving of labor, the prevention of railway congestion and the conservation of material that are needed in war work. Every good American family will give the situation its attention and will make its Christmas plans accordingly.—Editorial, Boston Herald.

A Battle Prayer.

Many war verses are seen in print these days, many of them very enjoyable, some written by the soldiers and some for them. Here is a battle-prayer taken from John Oxenham's "Fiery Cross":

Where'er thou be,
On land or sea,
Or in the air,
This little prayer
I pray for thee—
God keep thee ever,
Day and night,—
Face to the light,—
Thine armor bright,—
Thy 'scutcheon white,—
That no despite
Thine honor smite!
With infinite,
Sweet oversight,
God keep thee ever,
Heart's delight!
And guard thee whole,
Sweet body, soul,
And spirit high;
That, live or die,
Thou glorify
His Majesty;
And ever be,
Within His sight,
His true and upright,
Sweet and stainless,
Pure and sinless,
Perfect knight!

Virtual Slavery, Dense Ignorance, Hopeless Poverty and Moral Degredation in India.

The Episcopal Synod of the Province of India and Ceylon appointed a sub-committee to prepare a statement of the present situation in the various dioceses and to enlist the prayers and help of Churchmen throughout India and elsewhere, as follows:

"The outcasts of India, numbering some fifty millions, though in a state of virtual slavery, dense ignorance, hopeless poverty and moral degredation, constitute the backbone of the agricultural system of this country and form a very valuable economic asset to the state. Awakening from the lethargy of ages, these people are now feeling after freedom and the common rights of humanity, from which they and their forefathers have been debarred under the Hindu system of caste. This legitimate longing after a fuller life is naturally turning them to Christ. In many parts the conviction is growing among them that in Christ and in His Church alone lies their hope, and this finds expression in an insistent appeal for instruction, baptism and pastoral care.

So far about 150,000 of them have become members of our Church and several hundreds of thousands have been admitted into other Christian bodies. But notwithstanding all the arrangements made for pastoral care by the missionaries of our Church, much still remains to be done. The adequate and early provision of a trained pastoral agency and efficient educational institutions for training lay-workers, is vital for discharging the grave responsibilities imposed upon us by the movement. Neglect now will seriously tell upon the future welfare of the Indian Church.

But apart from the obligations of work already undertaken, there is the silent appeal of the millions beyond the order of the Church. In some regions large numbers are waiting for teachers. In other parts extensive movements towards the faith will be set on foot as soon as the knowledge of the Gospel penetrates. This constitutes a challenge which the Church cannot ignore. But the Church in India is absolutely helpless in the face of this opportunity, through lack of missionary forces, both foreign and indigenous, and funds for their support.

Meanwhile, the opportunity may pass away, as it did in certain parts of the country which witnessed large mass movements in former years. Convinced, therefore, that delay may work irreparable injury to the cause of the Kingdom of Christ in India, we put forth this statement so that the interests of the Church in India and abroad may be won and the prayers of the faithful stimulated on behalf of one of the greatest calls the Church in India has ever had to face.

The situation in regard to each diocese is as follows:

The Travancore Diocese has already gathered 36,000 converts. There are still 2,000,000 outcastes, who are at present accessible. The Church Missionary Society is responsible for this work.

The Madras Diocese has in its Telugre area 60,000 adherents. The Church Missionary Society and the Society for the Propagation of the Gospel are both engaged in the task. A tenth only of the outcastes in the Telugre country have so far been gathered in.

In the Dornakal Diocese, the Church Missionary Society, the Indian Missionary Society of Tinnevelly Society and a Diocesan Mission have divided the work between them. There are at present 10,000 converts and about 2,000,000 are waiting to be gathered in. Eight talugs in the Diocese are absolutely untouched by any missionary society.

In the Bombay Diocese the Society for the Propagation of the Gospel and the Church Missionary Society have mass movements going on in their fields. The number so far gathered in is 4,000.

In the Lucknow Diocese the movement was commenced in great force in the field under the Church Missionary Society. Over 10,000 have been gathered in.

In the Lahore Diocese 25,000 have been admitted into the Church by the Church Missionary Society. There are still 300,000 that can be brought in with proper effort.

These Dioceses urgently require additional missionaries to take charge of districts and institutions, schools for training Indian lay-workers and clergy, and money for the support of Indian agency and the erection of prayer-houses, village schools and educational establishments.

We beckon to our partners throughout the world and say: Brethren, pray, help.

HENRY MADRAS,
Convener of the Committee.

Contributions for mass movement work in India may be sent to any of the following:

The Secretary, C. M. S., Salisbury Square, London, E. C.

The Secretary, S. P. G., 15 Teglore St., Westmister, London.

The Metropolitan of India and Ceylon, The Palace, Calcutta.

You can unlock a man's whole life if you watch what words he uses most. We have each a small set of words which, though we are scarcely aware of it, we always work with, and which really express all that we mean by life or have found out of it.—Henry Drummond.

PERSONALS.

At the recent meeting of the Standing Committee of the Diocese of Harrisburg, Mr. Edward Leeson Pielow was recommended to the bishop as a candidate for Holy Orders.

The Rev. Alan Pressley Wilson, lately in charge of our work at the Mont Alto Sanatarium, Diocese of Harrisburg, has accepted an appointment at Blossburg. His work will also include Antrim, and Arnot, two places in the neighborhood of Blossburg.

After a year as chaplain of Base Hospital No. 1, in France, the Rev. Francis B. Barnett, of Ridley Park, Philadelphia, has resigned and will don a uniform for active war service.

Spokane, Wash., has a new rector for St. James' and St. Peter's in the person of the Rev. Irving E. Baxter, who for eight years was rector at Napa, Cal. Kennewick is to have its new vicar early in October, the Rev. L. K. Smith, formerly vicar of St. Lukes, Des Moines, Iowa.

Bishop Page, of Spokane, Wash., spent the month of August with the boys at Camp Lewis, where his only son, the Rev. H. R. Page, is one of the chaplains.

Mrs. W. H. Allison and her sister, Miss Tillotson, recently conducted a very successful Women's Auxiliary Institute at All Saints' Parish House, Spokane, Wash., and it is hoped that as a result a great interest in the Women's Auxiliary will be felt all over the district.

The Rev. Edw. S. Doan, missionary at Roswell, N. M., has held two Missions in his field, the past summer, one at Glencoe, in the mountains, during the latter part of July, and the other at Artesia in August. In both places he helped in the harvest fields by day, and held his Mission services at night. Mr. Doan has opened up a new work in Hagerman, 25 miles south of Roswell, and half way between Roswell and Artesia. He was the preacher at the last open air service in Hagerman on Sunday night, August 15th. Regular services will be held in the Christian Church on the 1st and 3rd Sunday nights of the month. It is hoped that some steps may be taken in due time to purchase the Christian Church for the building is unused by that organization, and the property can be purchased at a reasonable price. The field is promising in this little town of 600 population.

The Bishop and Mrs. James Dow Morrison returned September 13th after two months at their summer home in the Adirondacks to Duluth, Minn. The Bishop is now on a two weeks visitation to a group of missions in the western part of the diocese.

Two, at least, of the clergy of the Diocese of Duluth, put their vacations to patriotic use. The Rev. W. E. Harmann of St. Peter's Church, Duluth, spent his vacation in the harvest fields on a farm near Litchfield, and the Rev. James Ward, rector of St. Paul's Church, Virginia, spent the month in a similar occupation in Eastern Montana.

THE CALL TO WORK.

The coming of fall calls us to work. The vacation idea is that one should get away from the ordinary pursuits, and by change of place and occupation get away, too, from the groove in which we move during the major part of the year. Vacations save many a man and many a woman from a nervous breakdown, and are not to be discouraged, but rather encouraged. The demands which modern civilization make are taking a heavy toll of lives, and greater rest and more time for recreation, which which constitute real recreation, are perhaps the only things which can meet the supreme demands which are made upon our strength and our nervous energy.—Canon W. H. Bliss.

WILL ESTABLISH THE A. C. A. IN AUSTRALIA AND NEW ZEALAND.

The Rev. Walter E. Bently, Rector of the Church of the Ascension, Brooklyn, N. Y., founder and secretary of the Actors Church Alliance of America, is on his way to Australia and New Zeland to establish the Actors Church Alliance there in connection with the Actors Church Union of Great Britain and Ireland. This will make the work of the Alliance world wide, as it is also established in Canada and South Africa. On the eve of his departure, Mr. Bently, in a letter to the publisher, paid The Witness the following high compliment: "The Witness is an excellent institution—it is a real religious newspaper, not stiff, formal or stereotyped. It is so human and brotherly, and being such is sure to reach the hearts of all Church people eventually and become the greatest power for good. Its very name is an inspiration, for what is the Church but The Witness of God's invisible Presence in the world—the extension of His Incarnation in a divinely-human institution and organism?"

WANTED BY TWO MISSIONARIES IN KANSAS.

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EDITORIAL

REFLEX ACTION

The mind is constantly receiving impressions which are conveyed to it by means of certain nerves, running to the brain from the eye and the ear, and as a result of these various messages, the man puts forth a certain reflex action.

For example, if I am a silver-tongued orator, I can produce certain melodious sounds in connection with certain euphonious phrases which will go to the nerve centers of certain impressionable people in my audience, and these nerve centers will start the tear ducts flowing; but the same sounds traveling along the nerves of another man in the audience instead of inducing tears will produce language bordering on the profane.

That is, the reflex action in different folks is far from the same.

What makes the difference?

Well, it is the same kind of a difference as that which is induced in different men by the sight of a pile of wood and an axe. One man at once wants to seize the axe and go after the wood, whereas the other would go without a meal before he would think of picking up the axe.

So the sight of a person in distress will cause one man to stop and help, while two men pass by on the other side. Likewise the sight of an advancing column of the enemy's troops causes a soldier to fight and do deeds of heroism, while the sight of a masked burglar in his room would cause him to throw up his hands.

So the words of Christ caused one group of men to love Him, while another group, with identically the same bundle of nerves, are moved to crucify Him.

Reflex action is the immediate response that we make to any message coming to us over our nervous system.

In other words, incongruous as phrases often are, reflex action is the action that we make without reflection.

It is the immediate, invariable response that we make to any given sensation, because of our nature or temperament. It shows us our real soul.

And we differ so in our reflex actions. The bell rings and a telegram arrives. We open it and read the message of unwelcome news. One person goes into hysterical weeping, begins to talk excitedly and to stir up everyone in the house with the tidings; while another becomes calm, says little or nothing, at once begins to plan a course of conduct.

It is because of this habit of reflex action that we train men who are going to fight or to play.

We train them that each may produce the best instantaneous action under fire or in the baseball field.

It is the same in our religious life. Let us consider the communicant in a parish in the reflex action produced by certain circumstances.

The aforesaid communicant goes to church. If said person be the victim of an untrained past, he or she will at once react on everything disagreeable in the service. The mannerisms of the rector, one false note in the anthem, one disagreeable episode in the pew, and the immediate reaction is a complete upsetting of all spiritual values.

"But I am of such an artistic nature that the least discord upsets me," is the frequent excuse for what is really a lack of control and training in the process of reflex action.

You react upon an acid test. One drop of vinegar and you are thrown into a spiritual convulsion. You say that you are upset, and that is true.

An unpleasant incident turns your whole spiritual nature topsy-turvy.

The truth is that you have never disciplined yourself against the disagreeable. You are an untrained soldier in the army of the Lord. You easily become the victim of shell-shock in your spiritual life. This means not that you have a very fine nature, but rather that you are a mighty poor soldier.

You are constantly being upset by the mere incidents of the battle.

There is another form by which you can detect your value as a soldier by the processes of reflex action. You all know what a spoiled child is. The kindest, most courteous request from the mother, whose life is a constant sacrifice for the worthless brat, meets with scorn, insult, contempt, refusal. Well, if you were the rector of a parish, you could find, in various degrees, the same reaction from the spoiled children of the Church.

There are those, and I am afraid their name is legion, who always refuse the call to service unless such call can be put in such a way as to please their vanity..

Of course, if the church can offer them some position which carries with it a maximum of prestige with a minimum of work, these soldiers of Christ will serve; but if they get an idea that the task is disagreeable, that the service is exacting or in any way menial, they have no thought of Christ's sacrifice for them, but only of their own sensitive nature, which sees offense where none was intended.

The sensitive reaction is one of the greatest nuisances in the efficiency of parish work.

Then there is the pious individual who makes an emotional reaction. As Frank Crane has well said in his article on the "Road to Hell":

"The greatest sin against yourself is having a good impulse and not acting upon it. The human race may be divided into two classes—the potent and the impotent. The potent use their emotions to put force into their deeds, the impotent use their emotions for their own entertainment.

"There are people who go to church and make no effort to translate their Sunday feelings into every day activities. They are connoisseurs in sentiments, but in their actual lives they are petty, sordid, selfish."

How well do I know the type. With them a thrill takes the place of will. They love poetry and fiction and emotionahymns,—everything but hard work.

I listened recently to an eloquent and impassioned prayer from an eloquent religious secretary who was as impervious to real human sympathy as a crocodile. The capacity for glib expression is very dangerous, for it becomes such a deceptive camouflage for human sympathy. And the one who indulges in it over much becomes a pachyderm. You can't pierce the skin with a dum-dum bullet.

Someone has recently spoken of "the egotism which always distinguishes office-holders." It isn't so much egotism as a grandiloquent vocabulary.

Study your reflex actions. Not the things you do as a matter of reflection or necessity, but the things that you do on impulse.

The soul that can impulsively extract the sweetness out of his surroundings becomes a honey bee, whose life is well-stored, a veritable treasury of merit. It passes by the noxious weeds and sees only the flowers that conceal the honey. The other nature, with a propensity for detecting evil, will some day become a wasp, whose sting is as deadly as his life is useless.

Open your life to whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things; and as for the evil in men's lives, especially as it touches you personally, touch not, taste not, handle not, for they end in bitterness -the sort of bitterness whereby many are defiled.

A STUDY IN THE ACTS

By Bishop Johnson.

Act I:8-9.

"But ye shall receive power" after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judaea, and in Samaria, and into the uttermost parts of the earth.

"And when He had spoken these things, while they beheld, he was taken up and a cloud received Him out of their sight."

The last words of any great man have a peculiar interest, but when these last words are selected by the Master as a parting instruction for those who are left behind, they have a compelling significance.

These words printed above are the last words of instruction which Jesus Christ left to His Church.

We have already spoken of the work of the Holy Ghost, and the power which the Church was to receive in a supernatural way from her Divine Master.

You will here note that Christ attached to the gift of Pentecost the power which was to energize the Christian Church and make it the effective agency toward the evangelizing of the world.

"Ye shall receive power after that the Holy Ghost is come upon you" implies that they did not have such power before Pentecost and that the gift of the Holy Ghost was a definite bestowal of divine energy.

We now consider the final commission which Christ gave to the Church before withdrawing His visible presence from it, "Ye shall be witnesses."

It is a peculiar thing upon which to lay the final emphasis, and yet it is the fundamental thing,—the one thing without which nothing else is worth while.

A disciple might be a great preacher and yet the final effect be, "as sounding brass and a tinkling cymbal."

He might be a great philosopher so that "he understood all mysteries, and all knowledge," and yet the wisdom of man would be foolishness with God.

He might be a big philanthropist, full of great practical schemes for human betterment and yet build it all on shifting sand.

But if every Christian is first of all a witness to Christ, then the foundations are well laid, and other foundation has no man laid (St. Paul said "can," but after nineteen centuries we may say "has") that has been of universal value to mankind, than that which is laid in Jesus Christ.

Now, what is a witness? Let us analyze the word as our Lord uses it.

First. He is one who testifies to facts which have already occurred and not to possibilities which may occur, nor to theories which may or may not be established.

Christ has established certain facts which are of tremendous importance to mankind. He has been conceived of the Holy Ghost, born of the Virgin Mary. He has been crucified under Pontius Pilate and risen from the dead. He has lived a sinless life and preached a deathless gospel.

He had instituted sacraments of life and given them the spirit of power, and now He was ascending into Heaven, where He would have to make intercession for them.

These were the facts of which they were to be the witnesses.

How could they be witnesses? What was the qualification for one who was to take the place of Judas among the apostles?

"Wherefore of those men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

The word "apostle" means 'one who has been sent"; the word "witness" implies for what he had been sent,—to tell the facts that "he had seen and heard." How could they best tell these facts? How can we best carry on their testimony?

(a) If men have an important thing which they wish to perpetuate they embody that faith in an institution. For example, our fathers loved liberty, but when they wished to perpetuate liberty, they embodied it in the constitution of the U. S. A.

So the founders of the great fraternal orders had certain truths which they wished to perpetuate; so they founded a fraternity which should carry out those principles.

So the apostles, in order that they might embody the truths entrusted to them, and under the authority of the Master, organized a great fraternal order known as the Church.

And so the first thing they did in order to have witnesses to Christ was to organize a society in which every member became a witness to Christ's life by publicly becoming a member of that body.

(b) If witnesses are going to be believed they must have a good reputation. After we have become a members of the Church, we become a witness to Christ. If we have a reputation for integrity, sincerity and decency, we become a good witness, but if we fail to do this, our testimony is injurious to the cause.

It is not that a witness is without faults, but rather that he is sincere that makes him most valuable as a witness.

Those who use their religion as a cloak of dishonesty become false witnesses who drive men away from Christ.

(c) Then there is the direct testimony of the individual.

Every time he goes to Church or says the creed in public, or speaks a word for Christ in public or in private he carries out Christ's last command. He is a witness to Christ whenever he goes to the altar to take part in the Holy Communion, "Ye do show forth the Lord's death till He come."

He is fulfilling his function as a witness of Christ.

To be a member of the Church, to live a sincere life, to be regular in your functions as a Christian are the ways in which you carry out Christ's commands and is the great test as to whether you really believe in the truth of those facts which Christ lived and died.

So the good witness of Christ is not the one who goes to church merely for what he gets out of it himself, but rather he who does his duty because he is a soldier of Christ and, as such, he must bear his testimony in season and out of season to the fact that Christ lived and died for us.

This is an entirely different conception of religion from that in which the sole test of your service lies in your own personal experience.

There is no reason why one should forego his personal experience, but that is not the same thing as the bearing witness, through our fidelity to the Christian Church, to all that Christ committed to us.

No commander will ever accept your blessed assurance that you are an acceptable soldier for those acts of fidelity by which you demonstrate to all men that you are a good soldier who carries on.

Ye shall be witnesses unto me, not only in Jerusalem, where you live, but also in Judaea, which might well represent your diocese, and in Samaria, which might represent our work among Negroes, Indians, and the like, and unto the uttermost parts of the earth.

OLD KING ALCOHOL IS DEAD.

Congress has driven the last spike in the coffin of old King Alcohol. His burial will take place, without ceremony, next July, if there is no hitch in the arrangements. He has been the most powerful and inhuman autocrat the world has ever known—holding within his relentless grasp a large percentage of the race, driving them onward and ever onward toward cruelty, and crime, and utimely graves; controlling political parties, dictating the policy of city, state and national administratons, subsidizing the press, muzzling business, and even here and there by subtle camouflaging wielding an undue influence over pulpit and pew. The next Fourth of July will be a greater day than ever for America and the whole world if we are able to celebrate at that time the anniversary of the signing of the Declaration of Independence, the freedom of men from slavery to King Alcohol and the next most powerful and damnable enemy to civilization, the Prussian autocracy.

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NEWS FROM THE DIOCESES

INDIANAPOLIS NOTES.

Bishop Francis returned to the Diocese the first of the month and was greeted with great enthusiasm. He preached at Christ Church Sept. 8th in the morning and addressed a united service, participated in by all the congregation, at St. Paul's Church, in the evening. He spoke in most telling phrases concerning events across the sea and was heard with delight by assemblages that taxed the buildings to the utmost. His message is of the deepest worth and cannot but do good wherever delivered. Since that time he has been constantly in demand for addresses and the Chamber of Commerce made him the guest of honor at a notable dinner September 26th.

The clergy are back in their parishes after brief vacations, and the fall work begins auspiciously. The various service flags tell the story of the consecration of our young manhood. At St. George's Church, where Rev. George E. Young is the new vicar, a flag was dedicated September 8th with 24 stars. It was the gift of the vicar and was received with most appreciative manifestations. The ceremony brought out a well-filled church. The Woman's Auxiliary are planning their customary Michaelmas by the speakers will be the Advent Call to Prayer. The Diocese was represented at the Synod at Gambier by Rev. Horace W. Wood and Mrs. John White and Mrs. E. G. Peck. The Clericus will give their September dinner in honor of Bishop and Mrs. Francis. To this function the wives of the clergy are expected to come. Rev. Horace W. Wood has filled the position of chaplain at Fort Harrison admirably throughout the summer. The War Department has ordered him to present himself for examination as a permanency. His departure will be a great loss to the Diocese, should he be called away.

DIOCESE OF KANSAS NOTES.

The Southeast Deanery held its fall meeting at Grace Church, Chanute, the Rev. R. V. Borleer rector, Sept. 11, and 12. Every member was present. The afternoon session was given up to the Duplex System and the making of the canvass this fall. It was decided to try to make it cover the school as well as the Church. The first canvass will be November 3rd at Chanute, with the rector of Pittsburgh, the Rev. H. J. Harvey helping. At evening prayer, the Rev. W. E. Warren preached a good sermon. Dean Hawk celebrated the Holy Communion next morning at 7:30 a. m. The morning session was devoted to the Advent Call, Christian Nurture Course and the Silent Churches in the Deanery. The Rev. Mr. Warren was appointed to bring before the men the points for work and the Rev. Mr. Barber, the Church school work.

This fall it is planed to conduct a short conference at Grace Church, Chanute, on the Advent Call, by Miss Nellie Smith, when a few select women will be invited from each parish in the Deanery.

Grace Church school, Chanute, experimented recently in paid advertisement of its Rally and Promotion program and got the largest number present that had ever been present at the school hour. The school is putting in the Christian Nurture Course and has been working hard all the summer in making preparation for it by conducting a teachers' training class.

VERMONT NOTES.

On St. Matthew's Day in Trinity Church, Milton, the Bishop of the Diocese ordained the Rev. Arthur Albert Bessey to the priesthood, assisted by the Bishop Coadjutor, who preached the sermon, and four priests. Mr. Bessey will remain in charge of the cure of Milton and Georgia where he has spent his diaconate. The Bishop stayed in Milton for the following day, Sunday, preached and blessed a new Font recently placed in the church, and in the afternoon solemnized a war marriage, the bridegroom being just graduated from the aviation school at Princeton and having ten days furlough. On the previous Sunday the Bishop dedicated a service flag at Trinity Church, Winooski, the mill village adjoining Burlington, with twenty stars representing men belonging to the congregation in the national service.

Bishop Hall has addressed a vigorous letter of remonstrance to the Fuel Administrator concerning the squeezing of our parishes in the distribution of coal. A time of anxiety and sorrow and service is not the time for lessening the ministrations of religion, he says. Union services are not sanctioned by the diocese.

DIOCESE OF NEWARK NOTES.

The Newark Diocesan Journal just issued shows that there are 165 clergymen belonging to the Diocese and 138 Parishes and Missions. There are 21 candidates and postulants. The baptisms last year were 2,618 and confirmations 2,209; the number of communicants 41,536, with 2,493 Sunday School officers and teachers; 19,505 pupils. The receipts from all sources $1,049,225.00.

Recently appointed United States Chaplains are the Rev. Barrett P. Tyler, the Rev. J. Gregory Nabry, the Rev. S. Glover Dunseath, the Rev. H. V. B. Darlington, the Rev. Edgar W. Anderson, the Rev. Burnham N. Dell, while several others are awaiting appointment.

The Rev. Hiram R. Bennett has succeeded the Rev. Warren L. Rogers who gave three months at St. George's, Camp Dix, and Rev. Augustine Elmendorf has succeeded the Rev. Edwin S. Carson who gave three months service at Camp Merritt.

The Rev. William H. Watts and Rev. Robert Blickensderfer have recently gone to France in Y. M. C. A. service and the Rev. Robert S. Hooper to do like duty at Camp Oglethorpe. Several of the other Clergy have taken services in the Camps at home and in France. Thirty of the Clergy have been absent from their parishes in government service for considerable time.

The summer has seen many changes among the Clergy in the Newark Diocese. The Rev. Henry B. Todd has entered upon his work as rector of St. Paul's Church, Hoboken; the Rev. Chapman S. Lewis as rector of St. Stephen's Church, Jersey City; the Rev. Allen Greene comes to St. John's, West Hoboken, October 1st; the Rev. L. H. Nugent leaves Lyndhurst to be succeeded by the Rev. F. G. Faber. The Rev. A. Q. Plank has become curate at Grace Church, Newark, and the Rev. Donald Wonders, curate at Trinity, Newark. The Rev. Dwight W. Graham has accepted the rectorship of Trinity Church, Waterbury, Connecticut; the Rev. Roy J. Riblet has become rector of Christ Church, Harrison; Rev.. Hugh W. Dickinson has taken charge of Wortendyke and Glen Rock and Rev. John D. Kenney of Allendale; the Rev. W. S. Hohenschild has charge of St. Agnes, East Orange.

CONSECRATION OF TRINTY CATHEDRAL, DULUTH.

"From Car-barn to Cathedral" might well be the title of an account of the development of Trinity Cathedral, Duluth, Minn., which was consecrated with due ceremony by Bishop Morrison on the Sixteenth Sunday after Trinity.

In 1901, due to the growth of the city eastward, there had arisen the need for a Sunday School in the newer part of the city. Accordingly, the Bishop secured the use of a car-barn, which for some time had been vacant, at the corner of Twentieth Avenue East and Superior Street. Here, in what had been the office of the Street Railway Company, was opened an organized Sunday School, with thirty-five pupils and two teachers.

On Trinity Sunday of the same year the Bishop, for the first time, celebrated the Holy Communion in this room, which had been furnished with plain Altar and hangings, Prayer Desk and Lectern, with kitchen chairs in place of pews, and a cabinet organ. This room served as the Bishop's "Chapel of Ease" until 1904, when a weekly afternoon service was instituted, conducted by one of the city clergy.

In 1905 the Rev. Arthur H. Wurtele, now of Rochester, Minnesota, was called as priest in charge, and the work of the Church in the "old office room" began to move rapidly. The "Mission" was soon organized as a "Parish." The temporary furnishings gave place to handsome oak altar, lectern, prayer desk and pews, and a brass cross, candlesticks and vases were added. The "Bishop's Chapel" in the present Cathedral is a duplicate of the old office room and contains the furnishings given for it.

The cornerstone of the Cathedral was laid on the Feast of St. Michael and All Angels, September 29, 1906, and services were formally opened in the completed building on Trinity Sunday of the following year. Since that time, as well as in the years of "new things," the Cathedral work has been of that strong, constructive, telling sort that leaves an impression, not only on the membership of the parish, but on the community as well.

The Reverend Thomas W. MacLean, LL. D., succeeded Dean Wurtele in January, 1912, and resigned July first, 1917, when he felt impelled by age to go into the retired list. The Rev. Everett W. Courer assumed charge of the work on the second Sunday after Easter this year.

During the past year approximately eight thousand eight hundred dollars, besides current expenses, has been raised by the Cathedral congregation, and to these faithful Churchmen the day for the consecration of their Church was one of devout thanksgiving.

In the Consecration Services the Bishop of the Diocese was assisted by Bishop McElwain, of the Diocese of Minnesota, who was the preacher at both the morning and evening services, and was the the celebrant at the early morning Eucharist. The Reverend James Ward, of Virginia, Secretary of the Diocese, read the sentence of consecration, and he, with the Rev. Messrs. W. E. Hermann and E. W. Couper, assisted in the Holy Communion, which was largely attended by the members of the Cathedral Parish and other interested Churchmen.

The Instrument of Donation was read by Mr. George H. Crosby, Senior Warden of the Cathedral Parish.

The following gifts and memorials have been presented at various times:

For the Bishop's Chapel—Altar, lectern, prayer desk and pews, from Mr. O. G. Brice and Mr. R. B. Knox; cross, candlesticks and vases, from Mr. and Mrs. George H. Crosby.

For the Cathedral—Carpet, from Mr. J. Thomasson; altar brasses, from Mr. and Mrs. J. F. McLaren; font, from Mrs. R. B. Knox; pulpit, from St. Agnes Guild, Ogdensburg, N. Y.; sanctuary lamp, Mr. and Mrs. T. D. Merrill; sanctuary window, Mr. C. T. Fitzsimmons; Tiffany window, Mrs. Virginia Morris Ring; organ, Trinity Guild.

TEACHER TRAINING DRIVE IN CHICAGO.

The Diocesan Board of Religious Education of Chicago proposes to fall heartily into the plan of the General Board of Religious Education for a Teacher Training Drive this fall. The Board has proposed:

(1) A Training Class in each parish and mission, for new teachers and those who have not taught before.

(2) A monthly meeting of the staff (officers and teachers) of each school, for the discussion of the methods, problems, organization, etc., of the local school.

(3) Change the Institutes into real schools, with meetings once a month for real study, discussion and work. At the meetings there can be two periods:

(a) A general conference of the whole number to study pedagogy (the pupil and the teacher).

(b) Smaller group conferences for the study of special subjects.

PRAYER FOR VICTORY DAILY AT NOON ON BOARD OF TRADE

Not to be outdone by any other organization, the Chicago Board of Trade will hereafter observe one minute in silent prayer for victory for the allies and for speedy termination of the war. The bell will ring in the exchange hall promptly at noon, all trading will stop, and silence prevail while all join in prayer for help for the men in the fighting lines. It is the first time such an order has been issued. President A. Stanford White is a warden in St. Paul's Episcopal Church in Hyde Park.—Chicago Tribune.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

John Henry Houghton

By Susan Hcbbard Martin.

(From the New York Churchman.)

One morning last December there occurred at St. Mark's Church, Denver, Colorado, a funeral in the church that the city will not soon forget.

There were no dry eyes. Nor could there have been. And yet the dominant note of the service was the note of triumphant victory. From the little children up to the white-haired feeble men and women, all had come to pay their last tribute of loving devotion to the silent sleeper in the chancel. To each he had been a strong yet tender friend.

There are different grades of friendship as there are different grades of diamonds, but John Henry Houghton's friendship was "A gem of purest ray serene.' '

Few indeed are fitted by nature to be an understanding friend to people of all ages. Yet this was the remarkable accomplishment of Dr. Houghton. The children loved him, the young people flocked about him, young men and young women came to him in their perplexities and dilemmas, mothers and fathers and wives and husbands went to him, older people, discouraged and disheartened, made their way into his study, and arriving there found the comfort they had sought.

No one left his presence without a lightening of the burden and a stronger trust in God. He spoke no harsh words, he did not believe in them. He critcised no one. That was against his religion. His life, his beautiful life, was a daily and an hourly testimony to one, who stooping wrote these words in the sand, centuries ago, "Let him who is without sin cast the first stone.'

He was ever cheerful, bright, full of the love of God. He went in and out among the people of Denver like a benediction. His friends were not confined to his own parish. He was always reaching out beyond its confines to help those whose religious belief differed from his own.

One of the most prominent business men of Denver said to me once:

"I am no church member, I profess nothing, I have no creed, but there is one minister in Denver in whom I believe and whom I love. When I came here with a dying wife it was Dr. Houghton who sought me out. It was he who visited my loved one and brought her flowers. It was he who, when that dark hour closed about me and I was desolate, clasped hands with mine above the lifeless form of her I loved so well. He it was who preached the funeral sermon. He did things for me, a stranger, that no one else thought to do. And he did it for one who had no sympathy with the cause he represnted. But if there is one man in whom I believe—one man to whom I would give my last dollar if he needed it, that man is John Henry Houghton."

A poor mother came to me when he died.

"Oh," she cried, "Dr. Houghton is dead. How could I have lived through my daughter's illness and death had it not been for him? What will we do? What will the people of Denver do now that he is gone? Who will bind up our broken hearts and speak words of comfort to our sorrowing souls."

In all the history of Denver there has been no minister so beloved or one who has reached so many people. For twenty-five years he was the faithful and efficient rector of St. Mark's. For twenty-five years he did a work greater than that of any other minister in Denver among the children. Sunday afternoon he gave to them. At these services he always told a story, and so wonderful was his rendering of it that his Sunday afternoons became in a way famous. Lawyers, doctors, and business men fell into the habit of attending these children's meetings as a relaxation from the cares of the week, and came away helped as much as were the children themselves.

The failure of many ministers of the Gospel lies in their inability to reach and interest the young. Dr. Houghton could do this better than any man I ever knew. With his clear eyes of understanding he seemed to be able to read and understand the mind of every child. And how grateful they were for it.

A little girl came to me in tears: "Oh," she cried, "Dr. Houghton is dead. I loved him as I love no one else."

And there were tears in my eyes as well, for in the great sorrows of my life had he not reached forth sympathizing hands to me?

How beautiful was his life! How saintly his appearance. What an uplift and an inspiration he was to those who had fallen by the wayside in sin! For his creed was not to pull down, but to build up.

Like the face of Moses, his too shone with a radiance not of earth. Even the hardened man of the world, the unbeliever, and the scorner recognized the beauty of his life and made obedience to it.

Somehow Denver will never seem the same Denver again. It has lost its great friend and pastor. St. Mark's Church will live on, however, immeasurably enriched by the sacred memory of his Christlike life. And we who knew and loved him, even in our loss and tears, can repeat softly and reverently—

"There was a man sent from God, whose name was John."

PARISH OBSERVES ITS CENTENNIAL.

St. Paul Church, Parish Hill, New York, celebrated its one hundredth anniversary on Thursday, September 12th. There was a large gathering of Church people and citizens who participated in the several services and functions. Bishop Fisk officiated at a celebration of the Holy Communion and Bishop Olmstead gave an historical address. Mr. Charles H. Addington, the senior warden, read a paper, entitled, "History of St. Paul's Church." Spirited after-dinner talks were made by a number of the clergy and laymen present. The Utica Press, commenting upon the event, says, "For a Church in a small village, St. Paul's has had many distinguished and able men and women, both clerical and lay, come there. Uticans well remember the late Rev. John B. Wicks, whose fine, lovable character, shed sunshine wherever he went. Even his delightful letters, when he was a correspondent of a Utica paper, exerted a wide influence. He was a great lover of nature, the birds being his special friends, and their visits, songs and character he recorded in praise and verse. Rev. Mr. Wicks has gone to his reward, but his memory still lingers and is inseparable from the history of St. Paul's Church, Paris Hill."

WORK OF THE AMERICAN RED CROSS IN FRANCE.

The following is authorized by the Red Cross War Council:

In carrying out its work in France, the American Red Cross, in all its activities had expended up to July 1, 1918, the sum of $36,613,682.73. Of this amount the sum of $15,453,-049.87 was apportioned to relief work among the soldiers and strictly military activities. The balance of $21,-160,632.86 was apportioned to relief work among refugees, the fight against tuberculosis and other activities that have to do especially with relieving the sufferings of the civilian population.

The demand for the six months ending December 31, 1918, has seemed greater than any similar period, and an appropriation has therefore been made for this period amounting to $34,582,827.57, of which $20,753,410.01 is for relief among refugees, rehabilitation of devastated areas, the fight against tuberculosis, operating expenses and other civil relief activities. Thus the entire sum expended and appropriated for relief work in France from the beginning of the war to December 31, 1918, will amount to more than $70,000,000.

Activities in France, the most stupendous ever undertaken by the American Red Cross or any other relief organization, have had, among other objects, the maintenance of the military morale of our allies, relief of distress among families of soldiers, war victims and other civilians, and welfare work among our own soldiers.

During the first few months the expenditures called for were much larger in the work among the civilians than the soldiers—more than a million dollars up to March of the present year. Since that time conditions have been reversed, owing to the great influx of American soldiers.

To be aware of God means that we must see Him in nature and in history, that we must perceive Him in the lives of our fellow-men, and we must find Him in the recesses of our souls.—George Wharton Pepper.

Benjamin Franklin gave the following good advice: 'Do not anticipate trouble or worry about what may never happen."—"Keep in The Sunlight."

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"I SPEAK UNTO YOU FATHERS; I SPEAK UNTO YOU YOUNG MEN."

It has, unhappily, come to be true and so a common lament, that a great many of the men of our country do not attend the Religious Services of God's House on Sundays. And a further complaint is heard very often that so many people are utterly indifferent to the success of Christianity as to be unwilling to contribute anything to its support.

Now, while these complaints are very common among Christian people it does not appear that any well-conceived efforts are being made either to account for this condition or to overcome it. It is true that an individual clergyman here and there, oppressed with a sense of the seriousness of the situation, mentions and bewails this condition in a sermon, or even more frequently, but his words fall upon unprepared and unaroused hearers who think him making a display of enthusiasm quite out of place, and may call him a modern Jeremiah and rather disagreeable, as there may be strangers in Church, they think, who ought not to hear such disheartening words.

And so it comes about that many and many an earnest Mniister of Christ, himself seriously agected by the knowledge of present-day weakness and neglect on the part of the men, holds his peace rather than disturb the satisfid indifference of some vestryman whose idea of duty is a poor substitute for the zeal which is required of an active and earnest discipleship. And there follows the result that conditions have been growing in this direction all the time worse; and Christianity has seemed to be losing its grip upon the men all over the land.

What an opportunity the war and the spirit it has evoked, provides to deal with this momentous issue in a sensible way, and to meet it after the pattern of our country's provision for our war needs. What an opportunity presents itself to arouse the enthusiasm of the men in support of the demands of Christianity upon them in the same way that the government of this country has aroused them to do so well their patriotic duty and has stirred them so deeply as to make them very willing both to opur unlimited money into the Treasury, and to respond themseles with their lives in behalf of the great cause of freedom against Military tyranny and despotic rule.

The same spirit which moved men's hearts in patriotic devotion to their country's call, is the spirit that must be awakened to promote a recognition of the obligations men are under to respond to God's call in the service He enjoins, and in the work which He will bless them in undertaking against the powers of evil in the world. And this campaign of education and of patriotic devotion to God, must originate in the substantial manner that the country has shown is the way men in earnest display when seeking to arouse themselves and others in a great and noble cause.—The Churchman and Church Messenger of Southern California.

THE MINISTRY OF ANGELS.

A Meditation for St. Michael and All Angels Day.

The Rev. Percy T. Fenn D, D.

How prone we all are to forget the ministry of angels! We scarcely ever give it a thought! And yet the Bible. from cover to cover, is full of this wonderful ministry!

From the Cherubim who kept, with flaming sword, the way to that tree of life, in Eden, to the angel of the Apocalypse, we see these blessed spirits occupied in the discharge of their duties,—never resting, never faltering, never dismayed by our indifference to their ministrations.

Protestantism, for what reason we have never been able to discover, has little to say about the angels, in sermons, speech, or song, and many of us seem to have imbibed the Protestant spirit in this respect.

But we have done this in spite of the fact that our Mother Church is continually reminding us of the existence, the character and the beneficent work of angels.

The Church year unfolds their splendid work in its relation to our Lord. We hear the angel Gabriel announce to Mary that she is to be the mother of our Lord. We hear the angel chorus on the plains of Bethlehem at Christmas-tide; we see St. Joseph, warned by an angel, turning away from a vindictive Herod, we see the angels ministering to Christ in the wilderness, and again, in the Garden of Gethsemane we see the angel rolling away the stone from the sepulchre, announcing the resurrection, and accompanying our Lord to His home in the skies.

And then, through the Sundays that follow Trinity, we read in our Lord's teachings of the work of the angels, and of their guardianship of man! But on the Feast of St. Michael and All Angels all his previous teachings seems to be gathered up into one supreme effort to impress the fact upon our minds, and to drive home its importance. Fortunately the Feast will fall on a Sunday this year, so some of us will learn, for the first time in many years, by Scripture, Collects, Hymns and Sermons, of the existence and the work of the angels.

Perhaps we forget them because they are invisible: but this is no excuse. The greatest powers and forces of nature as well as of grace, are as invisible as the angels are.

The meaning of the word "angel" both in the Hebrew and the Greek is messenger. They stand between God and man as the highest spiritual beings made by God, and their duty is to glorify God, and to minister to Him and to His children everywhere. This thought is expressed in one of the hymns appointed for this feast:

"These are Thy ministers, these dost Thou own,
God of Sabaoth, the nearest Thy throne;
These are Thy messengers, these dost Thou send,
Help of the helpless ones! man to defend."

At the beginning of the Middle Ages there were many stories of angelic apparitions, and belief in guardian angels was almost universal.

St. Michael is specially commemorated on the 29th of September because he is the Patron of the Church on earth, just as he was the Prince, or Tutelar Saint of the Jewish nation. And in the Anglican communion there are nearly a thousand church buildings named after him.

But it is the ministry of angels which strikes the key-note of this Feast. We think at this time of the nearness of the angels, of their untiring activity on our behalf, of their persistent ministrations in spite of our baffling indifference. And what a glorious thought it is!

God has told us in His Holy Word, that He sends His angels to take care of us. We may not be able to see him, but they are always near, always ministering to us. Just as an angel brought the food to Elijah, just as an angel shut the lions' mouths so that they could not hurt Daniel, so do they minister to us. "Every man," says a Turkish allegory, has two angels, one on his right shoulder and another on his left. When he does anything good, the angel on his right shoulder writes it down in his book and seals it, because what is done is done for ever. When he has done evil, the angel on his left shoulder writes it down; he waits till midnight; if before that the man bows down his head and exclaims, 'Gracious Allah, I have sinned, forgive me,' the angel rubs it out with a sponge; if not, at midnight he seals it, and the angel on the man's right shoulder weaps."

There is probably a good deal of truth in this little allegory! For we are distinctly told that the angels rejoice over one sinner that repenteth. And so we remember at this time our guardian angel. We are being watched over, and cared for, and clasped and cherished, and held up and delivered by the angels of God. They are fighting our battles for us against Satan and his evil agencies, they are whispering holy thoughts and aspirations as we trudge along the way of life, they are probably shielding us from temptation, from illness and from accident in the faithful performance of their duties. We can all remember some wonderful deliverances, some sudden and unexpected inspirations—may they not have been caused by the interpositions of the angels?

This is undoubtedly the teaching of the Bible and the Church, and this it is which makes the feast of St. Michael and all Angels so precious to us. If we seem to be cast out and uncared for, like poor Lazarus of old, let us remember that we are in the thoughts and in the keeping of God's good angels who will never cast us out, but who will, after their life-long ministry, convey us at last to Abraham's bosom.

The angel of the Lord encampeth about us by day and by night to preserve us from all danger, and he has been given charge of us to keep us in all our ways.

We hold the keys of Heaven within our hands,
The gift and heirloom of a former state,
And lie in infancy at Heaven's gate,
Transfigured in the light that streams along the lands!
Around our pillows golden ladders rise,
And up and down the skies,
With winger sandals shod,
The angels come, and go, the Messenggers of God!

Let us then keep the feast this year with grateful, appreciative hearts. Let us thank and adore God for the loving provision He has made for our safety, and let us resolve never to do anything, or to say anything that will make our guardian angel ashamed.

"O Everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant that, as Thy Holy Angels always do Thee service in heaven, so, by Thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord, Amen." (Collect for St. Michael and all Angels.)

THE WOMAN ON THE STEPS.

Helen Dunn Creasy in the Mission Herald.

It was a bright, sunny Sunday, in the latter part of September with only the faintest suggestion of coldness in the air, but to the poor woman cowering on the steps of one of the city churches, the light breeze, which whipped her ragged garments, seemed to chill the very life-blood in her veins. The tattered calico dress, that is its youth had been only a poor parody on what it was meant to represent bravely attempted to cover her shaking limbs, but it was pitifully inadesuate. One emaciated foot to which clung a piece of torn leather, evidently once in the dim past a shoe, was tucked under her in a vain struggle for warmth; and in place of the other foot a stiff wooden peg protruded from under her skirt. The thin wrinkled hands, in which every bone was plainly visible, covered the sunken cheeks and sightless eyes, as though to protect them from the stares of the over curious. Every line of the drooping figure spoke loudly of utter dejection and excessive hunger, while the sun pitilessly revealed all of the furrows left by care and starvation on the time-worn face.

Just then the church bells pealed forth loudly in the Sabbath stillness and soon she could feel the congregation brush against her as they hurried past. Ever and anon a murmur of pity would penetrate her weary brain and a thankful feeling would flood through her veins bringing new life and hope, only to be drowned in disappointment as the owner of the voice hurried on.

Finally one man, kinder than the rest, stooped down and pressed a dollar bill into her wrinkled hand, but she was too exhausted to do more than murmmur a faint, "God bless you," as she pushed back her bonnet with a trembling hand. A dollar has had many possibilities when one has had nothing to eat but a small piece of dry bread, in the last twenty-four hours.

Inside the church the preacher was delivering a most inspiring sermon by which he related the parable of the Good Samaritan, while the congregation warmly wrapped in their expensive furs and comfortable in their cushioned seats thought with pity of that man of olden times, but never once thought of helping the poor shivering wisp of humanity crouching on the steps outside. One man, perhaps, experienced a feeling of contentment at he thought of a good deed in his opinion well done, and gazed around on his neighbors with a complacent air, while outside the woman shivered for the lack of proper nalment and nourishment.

Finally, feeling that motion might stir her sluggish blood and impart a degree of warmth to her paralyzed body the waif painfully rose and grasping her stick in her shrunken hand took a tottering step forward.

"Look at that old bundle of rags" cried a heedless youth, "why it's a woman, and she has fallen down."

The old woman had fainted—inside the church the voices of the comfortably clothed congregation rose on the magnificent strains of the Doxology, while in the heavens Jesus wept.

John Wesley once said: "I dare no more fret than I dare curse or swear."

IT WILL INSPIRE YOU TO GREATER CONSECRATION AND ZEAL.

After reading the following catechism, cut it out and hand it to some friend in your parish who does not read a Church paper.

Question. Why do you take a daily paper?

Answer. Because I want to know what is going on in the world, and to keep in touch with its life.

Q. Why do you take your home town paper?

A. For the same reason that I take a daily paper, and because I want to show my interest in local affairs.

Q. Why do you take one or more of the popular monthly magazines,

A. Because as an intelligent person I want to keep in touch with the world's thought.

Q. Why do you take the Ladies' Home Journal or the Woman's Home Companion?

A. Because I am a home-maker and a housekeeper, and their suggestions are very helpful.

Q. Why do you take a fashion magazine?

A. Because I want to be "up-to-date" in the styles.

Q. Would you employ a physician or an architect or any workman whose skill is required, if he never read his professional or trade journals?

A. Certainly not. I have no use for a self-sufficient person who "knows it all." This is a progressive age, full of progressive ideas—every man must know what his fellow workmen are doing.

Q. Do you know the name of the President of the United States,

A. Of course I do.

Q. Do you know the name of the President of the Episcopal Church in the United States—the Presiding Bishop?

A. I don't remember it just this moment.

Q. Would you know the name of the Bishop of your own Diocese, if he did not once in a while visit your parish?

A. How could I?

Q. What do you know about the Church—her principles, her teaching, her life—about the leaders who are 'doing things," moulding her thought—about the workers who are adopting her methods to present day conditions—the Parish Guilds and the Woman's Auxiliaries all over this broad land—the best things they are doing? Where can you get the information to be "up-to-date" in Church matters—progressive, intelligent? How can you keep in touch with her life unless you do as in all other departments of your life—take the papers?

You need not answer these questions.

The practical answer is a subscription to **The Witness**, which is published at the nominal price of only One Dollar a year, to keep you in close touch with the Church, and inspire you to a greater consecration and zeal in her purposes in your own Parish, in your Diocese, and throughout the world.

WHY HAVE YOU LOST THE HABIT?

It is not sufficient to say, "I have lost the habit of going to church."

Why have you lost the habit?

In what respect are the things which you do on Sunday morning superior to church-going?

Do these things touch your conscience and make it keener or instruct it and make it more accurate?

Do these things take away your conceit and at the same time inspire you with fresh confidence that is worth while to try to amend?

Do the substitutes for church-going give you a new sense of your common heritage with all men. your common interests, making your likeness to ordinary people far outweigh your dissimilarity? Do they awaken echoes of the deep, natural longings for nobler life and the vague suspicions that Soul of the World sympathizes with them and will, if asked, be glad to help them—longings which were old long before the pyramids were built?

This is what certainly comes to one who does regularly and frequently attend church with an open mind, willing to be taught of God through any agency which God may choose to employ, the prayers, the hymns, the readings from the Bible, the sermon, the building itself, the congregation, or any other element there present.

Face the facts then.—Milwaukee Church Times.

PRONUNCIATION OF WAR WORDS AND NAMES IN CURRENT USE.

The following list was compiled by the Washington Star, from the latest revisions of the New Standard, the Century, Webster's New International and Sir James Murray's New English Dictionary; from recent rulings of leading English lexicographers, and from information supplied by officers of the French commission, and by executive and departmental chiefs.

Ally (a-lie). Accent on second—not on first—syllable. Widely mispronounced.

Allies (a-lize). Accent on second—not on first—syllable.

Aeroplane (ay-er-a-plane). Accent on first syllable. Not air-a-plane.

Accouter (a-koo-ter). Accent on second syllable.

Caisson (kay-sen). Accent on first syllable.

Caponiere (kap-a-neer). Accent on third syllable.

Camouflage (kom-moo-flash), both a's as in "father"). Accent on last syllable.

Cantonment (kan-t'n-m'nt). Accent on first syllable preference of Century Dictionary, of President Wilson and Secretary Baker, and a majority of New Standard's board on disputed pronounciation; or (kan-toon-ment), accent on second syllable, preference of New Standard and of many military men. Kan-tonement is wrong.

Communique (kah-moo-nee-kay), first as as in "father," second as in "ate"). Accent on last syllable.

Khaki (kah-ki a as in "father"). Accent on first syllable.

Morale (mowe-rahl, a as in "father"). Accent on second syllable.

Lese-majeste (leez-maj-es-ty). Accent on "maj."

Polu (pwah-lu). Accent on first syllable, a as in "father."

Questionnaire (kes-yun-nair). Accent on third syllable. The Standard alone records qwes-chin-nair, accent on third syllable, which Dr. Vizetelly, managing editor of The Standard, declares an error. Questionnaire is the French form of the English "questionary."

Ukase (you-kace). Accent on second syllable.

Aisne (ane).

Amiens (ah-mi-ahn, a's as in "father"). Accent on third syllable; or, ay-mi-ens, accent on first syllable.

Arras (ahr-rahs, both a's as in "father"). Accent on second syllable.

Avignon (ah-vee-nyon, a as in "father," o as in "nor"). Accent on last syllable.

Avre (ah-v'r). Accent on first syllable.

Beauvais (bow-vay). Accent on second syllable.

Calais (kal-is). Accent on first syllable; or, (French) kah-lay, a as in "father," accent on second syllable.

Cambrai (kahn-bray). Accent on second syllable.

Dieppe (dee-ep). Accent on second syllable.

Foch, General (fawsh).

Moreuil (mow-rool). Accent on second syllable.

Montdidier (mawn-dee-dee-ay). Accent on last syllable.

St. Quentin (sahn-kahn-tahn), a's as in "father"). Accent on last syllable.

Noyon (nawn-yawn, first a as in "father," second as in "raw"). Accent on second syllable.

Oise (wahz, a as in "father").

Picardy (pick-er-dy). Accent on first syllable.

Rouen (roo-ahn). Accent on second syllable.

Trouville (troo-veel). Accent on second syllable.

Ypres (ee-peer). Accent on second syllable; or, 'epp'f.

THE PRAYER OF A BOY.

By the Dean of Norwich.

God, who created me
Nimble and light of limb,
In three elements free,
To run, to ride, to swim;
Not when the sense is dim,
But now from the heart of joy,
I would remember Him:
Take the thanks of a boy.

Jesus, King and Lord,
Whose are my foes to fight,
Grant me Thy sword,
Swift and sharp and bright.
Thee would I serve if I might;
And conquer if I can.
From day-dawn till night,
Take the strength of a man.

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The Laborer is Worthy of His Hire

From the Literary Digest.

In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support and guidance, and comfort to souls in desperate need. Now is the time to measure the work and the needs of the preacher and pastor as men in other departments of work today are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage-earners in every department of the nation's work have peen demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks and ship-builders, munition-workers, telegraph-operators, automobile-makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire, and of higher hire. The United States Government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of 43 per cent. Corporations and individual employers without number throughout the United States have taken similar atcion. Trade-unions are standing back of the men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergy of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor, or priest, or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation, and the Kingdom of God?

The Pastor Is Not a Cheap Man.

Your pastor is not a cheap man, not an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor and then judge their value.

He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom, and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

Your pastor, also, must be a successful head and center of your organized church activities, business, social and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of entrusting to any cheap man in business.

Nor are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the Word of God with true spiritual insight, and practical application. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The Government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

Clergymen's Salaries A Pitiful Shame.

When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man, and then move things to see that the church pays that bill. Never mind what has been done in the past, nor what long habit has accustomed the Church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only $793 a year. What trade or business would tolerate such a condition?

The minister of your Church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trade-union stands back of him. He does not go on strike. He simply trusts his people and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.

Among the more than two million readers of The Literary Digest are active and substantial members of thousands of churches throughout the United States. To them this appeal is made, in keeping with the urgent needs of the day, and the American spirit of justice and generosity. Give your minister a lift. Take the initiative now and have his salary increased to an amount which will come nearer to the real value of his services, and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is $800, it ought to be made, at once, $1,200. If it is $1,000, it ought to be raised to $1,500. There is scarcely a church, large or small, anywhere in America that can not increase its pastor's salary at least 20 per cent. Money never was so plentiful. More actual cash—gold, silver and paper currency—is in circulation today than at any time in the nation's history, and there is a bigger share for every man, woman and child. See that your pastor gets his fair share of your profits and those of every member in your church.

Your Minister is Fighting For America.

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America, as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fighting for the Kingdom of Heaven on earth, to help win its victories over the arch-enemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the nation's readjustment, because we know that we are the one great devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women who, in all our experience, have never failed to respond to any just call.

NOT A SHOCK ABSORBER.

The Rev. Albert Martin, editor of The Church News, Diocese of Mississippi, comments as follows on a vacation experience at some point, not indicated, on the coast of the Gulf of Mexico:

Two days on the Gulf Coast has convinced us that as a Shock Absorber we are a poor success. Modesty forbids us to particularize and, besides, this issue has to go through the United States postoffice, and Uncle Sam is ver y keen in the nature of the literature in publications. Sufficient to say our two days' sojourn on the Coast reminded us of a song the boys used to sing:

"Said Aaron to Moses, 'Tis really sad to see
In taking of their morning dips,
The bathers are too free;
They appear at the sea-side
With scarcely any closes,
You really couldn't look at them—
O, couldn't I? said Moses."

We saw a great deal of the Summer Tourist on the Coast. We have given the matter much thought and we are compelled to confess that we cannot understand the psychology of wearing a raincoat which reaches down to one's very toes in the short trip to the beach, and then throwing the coat aside for ever and for good at the water's edge. Also we thought that bathers went bathing to go in the water. We have concluded that it must be because water dilutes everything—even sweet modesty.

The venerable Dr. Logan refers to the Good Old Times, and takes occasion to say that these are not the "Spacious Days of the Great Elizabeth." It seems to us that we have heard in the Good Old Times they used to bathe UNDER the bath house, in long skirts. And it is true that these are not the "Spacious Days of the Great Elizabeth." They are more spacious than the Great Elizabeth ever dreamed that days could be. In fact, these days seem to be wide open, the lid off and the sky for the limit. Here is a great opportunity for our Gulf Coast Clergy to create a Public Opinion.

A JUST AND LASTING PEACE.

"My hope and prayer for America today is that she may so wisely and forcibly expend her energies as to win this war against the foes of God and man, and together with our gallant Allies, establishing a just and lasting peace on the earth. * * * Beyond the perplexities of the hour I cherish a belief that the unification of the English-speaking peoples upon a broad and stable foundation of righteousness and service will realize the dreams of our chosen leaders on both sides of the Atlantic. Such a federation dedicated to the causes of humanity and justice, and held in closest alliance with freedom-loving nations everywhere will be one of the redemptive consequences of an unparalleled sacrifice."—Dr. Parkes Cadman.

WORK OF THE MISSIONARY EDUCATION MOVEMENT.

The Missionary Education Movement is engaged in a nation-wide cooperative effort to bring home to people the work and needs of missions throughout the world. Seventy-seven homes and foreign mission boards unite in using this Movement as a clearing house to produce literature for study in the churches. This literature and other helps are graded, as in the field of secular education.

The Movement was organized in July, 1902, at Silver Bay, on Lake George, N. Y.

The management is composed of mission board secretaries and laymen.

1,547,664 text-books have been published and sold in the sixteen years of the Movement's activities.

Millions of copies of kindred publications have been issued annually.

More than 100,000 mission study classes have been held. 2,000,000 members of these classes are now the leaders in the Churches. Many more millions, young and old, have been informed through other methods. Hundreds have entered Christian forms of life-work.

16,800 leaders have been given advanced teacher training in summer conferences for missionary leadership. More than twice that number have received like training in institutes and other educational gatherings.

To meet the war period deficit, provide the budget for the balance of 1918 and to the end of the fiscal year, December 1, 1918, a financial campaign is being made to raise $112,750.

Bishop Lloyd Commends Movement.

Bishop Lloyd, President of the General Board of Missions, has written the following letter in behalf of the Movement:

"Anything I can do to help the Missionary Education Movement will be grateful to me. I have watched it practically from the beginning, and it has seemed to me to be a very real influence, not only for bringing Christian people nearer together, but for making them to understand the significance of that mission which was intrusted to them. Anything that will strengthen this Movement will, I am sure, help mightily to establish civilization, since it will render positive assistance towards making people understand the Revelation which must be known and accepted before Civilization (Democracy) can be established in the earth. You have my best wishes—I wish I could help you financially. From what I have known of him I should say you have been fortunate in securing the Rev. Dr. Ball as Secretary. May he be blessed in his work."

THE PLAGUE OF PROFANITY.

This country now is cursed with a plague of profanity. There is more of it on the street than a year ago, license for which is found in messages from the pulpit. Some preachers indulge in swearing which is just as profane as any kind of swearing dare be. "To hell with the Kaiser," perhaps is the most frequent.

We think that the Kaiser is facing toward the bottomless pit; but that is no excuse for the objectionable language that is framed up for effect. There is no call for pulpit profanity—none whatever. He who engages in it wins applause, which, of course, is the reward he is seeking; but at the same time he sacrifices the respect of all the pure-minded and clean-hearted men in hi saudience. We cannot kill the Kaiser with words. Let us be decent i nour language, and not belittle ourselves and insult our Lord.—Religious Telescope.

A PRAYER.

Dear Lord, I humbly bow my head and pray to Thee;
In full contrition now I kneel, forgive Thou me!
Help me to live a better life I Thee implore,
Forgive my sins and let me learn, to love Thee more.

Far from Thy side how oft I stray, forgetting Thee;
Doing my will instead of Thine, so selfishly;
Look down in pity from Thy throne, even on me,
And help me by Thy guiding hand to serve but Thee.

Ungrateful would I be indeed, and great my loss,
To love Thee not, when Thou did'st die upon the Cross:
O may my walk through life's brief day lead but to Thee;
That when the end shall come I'll find, I'm safe with Thee!

S. Constance Boehm.

The American Red Cross canteen at " a center in France" runs so efficiently that it is possible to serve 600 men in fifteen minutes! Adjoining is a rest room with twenty baths and showers.—Red Cross Bulletin.

SPECIAL PRAYERS USED IN A CHICAGO SUBURBAN PARISH.

The following prayers, neatly printed in a small circular, have been presented to the members of Grace Church parish, Oak Park, Ill., with the request, "Paste this in your Prayer Book and use daily."

Prayers for Noon-Tide.

Blesesd Lord, Who hast promised to be with Thy people to the end of the world; be with our allied armies and navies, in this world conflict; give us the Victory and bring us to lasting peace through Victory. All of which we ask in the Name of Jesus Christ our Saviour. Amen.

* * *

Almighty God, Giver of all good things, watch over our boys engaged in this great war; surround them with Thy protecting Love; and keep them and all others who are with our army and navy, from all evil, and under the shadow of Thy good Providence, through Jesus Christ our Lord. Amen.

* *

O Lord, help us to do Thy Will; and bring us all home to Thee; all Home one with another; through Jesus Christ our Lord. Amen.

* * *

A WAR PRAYER

O Almighty and Eternal God, look down from Heaven, we humbly beseech Thee; behold and relieve the distress of nations and the weakness of men. Look upon the sufferings of Thy people, for whom Thy Beloved Son did suffer and gave His life a sacrifice. Let Thy richest blessings be upon this nation in its hour of perplexity and distress; be with it and also with the peoples who have been the forerunners, and are now our associates in this great war; be with us all in this present struggle; and grant us the will to do Thy will. Sanctify this people and grant it a right perception in all things. Let sacrifice triumph over selfishness, and reliance on Thee over weakness.

Teach us to number our days that we may apply our hearts unto wisdom—the wisdom to be prepared in all things, ready for the days of terror and bitterness as for the days of rejoicing.

* * *

Teach men that Thou alone art King over all the earth; and give them a mind to work willingly and diligently for the coming of that great day when free men shall walk before Thee in righteousness.

* * *

Go with our boys in camp, field, trench, in the air and on the great waters. May those who pass under the baptism of blood pass into Thy Eternal Kingdom, as did the martyrs of old. Be with them in their hours of suffering and make Thyself known to them in hours of darkness.

* * *

Great victory in the arms of free peoples, and freedom and a long liberty to those who have yielded themselves to the slavery of earthly kings, and bring us all in peace at last, friends and foes, all home to Thee, all home one with another.

* *

And we pray that peace and righteousness may reign upon the earth, through Jesus Christ our Lord, the the Prince of Peace, through Whom we pray

"Our Father, Who art in Heaven."

* * *

A Prayer for Victory.

O most powerful and glorious Lord God, the Lord of Hosts, who rulest and commandest all things, and sittest upon the Throne judging right: Hear us, we humbly beseech Thee, and grant to us victory over all our enemies; and bring to us, through victory, peace forever more. All which we ask through Jesus Christ our Lord. Amen.

* * *

The Rev. Dr. F. R. Godolphin is the Rector of Grace Church, and the Rev. S. R. S. Gray is the Assistant. Oak Park is one of the largest and most beautiful suburbs of Chicago, and Grace Church is one of the strongest parishes in the Diocese.

Let us, so far as may be, look at life steadily and whole. It is not all darkness; it has its crimson dawns, its rosy sunsets. Its blackest clouds have their silver embroideries, and through the rifts we may catch glimpsse of the radiant blue of heaven.—Canon Farrar.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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INTER-CHURCH CONGRESS AT CHICAGO

Bishop Gore of Oxford and Dr. Guttery of Liverpool Address Mass Meeting.

A National Inter-Church war-work congress was held in Chicago, September 24-27, under the auspieces of the Chicago War-Work Committee of the churches and the moral aims of the war, and the National Commission on Inter-Church Federation. The general theme of the Congress was, "International Christian Fellowship in the War." A series of conferences were held at the Sherman House, followed by a public mass meeting, which closed the Congress, at the Auditorium theatre on the evening of the 27th ult. Four thousand loyal American citizens were in the audience. It was in many respects a great meeting but nothing like the enthusiasm prevailed as was manifested by the Greeks at their loyalty mass meeting held the previous Sunday evening at the Auditorium when Archbishop Meletios spoke, and when the National airs of all our allies were sung. The American National airs were sung at the Inter-Church meeting on Friday evening with a heartiness of spirit that was inspiring. But the singing was confined to American airs, although disintinguished Englishmen were the honored guests. Mr. L. Wilbur Messer General Secretary of the Chicago Y. M. C. A. presided. The Rt. Rev. Dr. Charles P. Anderson, Bishop of Chicago, gave the Invocation.

Mr. Goeffrey Bulter, Director of the British Bureau of Information in America, was the first speaker, taking for his subject, "Unity of the Allies and the Common Cause."

He asserted that "America is finding her soul and saving herself in the war." It was a carefully thought out and informing address. The principle speakers were the Rt. Rev. Dr. Charles Gore, Bishop of Oxford, England, and Dr. Arthur T. Guttery an eminent minister of the Primitive Methodist Church, Liverpool, England.

Bishop Gore is well known to Churchmen in the United States and throughout the world. His books are widely read by the clergy and laity of the Anglican Communion and his friendship for the laboring man has given him additional prominence. He came to the United States as an avowed apostle of the League of Nations Movement. His visit to this country was arranged through the American and British Departments of Public Information. The Bishop has held the title of Honorary Chaplain and later served as Chaplain in Ordinary to Queen Victoria and has also held the same position in the household of King Edward. The Bishop spoke on "Labor and the War." He said in part:

"It is a great privilege to an Englishman to be here in such a meeting as this. I cannot tell you how it thrills our hearts to witness the unanimity and enthusiasm that America is puting into the determination to win this war. In particular, I confess, it overwhelms one to find the great world of labor supporting the war. Ten years ago, in almost any part of the world, such a thing would have been impossible. Elements were at work then, which would have driven labor into opposition. The very thought of unanimity under such conditions as obtained would seem impossible. It is a miracle that has made unanimity possible. Labor knows what it is about. I am one of those who loved the German people and valued highly their men of genius, but the German spirit has been so devilish—destructive of the very principles of liberty that one rebels, and labor knows that, only through united action, liberty can be secured against military autocracy to which the German people have sold their souls. England was on the eve of a domestic war before the great war began. It was threatened by three internal wars, the Irish question, and a war of women against men, and a war of labor against capital. The women have gained what they wanted. The Irish question must yet be settled. In England the labor question is more mature than in the United States. In England labor long ago became conscious of explotation that has been going on for generations, that labor had been used to the advantage of the few. The principle of equality of opportunity for all men had been violated and there have been constant mutterings and strikes leading up almost to a declaration of war. We are reaping in England the just judgment of God for our treatment of labor. Labor in England today is suspicious. I believe these suspicions are unjustified. Labor drew up a program-reasonable but drastic. A commission was appointed on the Relation of the Church to Labor composed of eminent men in every walk of life, of which the Bishop was a member. The Commission will present a report at an early date which coincides with the labor program. The great middle class has declared in favor of labor. The old Church, the Church of England, comes in rather late, but better late than never. The Church is waking up—the English and the Free—the Church in all its parts, is waking up to the spiritual qualities of men. Has come to realize that the real message of Jesus Christ is a message of social justice. War for peace is a war of justice, and justice means the same thing in the relation of nation to nation as in the relation of individuals in the nations. Men are not all created equal. But every soul has the divine right to equal opportunity to make the best of life. To deprive any human being of the opportunity to realize his own being under favorable conditions and to stand and know himself is wrong. The invasion of Belgium made possible the support of labor in the war. The whole Church is waking up to the demand of equality, of opportunity for all men. We are on the road to victory, and you can be of great assistance to us, said the Bishop, in other ways than by showing enthusiasm for war by public utterances and in the newspapers, by demanding that the war shall be for peace and won for justice between nation and nation and between men of every color and class with the right and the opportunity to make the most of themselves for the glory of God."

The closest attention was given the Bishop throughout his address and his pungent sentences enlisted frequent applause.

Dr. Guttery came to this country directly from the American battle line in France. He is the recognized leader of his denomination and is one of the foremost public speakers in Great Britain. He spoke on "League of Nations."

"We have come," said Dr. Guttery "to the brighter days of victory—victory on the west by American boys over old and long trained military veterans—Victory in the East. Thank God Palastine is in the hands of the British and will never again come

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BISHOP PERRY AT THE FRONT.

The Head Red Cross Chaplain in France—His First Message From Overseas.

The official organ of the Diocese of Rhode Island, The Record, makes the following comment upon Bishop Perry's appointment and work as Head Red Cross Chaplain in France:

With hundreds of young men from the several parishes on the firing line, many of the clergy on it, or very near it, in one capacity or another, the hearts of the people at home glow with sympathy, some almost bleeding with anxiety, even with sorrow for what has happened there. Members of parishes as well as members of families feel that they are represented there as they look on the stars in their service flags. Families are there, and parishes are there in spirit. Now, since Bishop Perry has left to take Bishop McCormick's place as the Head Red Cross Chaplain in France, the Diocese as a whole is there. He represents every soul, young and old, in it at the Front, that is what is felt. There is a deeper interest than ever in what is going on. The Church as well as the army is there.

He also represents the War Commission over there, and not only will he, as Head Red Cross Chaplain, have charge of the base hospitals located some distance from the front, the field hospitals placed wherever needed, and the evacuation hospitals very near the trenches, but whatever affects the welfare of the men of the Church in the army, or in any other branch of the service, will be under his charge. All this will bring him into direct contact with all sections of the fighting front. He is in it body, heart and soul, and is eminently fitted for it. His mind, his spirit and his executive ability as a Churchman has already been tested, as the Head of this Diocese, and on important committees of the Church at large. The patriotic spirit of the Perry's and the DeWolf's as shown in national affairs of the past is in him in the present crisis. While in training at Plattsburg as a soldier, his influence as a Bishop and a Christian was felt underneath his uniform. The field services he held there will be long remembered by those who had the privilege of taking part in them. He was a leader in the great Preparedness Movement in Providence. On the Church War Commission, he not only worked indefatigably in the Wall Street office, but wherever he was, he maintained a large correspondence, and was called now and again to Philadelphia, Chicago, Louisville or Washington for interviews with committees or with the Heads of the War and Navy Departments. Besides all this, he visited nearly all the great cantonments in the country east of the Rocky Mountains, and came not only in contact with those in command, but with the soldiers themselves, meeting many of them for personal talks, as well as having Holy Baptism, Confirmation and the celebration of the Holy Communion for them. He has become intimately acquainted with the men in preparation, with what is required of them and with their spirit. Now he is becoming acquainted with them in active service and with their still greater needs.

As the Standing Committee of the Diocese gave him leave of absence for the work of the War Commission, which he so successfully carried out, they have given him leave of absence for six months' service in France. Men, women and children in the Diocese are with him there, and are sure that they will be nobly represented. No detail will be too small not to be attended to, and no danger too great not to be met. He knows all young men from the Diocese by face as well as by name, for he has confirmed

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WORK OF THE WAR COMMISSION

Status of Civilian Chaplains—Proposition to Join With Other Religious Bodies.

At a meeting of the War Commission of the Episcopal Church at Washington, D. C., on Wednesday, September 25, the following were the items of principal interest to the chaplains and people in general:

Since the last meeting of the Commission an order has been issued by the War Department, dated July 24, withdrawing the privileges of civilian chaplains and giving them three months' notice within which to settle their affairs and to withdraw from the camps.

It is uncertain as yet what kind of an interpretation will be put upon this order. Evidently the local commandant has a wide latitude of privilege in interpreting the order. In some camps the commandant has asked the civilian chaplains to prepare to withdraw; in other camps the commandant has placed the religious affairs of the camp in the hands of a divisional commissioned chaplain and has allowed him to associate with himself not only other commissioned chaplains but civilian chaplains as well. In at least one case a commandant has asked a civilian chaplain to assume a particular kind of work and has informally assured him of his continuance in the camp. In other words, it is impossible to say at present just what final action will be taken by the War Department, but is safe to prophesy that its policy will be clearly understood within a comparatively short period, and that thereafter the War Commission may be able to pursue its work with full knowledge of the conditions.

The Executive Secretary has written to bishops, civilian chaplains and others vitally concerned in this matter, requesting them not to encourage further appointments of civilian chaplains pending the final interpretation of this order, but also asking that those at present at work should continue at their posts and should in the meantime seek to discover the feeling of the local commandant on this matter. The War Commission has also, through the Executive Secretary, assured civilian chaplains already at work, that they will not suffer financially in consequence of any action on the part of the War Department.

In regard to the commissioned chaplains, it may be said that at present one commissioned chaplain is allowed for every twelve hundred men. There is as yet an insufficiency of commissioned chaplains to fill the need either in this country or abroad. Chaplains are, however, being appointed with greater haste than heretofore in order that the need may be met as quickly as possible.

The War Commission is giving each one of the commissioned chaplains overseas permission to draw on Bishop Perry for a sum not to exceed $100 a month, such sum to be used for the more effective despatch of his work among the soldiers.

Commissioned chaplains, both those who are students at the Army Chaplains' Training School and those who have not been ordered to that school, are given $100 apiece for their equipment. They are also allowed to borrow from the Commission any sum not exceeding $500 without interest for a period of eighteen months, with possibility of renewal. The loan is intended to enable our chaplains to begin their work in as thoroughly prepared a way as possible.

Commissioned chaplains stationed on this side are allowed by the Commissioned $50 a month for work among their men. The rule applies to chaplains in the navy as well as to those in the army. Civilian chaplains are given a like amount.

At present from fifteen to twenty chaplains of our Church are passing through each session of the Army Chaplains' Training School at Camp Zachary Taylor, Louisville, Kentucky. The chances are that this number will be greatly increased within the next few weeks. The session of the school lasts about five weeks and covers the important branches of learning necessary to the official duty of the chaplain.

Chaplains of all three orders are equipped whenever possible with portable altars, Corona typewriters, service books, and with vestments when they are not already supplied.

Since the last meeting of the Commission the following organizations have affiliated themselves with the Commission: The Brotherhood of St. Andrew; the Church Periodical Club, and the Girls' Friendly Society. Preliminaries to an affiliation are at present being considered by the Joint Social Service Commission; the Guild of St. Barnabas and the General Board of Religious Education.

The terms of affiliation are, in general, that the society in question shall permit the chairman of the War Commission, or the chairman of the Executive Commimttee of the War Commission, or any member of the Executive Committee whom either may appoint, to preside over the meeting of the committee of such organization which has in its charge the war work of the organization; and, furthermore, that the detailed plans of work, together with the nominations of secretaries for field work and the salaries of workers, as well as all financial questions concerned with war work of said society, be finally passed upon at a meeting of the Executive Committee of the War Commission.

Practically all of the Chaplains of the Episcopal Church, recently graduated from the Army Chaplains' Training School, accepted the $100 offered by the Commission for equipment, and about twelve of them have, up to the present time, accepted the Commissions' offer for a loan of some part of $500.

The following appointments were made:

The Rev. Charles L'V Brine, Civilian Chaplain at Portsmouth Navy Yard.

The Rev. Arthur L. Seiter to succeed the Rev. Bruce V. Reddish at Camp Lee.

The Rev. John Wilkins, Civilian Chaplain at Great Lakes Training Station.

The Rev. Samuel Neal Kent. Civilian Chaplain at Newport under the direction of the Rhode Island Diocesan War Commission.

The following resignations were announced:

The Rev. Nathan Matthew, until recently Civilian Chaplain at Camp Sevier, S. C., who has accepted a call to Massachusettts.

The Rev. Henry O. Nash, until recently Civilian Chaplain at Camp Greene, who has received a commission as Army Chaplain.

The Rev. J. H. Webber-Thompson, until recently Civilian Chaplain at Camp Joseph E. Johnston, who has also received a commission in the Army.

The Rev. Dr. Milton, of Wilmington, North Carolina, was asked to make an examination of the oppor-

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A MISSIONARY MEDITATION

By Bishop Mikell

A Ray of Light From Bethlehem.

A member of the Woman's Auxiliary said to me the other day: "It is going to be impossible to get any one this year to think "Missionary thoughts or do Missionary Work."

Of course War Work is filling every heart and hand—and no one would leave undone any single effort for the winning of the War or the comfort of those who are winning the War.

And yet—if The Church is worth maintaining in peace time it is worth supporting in war time. If it is worth while to publish the tidings of Christ in peace time it is worth while to send it ringing—the knowledge of the Prince of Peace—around a war stricken and suffering world.

Anything less is to give up the whole position of Christianity. And so let us—even in the midst of busy efforts, of trenmendous pressure of work,—think every now and again of the light that shined in the world when Christ first came and through whose influence alone light the peace will shine once more. The world is dark—but how dark was the little town of Bethlehem that night?

The winter sun had early set and each simple inhabitant had hurried to his home ere the evening cold should come on with its bitter chill. Even the strangers within their gates, those who had come tor the taxing, were gathered in the Inn, and the irregular village streets were dark and desolate.

Only one little ray of light penetrates the gloom—it comes from the inn-stable where is born the Christ.

How wonderfully that little beam of light has grown and expanded through the centuries until it has irradiated and permeated human thought and human destiny.

A few years pass and the light suddenly breaks over Palestine. The Child of Bethlehem come to man's estate is declaring Himself to the world. "I am the light of the world," He cries out, "He that cometh to me shall not walk in darkness but shall have the light of life." And as they came to Him the light broke upon them and sad faces were illumined, and sinful lives were purified, and shoulders heavily laden were lifted up, and though the burden was not always taken away, the shoulders were strengthened to bear it; and the dark places of life were lighted up by having revealed the purposes of God. "That was the true light that lighteth every man that cometh into the world."

But the darkness comprehended it not; and the clouds of unbelief and rejection and hatred gathered about it, and thick darkness sought to overwhelm it and blot it out. "And they crucified Him." And there was darkness over all the earth.

As well might you thrust your hand into a sunbeam and try to crush it between your fingers!

The light broke out again; broke out in the lives and preaching of those who were sent to bear witness of that light.

And the little beam of Bethlehem began to irradiate the world.

Through Asia Minor the light shone; and men came out of their darkness, and basked in the brightness of it and warmed their hearts in the glowing warmth of it, and old error hid its head, and old evils fled away; as when you overturn some green moss-covered stone which has long been embedded in the earth and loathsome creeping things which live in darkness, suddenly exposed to the light of the sun go scampering away again into the gloom they love and thrive in.

The Torch Brought Into Europe.

And one day St. Paul grasped the torch and brought it blazing into Europe; and he set it up at Athens and Rome, a burning beacon in every city and country to light men to a newer and a better and a purer life. And once more the forces of darkness assembled themselves together to strive against the light, every brute force of the world fought against it, every subtle temptation of life sought to overcome to it and drive it out of the breast of men and women, and though they made the light flee here and there they never put it out; and though they overwhelmed it in one place it blazed in another, just as the flickering will o' the wisp will not be caught or put out, but always eludes and leads on the pursuer.

And at last the light filled the land, and its rays were scattered abroad over every country of Europe; into the dark forests of Germany St. Boniface, the Missionary, carried the light of the Gospel. St. Ulphilas carried the light to the Goths, St. Patrick to the Irish, St. Columba to the Scots, St. Aidan and St. Augustine to the Saxons, St. Gall to Switzerland, until at last all the Continent was uplifted and the barbaric races were softened and civilied. When the Barbarians swept down upon the Roman Empire and conquered it it was the power of Christianity that conquered them and tamed them and civilized them and saved the remnants of learning and art and gradually taught them again to the world in a happier day. Then from Europe the light of Bethlehem was spread to wild America. The early discoverers, adventurers though they were, dedicated the land they had lighted on to Christ as well as to their sovereign Lords of Spain, or England Portugal or France. Columbus raised the Cross beside the ensign of Spain when his splendid venture of faith was rewarded and land was found in a new world. Sir Francis Drake on the coast of the Pacific landed as he circumnavigated the globe, and had prayers from our Book of Common Prayer and Chaplain Hunt as he landed with the colony on the coast of the Atlantic assembled the people at once for prayers from the same book.

Colonies Founded in Name of Religion.

Nearly every Colony in this country was founded in the name of religion; and every early institution of learning was founded in the name of the Church, and for the purpose of bearing to the new land the Christianity which has moulded and shaped and uplifted the old.

From Bethlehem the light shined ever westward; and now back again into the ancient east from whence it came the light is reflected.

Its power is not lost; its aspiration to self-sacrifice is not weakened. Men and women, as brave, as endearing, and as determined as those who carried Christianity to Europe or shed its light abroad over the countries there, are giving themselves today to carry its light back again to the Continents of Asia and Africa; men as loyal to Christ the King as were the Crusaders are determined to supplant the crescent with the Cross and to redeem the East out of which Christ came from the religions which held it in darkness and thralldom to evil and superstition.

Then will the little light shining from Bethlehem cave envelope the world; every nation shall walk in it and shall realize that in walking in it the people have strength and peace and purity which no other world force can give; that they have a light which no education separated from the religion of Christ can give them; that they have a liberty which no social effort separated from Christianity can give them.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And Gentiles shall come to thy light and kings to the brightness of thy rising."

The little beam of kindly light shining from the open door of the stable of Bethlehem in which Jesus the Christ is born! How little the ray of light; how large the encircling gloom; and yet in the light what hope, what peace, what strength, what confidence; because it comes from the birth of Him who is the hope and strength and confidence in the world.

This life of ours, may be as that little light shining out into the darkness, each life of ours may have the brightness and the hope that will dispel gloom, may have the strength that will struggle with the powers of darkness. How? By bringing our life into contact with that life which is the light of the world.

You have heard of those savages to whom some one gave a sun-dial; and who to show their care of the gift built a roof over it. Let us remove the roof from our lives, it shuts out the light. Let us let the light shine in upon us until it purifies our thoughts, and chases away the gloom from the dark corners of our lives, and shrivels up our meanness, and makes our whole life wholesome and sweet.

Then will we reflect the light; and others will see our lives shining, and we will be witnesses of that light which is the life of men; and some one through us will believe on Him.

PERSEVERANCE.

By Amos R. Wells, Litt. D., LL. D.

An old colored man was preaching on perseverance. "Pers'verance, mah bred'rin," he said, "means firstly to tuk hold; secondly to hold on; thirdly and lastly to nebber leave go."

That is a capital definition, because it takes into account the preliminary purpose, which is quite half of perseverance. D. L. Moody placed "stick-to-it-iveness" among the qualifications for service, and added, "When men ask me, 'Moody, what is the secret of your success?' I reply, 'Go to work and stay at work and you'll find out.'" Half the secret is going to work, the forming of the initial purpose, the adoption of the enterprise. The other half is staying at work.

But purpose, however fine, though it be the conception of a genius, is absolutely nothing unless perseverance takes it up and carries it on. Michael Angelo was a great genius, but how he toiled! He labored for seven long years decorating the Sistine Chapel. The muscles of his neck became so hard that he could not look down without bending his body. He did not for weeks at a time, take off his clothes when he slept. To lessen the delay, he took his food up on the scaffold with him. It was perseverance of the highest order that made those immortal frescoes.

I often pass the plain house fronting Boston Common where the great historian, William H. Prescott, labored during all the latter half of his life. He was practically blind and could use the one eye in which a little vision remained for only five or ten minutes a day, if at all. Yet he hired men to read to him and to decipher old manuscripts, and drilled his brain so that he could hold in his mind the exact wording of whose chapters at a time, revising them till they were ready for dictation and for the press. It was thus that he made the most vivid and picturesque histories even written. I look up with awe at the plain brick house, for there was fought one of the world's most valiant battles, a battle of perseverance that lasted for decades.

"Nevertheless" is one of the favorite mottoes of the German Emperor. In his public addresses he frequently quotes it, and often urges it upon young men as their life word. It may well be adopted by nurses as their word of victory. There are hardships in your calling, severe hardships? "Nevertheless." There are many difficulties, many annoyances? "Nevertheless." "Difficulties," said the wise old Greek, Epictetus, 'are things that show out what men are." They are the main revelations of character.

Success Never Rests on Chance.

Success in any calling never rests on chance. Strenuous qualities are always back of it. A successful worker is always a person of strong character.

"You will find that luck
Is only pluck
To try things over and over;
Patience and skill,
Courage and will
Are the four leaves of luck's clover."

There is never any luck about a great work, still less a small task. It is all like the wall which Dr. Christopher Wren had to batter down before he could build St. Paul's Cathedral in London. For a whole day a force of thirty men hurled a battering ram against that wall in vain. It was apparently as stout as before. The workmen wanted to cease their seemingly useless efforts, but Wren knew that they must be communicating motion to the particles of the wall and bade them perserve. On the second day the wall began to tremble at the top and fell in a few hours. So it is with the walls of difficulties that rise in the way of all earnest workers. Battering rams are needed to push them over, and days and weeks of battering; but no stroke, though it seem fruitless, is ever lost, provided only we continue the strokes. Some day the wall will topple over.

"The winner is sure to be the man
Who labors day by day,
For the world has found that the safest plan
Is to keep on pegging away."

Failure in perseverance makes the tragic failures of life. John Donaghue was a talented sculptor. Armour helped him to an art education. Studying in Rome, Donaghue made a great statue for the World's Fair in Chicago. It was a colossal, winged figure, forty feet high seated, with wings outspread, brooding. It represented the "Spirit of Creation." But the statue was not finished when the American battleship reached Rome to collect the art works for the exposition, and later Donaghue shipped it by a commercial line, but the could not pay the freight from New York to Chicago. Besides, the great statue was too large to be carried through the railroad tunnels. This failure broke Donaghue's spirit, and from that day he was a downcast wreck of a man, whose miserable life ended at last in the horror of suicide. He had not learned the fundamental lesson of perseverance.

Such lives would have been transformed if they had discovered joy and zest of fresh beginnings. "No soul was ever lost," wrote Faber, "because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings." A striking little poem starts out thus:

"I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never be put on again.

There is just such a place; it is the threshold of each new day! As Susan Coolidge sings in one of the most inspiring of poems:

"Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you."

Approach Each New Day With Keen Expectation.

Approach each new day with keen expectation. No matter how many discouragements have crowded the days before, this may be the day when the clouds will break and the sun come out in glory. There must be a change, if we hold on long enough. Harriet Beecher Stowe once wrote this stout sentence: "When you get into a tight place, and everything goes against you till it seems as if you could not hold on a minute longer, never give up then, for that is just the place and time that the tide'll turn." Hold on a little longer. That "little longer" will win the victory.

I like to think of Gladstone and the wild young horse on which—for he was an expert rider—the great statesman was taking exercise one day. The horse plunged, ran off the road, made for a little iron gateway, and flew over it. Mr. Gladstone made up his mind to have the better of that horse. He turned him and sent him at the gate again. Over and over he forced the horse to jump the gate until the animmal's will was quite subdued and he trotted off docilely enough.

That is the way we are to handle the unruly elements and circumstanstances of our lives. They will run away with us will they? We'll teach them better! What are circumstances given us for, if not to make our own by purpose and perseverance?"

"Tired? Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee, work while it is called today!
Onward, arise—go forth upon the way!
"Hard? Well, and what of that?
Didst fancy life one summer holiday
With lessons none to learn and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned—learn it, then, patiently."

The story is told of a little boy named Edwin, four years old. He had a picture in which a fierce-looking cow was running after a small boy. He looked at the picture a long time, then closed the book carefully and laid it away. A few days after he got the book and found the picture. Bringing his chubby fist down on the cow, he exclaimed triumphantly, "She ain't caught him yet!"

Is Discouragement after you? Run! With every new morning register the triumph, "She ain't caught me yet!" Set your mind on the object of your race; not on the pursing demons but on the happy goal. Soon the purpose in view will absorb your mind that you will forget the black demons behind you. I have always been stirred by this vigorous stanza by Oliver Wendell Holmes:

"Stick to your aim! The mongrel's hold will slip,
But only crowbars loose the bulldog's grip.
Small as he looks, the jaw that never yields
Drags down the bellowing monarch of the fields."

With perseverance the tables have turned. It is no longer the bull after you, but you after the bull! Some day you will catch him and bring him to earth.

THE SANCTUARY OF PRAYER.

Daily Prayers.

O Lord God, in whom we live ,and move, and have our being, open our eyes that we may behold Thy Fatherly Presence ever about us. Draw our hearts ti Thee with the powes of Thy Love.

Teach us to be anxious for nothing; and when we have done what Thou has given us to do, help us, O God, our Saviour, to leave the issue to Thy wisdom.

Take from us all doubt and mistrust. Lift our thoughts up to Thee in heaven; and make us to know that all things are possible to us through Thy Son, our Redeemer. Amen.

O Thou Who wilt not let us go, although at times we wander from Thee, Who are nearer to us than anything that Thou hast made, and Who speakest to us by the still, small voice within, recall us unto Thyself from all our haste and waywardness, we beseech Thee, and keep us steadfast in our allegiance unto Thee, through Jesus Christ our Lord. Amen.

THE RECTORY.

On farther side of shaded street
From ancient village church serene,
A small and modest dwelling neat,
This refuge from the world is seen.

Through every pane, in happy mood,
The sunshine seems to gleam, and show
An air of heavenly quietude
That few in this stern world can know.

The stately elms and maples near
Wave in Sabbath morning air;
A glimpse of garden in the rear
Adds beauty to the landscape fair.

The pastor, spare and somewhat gray,
Though quick of mind and young of heart,
The comely wife, the child at play,
Each makes the scene and plays a part.

The tolling bell to worship calls,
The godly folk to church repair;
A hymn is sung, a hush then falls;
The congregation kneels in prayer.

Abbott Morton Cooper.

Dedicated to the Reverend George Edward Faber.

A TE DEUM FOR THESE TIMES.

We thank Thee, Lord,
For mercies manifold in these dark days;
For Heart of Grace that would not suffer wrong;
For all the stirrings in the dead dry bones;
For bold self-steeling to the times' dread needs;
For every sacrifice of self to Thee;
Fo rease and wealth and life so freely given;
For Thy deep sounding of the hearts of men;
For Thy great opening of the hearts of men;
For Thy close knitting of the hearts of men;
For all who sprang to answer the great call;
For their high courage and self-sacrifice;
For their endurance under deadly stress;
For all the unknown heroes who have died
To keep the land inviolate and free.
For all who come back from the Gates of Death;
For all who pass to larger life with Thee,
And find in Thee the wider liberty;
For hope of righteous and Enduring Peace;
For hope of cleaner earth and closer heaven;
With burdened hearts, but faith unquenchable,
We thank Thee, Lord!

—From "All's Well," by John Ovenham.

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Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

By the Rev. H. Fields Saumenig.

SECOND PAPER.

PROPOSED CHANGE NO. 1.—In the first rubric on page 1, omit the word **always.** Turn in your Prayer Book to page one and you will find the first rubric reads as follows,—"The Minister shall always begin the Morning Prayer by reading one or more of the following sentences of Scripture." The change proposed by the Commission is simply to drop from the rubric a superfluous word.

PROPOSED CHANGE NO. 2.—In the second rubric on page 1, omit the first six words, so that it shall read, **"He may omit,"** etc. The purpose of this proposed change is to permit the omission of the Exhortation on a Sunday as well as on a week-day, as is the custom now. In the interest of simplifying the rubrics and especially as an aid toward directing and instructing those persons unfamiliar with Prayer Book usage, the writer is inclined to believe that, if any change is made, it might be better to omit the rubric altogether and instead to add to the rubric before the Exhortation, in brackets, something like that—or else pass at once to the Confession, first saying: "Let us humbly confess our sin to Almighty God," and after the Collect for Grace and a rubric, "The Minister may here end the Morning Prayer,' 'etc.

PROPOSED CHANGE NO. 3.—Add to the end of the third rubric on page 1, these words: "The same order may be followed on all week days save on Days of Fasting and Abstinence." Granted that this proposed rubrical change is a wise one, the phraseology used is open to objections. It is a needless burdening of the rubric with words. The addition of the words,—"Save on days of fasting and abstinence" suffice. The words "week days" in the proposed rubric are clearly superfluous because "days of fasting and abstinence' are always week days, all Sundays being festivals.

PROPOSED CHANGE NO. 4.—Substitute in place of the sentences at present in the Prayer Book, printing together in one section without breaks, but indicating in the margin those appropriate for certain seasons or days, the following sentences, namely. (Here follows the list it is proposed for the present sentences.) In these brief notes space does not warrant the printing of the list, nor a full and complete discussion of the proposed changes. An examination of the changes, taking together Morning and Evening Prayer shows the substitution of twenty-five sentences in Morning Prayer for the twenty-seven in the present Book and eighteen in Evening Prayer for the twenty-seven as at present. A brief summary of the proposed changes shows the following,—In Morning Prayer two new sentences are added, namely:—

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. lvii. 15.

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts i. 8.

The first of the above sentences is a general and the second is placed as a special for Whitsunday. Two sentences have been transferred from Evening Prayer to Morning Prayer, namely,—"O send out Thy light," etc., which in the present Book is a proper one for Whitsunday but in the Proposed Book is a general for Morning Prayer. The sentence beginning,—"In Whom we have redemption," which in the present Book is a proper for Good Friday Evening Prayer has been made a proper for Morning Prayer on Good Friday. Two sentences from the Thanksgiving Day service in the present Prayer Book have been transferred as propers to Morning Prayer in the Proposed Book. Four sentences have been transposed as to location, namely,—"The hour cometh," etc., from a proper for Whitsunday to a general. "Rend your heart," etc., "The sacrifices of God," etc., "I will arise," etc., transposed from generals to specials for Lent.

Four sentences have been omitted, namely,—"Lord, correct me," etc., "Enter not into judgment," etc., "When the wicked man turneth," etc., and "Hide Thy face from my sins," etc.

In the office of Evening Prayer three new sentences have been provided, namely,—"The Gentiles shall come to Thy light," etc., as a proper for Epiphany. "All we like sheep have gone astray," etc., as a proper for Good Friday, and "Thanks be to God," etc., as proper for Easter Day.

One sentence has been transferred from Morning Prayer to Evening Prayer, namely,—"There is a river in the streams wherewith," etc., as a proper for Whitsunday evening. Three sentences in Evening Prayer have been changed as to location, namely,—"I acknowledge my transgressions," etc., "To the Lord our God," etc., and "If we say that we have no sin," etc., being made propers for Lent. In addition to the above mentioned changes, eleven of the sentences in the present Prayer Book have been omitted from the proposed Book. Further discussion of the sentences will be continued next week.

BISHHOP PERRY AT THE FRONT

(Continued from Page One.)

many of them. As a good shepherd, he will seek them out himself; if possible, and will find them, or else will send out others to reach them. Even to those of other Dioceses, he will be a Father in God. No call for help or for comfort will be uttered and not heeded. The Churchmen of Rhode Island are there in him, doing what is best for the spiritual uplift of those who are fighting for righteousness, justice and liberty. There is hardship in it, there is great danger. The Bishop is brave and intrepid, as well as wise and devout. He will shirk not, he will fear not. May God protect him with legions of angels and with the grace of Our Lord!

The Bishop's First Message.

This first message from overseas to my friends in the Diocese must be written en voyage if it is to reach the hands of our punctillious editor for publication, as promised, in the September Record. The admirable rules of censorship forbid explicit reference to dates and circumstances. It is enough to say that I sailed on a transport late in the month of July from an "unnamed Atlantic Port" to a point in Europe, wrapped in still darker secrecy.

Among the chances and changes of war time came a cable as from the clear skies of the last week in June requesting that a representative of the War Commission be sent immediately to France to take the place of Bishop McCormick, who was then returning home two months earlier than expected. At a meeting of the Commission four days later I was chosen for the duty and asked to sail as soon as arrangements could be made. On the following Saturday the matter was submitted to the Standing Committee which granted me a leave of absence for six months and took over the administration of diocesan affairs. During the time that the Chairman, Dr. Fiske, and other members of the Committee bear the responsibility of Ecclesiastical Authority I am sure that they will have the loyal and sympathetic support of the whole Diocese. There need be no reason for omitting nor postponing any of our regular work. Three Bishops, personally well known in Rhode Island, have kindly consented to make visitations in the Diocese when their services may be required.

The support of Diocesan and General Missions will not be allowed to suffer in this of all years. A large amount of the apportionment for general missions for the current period of fourteen months has yet to be raised before December 31, when the fiscal year of the Diocese and of the Board closes. The Chairman of our Missions Committee, Mr. Hilliker, will have the help of all the parishes in working to meet this obligation.

I shall carry on my journeys a delightful memory of my last service on the Sunday morning I left the Diocese. Our Church was a railroad station, beautifully appointed for the Celebration of Holy Communion and filled by the people of St. David's at Meshanticut. The Confirmation class of twelve, the communicants and earnest congregation all gave evidence of the genuine devotion and resourcefulness with which our youngest Mission is turning limited means to unlimited account. Since that Sunday I have had strange settings for my religious services, and I expect still stranger, but among them the scene in the Railroad Chapel at home will have left its lasting impression of spiritual vigor and its promise of missionary enterprise.

To return to my present adventure, there is but little that I can tell you as yet of my experiences or the nature of my mission. Every one who enters the war zone now must go in uniform and accredited by the Government. The overseas representative of the War Commission has, in addition to his work in that capacity, an appointment in the American Red Cross as Director of the Chaplain's Service Bureau with the duty of assigning chaplains to military hospitals in many parts of France. I am told that I shall also have resposibilities as a member of the "Committee of Six" which acts under the Secretary of War in certain matters pertaining to religious conditions in the Army. My headquarters will be in Paris, but there will be occasional and, I trust, increasing opportunities for official visits along the Front.

Of my fellow voyages I must not write specifically, and of course you will understand. In general I may say that they show just one more stage in the whole splendid process by which the men of America are stiffening to their task. As one follows them from their homes to the recruiting stations, to their places in the ranks, to the embarkation camps, then overseas, they justify our country's determination to estimate human nature at its highest. Indeed may we not find right here the essential differences between the enemy and the rest of the world which it has so stupidly misjudged and defied? We and our Allies are sending our men into the fight, not for the exercise of hatred but for the exaltation of an ideal, and every step on the way proves more clearly their capacity for it. Day after day on troop ship our men are shown in their true light at the crucial point in the process without chance for concealment or shams of sentiment. Whatever change may have been wrought in them leaves them, if anything, a little more human and direct, somewhat more earnest, and much more eager for every token of honest sympathy and spiritual help. I wonder if that little gem of poetry in prose which came not long since from the heart of a twelve-year-old girl somewhere in France is generally known at home. Here it is in English:

"It was only a little stream. It was called the Yser. It was narrow that a whisper could almost be heard from its other side and the swallows would fly across it without moving their wings. On its banks stood millions of men, eye to eye, yet the distance between them was so great it could not be measured. It was greater than the distance to the stars in the sky ;it was the distance, that separates right from wrong, justice from injustice. The ocean is so wide that the sea-gulls dare not cross it. For many, many days and nights the great American steamships make their way through the deep waters, before the lighthouses of France came into sight. And yet from one side of the ocean to the other, hearts are touching."

The lights on the other shore are now not far away. We have joined in our final service on board, a Celeration of Holy Communion at sunrise on this Feast of the Transfiguration. We have given thanks for deliverance "from the dangers of the sea, from the violence of the enemies, and from every other evil." What depth of meaning in those words these waters measure! We have made intercession for friends whose labours we hope soon to share, and for those at home who watch and serve. True it is that across the ocean hearts are touching in unceasing prayer. The Grace of our Lord Jesus Christ be with you all.

Jame DeWolf Perry, Jr.

PAPERS ON THE PSALMS

By the Rt. Rev. A. C. A. Hall

First Paper

Introductory

The Psalter is the Hymnal provided for us in the Bible. In most of the other books of Holy Scripture God speaks to us; in the Psalms He teaches us how to speak to Him, in praise and thanksgiving, in penitence and supplication. We must not let this divinely provided manual of devotion be crowded out by modern hymn books, however appealing some of their compositions may be. It was a long while, four hundred years or so, before any metrical hymns were introduced into the services of the early Christian Church. At first the Psalms were found sufficient. These had been inherited from the Jewish Church; the Psalter, as we have it, was probably arranged for use in the Second Temple, built after the return of Israel from the exile in Babylon; our Lord and the Apostles would have joined in its songs, and these were continued in Christian assemblies for worship.

The Psalter through the greater part of the history of the Christian Church formed the chief supply of the **words** of worship, as the Holy Communion was the great act of worship. Our offices for Morning and Evening Prayer represent one great element of the historic Church's worship, of which the Psalter was a leading feature. Something may be said in a subsequent paper about the use of the Psalms in the Church's services. Here it is only mentioned in connection with a plea for an attempt on the part of all to gain a great familiarity with the Psalter, for its more intelligent use both in public worship and in private devotion. We would try to sing with the spirit and with the understanding also.

In these papers it is proposed to treat simply (1) of the gradual formation of the Book of Psalms; (2) of some difficulties that naturally suggest themselves in its use; (3) giving hints for joining in its public recitation and for its personal use; and then perhaps explaining the special appropriateness of Psalms appointed for particular days and seasons, as we come to them—Advent Christmas, Epiphany, Lent, etc.

A GOVERNMENT ORDER TO OUR READERS.

As you are doubtless aware, the Government, in its desire to conserve the manufacture and use of paper, has issued an order to newspapers to confine their subscription lists to those only who have paid in advance for their paper.

It has been a long-time custom for the religious press in the country to continue all subscriptions until the individual expressed a desire to discontinue and paid up to date. And there are good and strong reasons for that custom.

It is hard to change a custom, and the religious press will suffer untold harm unless the readers will catch the spirit of the Government order and show their patriotism by at once coming to the rescue with their renewal subscriptions.

Such an order is peculiarly trying to THE WITNESS. We are a new publication—steadily gaining—and we absolutely need to keep all our old subscribers while we add the new, until we reach "a paying basis."

It has cost a lot of money to start THE WITNESS. Its Board of Editors serve without any compensation. There must be many more subscribers before the publisher can pay the bills out of the receipts. Moreover, THE WITNESS would never have been started except as a means to reach every Church family in the land with a bright weekly Church newspaper at a price within the reach of all—only One Dollar a year.

In this emergency, we ask every one of our readers whose renewal is now due to come to the rescue—to send his or her dollar this week if possible—to hold up our hands while we accomplish the task we have undertaken. Write today! L. W. APPLEGATE, Publisher.

NO MAN'S LAND OF SPIRITUAL CONQUEST.

Between the lines of the opposing forces of the flesh and the spirit—no less in the individual than in the world—lies No Man's Land of Spiritual Conquest. It must be won. To win it the forces of Christianity must "go over the top" and takt it. But those who go over the top go to save, not destroy. They go to make this No Man's Land part of the kingdom of our Lord and of his Christ. There, within its area, its own peoples are to be left to develop its resources under the protection of Christianity and the leadership of their brothers in Christ.

The soldier of the Cross is a shepherd. His insignia is a staff, not a sword. In the No Man's Land of Spiritual Conquest there are the "other sheep" of which the Chief Shepherd spoke. It is the shepherd's duty to seek for "the hungry sheep that look up and are not fed" and to lead them towards the green pastures, beside the still waters of safety and comfort, so that there shall be, at last, one flock and one Shepherd.

Every engine of "force to the utmost" is necessary to win the war for a world peace. But we must not wait until that is achieved to marshal the forces of Christianity to win this No Man's Land. We must begin our spiritual mobilization at once. The soldier of the Cross must "go over the top" side by side with the soldier of the state. There must be no break in the lines of these allies or we will lose the golden opportunity that waits only upon achievement. But to be ready to go over the top the soldier must have more than nerve and enthusiasm. He must know how to fight. He must be trained in the use of the weapons put into his hands. And no soldier gets into the front-line trench who is unfit. We have many thousands of enthusiastic volunteers in the Christian forces of service. But we must remember that God is "all for quality," while we too often rely on quantity. As Professor Drummond used to say: "What is needed today is not more of us, but a better brand of us." It is to train the "better brand" that the Missionary Education Movement exists.

A well-known manufacturer has put the question of quality in a striking manner in his advertisements, to this effect: "As we could not improve the contents, we have improved the container." We cannot improve upon the "content" of religion. But we can improve the "container"—ourselves.—Frederick B. Hodgins.

The widespread disturbance of the times have effected all human activi- gain a greater familiarity with the religious life of the world could not escape. When patriotic self-immolation demands the harvest of lives over which the mothers of the world are weeping, the call of the sanctuary may not be so responsively hearkened to as during the quieter hours when mortals are not deafened by the booming of guns. But the mission of the Master must be carried out even during these tortured days of strife. While bodies are shattered, souls still must be saved, and the need of spiritual ministration may be the greater through the very increase of corporal wastage.—The Church Calendar.

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CURRENT EVENTS IN THE AMERICAN CHURCH

Six graduates of St. Luke's training school for nurses, Boise, Idaho, received their diplomas at a special service held in St. Michael's Cathedral, on Sunday evening, September 15th. Fifty nurses marched in the procession, singing with the choir, the Bishops, clergy, and congregation, "Onward Christian Soldiers." Bishop Tuttle gave the baccalaureate sermon, after which Bishop Funsten made a short talk to the graduates, congratulating them on their selection of so noble a profession and reminding them of the great need of nurses at the present time. Assisted by Mrs. Emery, the superintendent of St. Luke's Hospital, Bishop Funsten presened to the graduates their diplomas.

The inquisitive man in the back pew wants to know how long the parsons will be able to parsonize if, as is the fact, the cost of living continues to advance; and, at the same time, clerical salaries are in many instances reduced, and, in not a few instances, are several months overdue? You answer him. We'll hand him your letter.—Texas Churchman.

Chicagoans within the sound of the bells of St. James' Church are reminded daily of the obligation to pray "for the success of our arms," says the Tribune. At noon each day the bell is rung three minutes. After being rung nine times, or "three times three," it is tolled for the remainder of the period. This plan was adopted by the rector, the Rev. Dr. James S. Stone, in compliance with the recent request of the United States senate. Dr. Stone has expressed the hope that the custom may be observed by all churches of the city.

The twenty-fifth anniversary of the Rev. Dr. Daniel I. Odell, in the rectorship of the Church of the Annunciation, North Twelfth and Diamond streets, Philadelphia, was observed on Sunday, September 29th. There were two celebrations of the Holy Communion and Morning Prayer was said. The Rt. Rev. Dr. Rhinelander, Bishop of Pennsylvania, was the preacher at the late service. At solemn Evensong the Rev. James O. S. Huntington, O. H. C., was the preacher. On Thursday evening, October 3rd, a reception was tendered Dr. Odell in the Parish House by the Church wardens, vestrymen, and parishioners.

At the Church of the Atonement, Chicago, September 15th, a new processional cross and torches marked with the following inscription were blessed by the rector, the Rev. F. S. Fleming: "In thanksgiving for the entry of the British troops into Jerusalem in December 1917, and in memory of a British mother." This records the gift of a British officer of a processional cross and torches made last Christmas. The work was executed by Mr. Robert T. Walker in Boston and has been on exhibition in the east. The design of the crucifix includes the cross designed by Kirchmayer of Boston. The cross itself is the Cross of S. John of Jerusalem and in the intersections are placed respectively the English Rose, the Scotch Thistle, the French Fleur de Lis and the Irish Shamrock. The American shield is on the foreside and the British shield is on the other side of the staff. The whole cross is of brass and the corpus is silver. The torches to accompany it are also solid brass and are marked with the Cross of S. George and S. Andrew, respectively. At the service of dedication the flags of the allies and the Church flag were carried in procession. The special preacher was Captain Edwards of the Royal Fusileers who has been in the war since it began. He formerly was rector of a parish church in Hull, England. It made a very happy coincidence for the dedication of this memorial. The flags of the allies are to be presented to the parish within the month and will then hang in the church. Ninety-five names of men and women in war servict are represented on the honor roll of the parish, including ten gold stars.

The fall meeting of the South Side Sunday School Institute, Chicago, will be held next Tuesday, October 8th, at the Church of the Mediator, Morgan Park. Evensong will be conducted at 5:30 p. m., and the Rev. Arnold Lutton, rector of the Church of the Annunciation, will give a devotional address. After supper and social hour there will be a business session followed by an address on "Teacher Training Classes," by the Rev. Charles Herbert Young, President of the Diocesan Board of Religious Education. Each Institute in the Diocese of Chicago is to have special sessions during the winter on Teacher Training, with the idea of increasing the efficiency of the schools and to meet the present day problems in religious education.

In making the transfer of our office of publication from Hobart to Chicago last week the printing material used in making up the forms of The Witness was delayed three days in transit by Express, and other complications, due to the war, the shortage of men and congested condition of the mails, made it impossible the past few weeks to get the paper to our subscribers on the usual date of delivery. We ask the indulgence of our readers while we are reorganizing to give them better service than in the past. Fortunate and happy is the man in these days that try men's souls who can, without becoming impatient or over critical, maintain his mental and spiritual equilibrium.

PERSONALS.

The Rev. G. W. R. Cadman, of Austin, Texas, is engaged in army Y. M. C. A. work in Canada.

Dean Fleetwood, of St. Mark's Cathedral, St. Lake City, Utah, has been appointed chairman of the publicity committee for the Churches in Utah in the interests of the Fourth Liberty Loan Campaign.

The Rev. George A. Ray, M.A., has handed in his resignation to Bishop McElwain as rector of St. Mary's Church, Merriam Park, St. Paul, Minn., to take effect December 1st, and the vestry has given him leave of absence until that date. For the next few months the Sunday services will be in charge of the Rev. Jay S. Budlong, who up to a few years ago, was the rector of All Saints' Church, Minneapolis, and more lately Dean of the Cathedral at Hastings, Nebraska. —Merriam Park Churchman.

Dr. Samuel Patterson, a public school teacher of New York, and a very active member of the Diocesan Board of Education, has been called, says The Leader, to Washington on government work. He had made plans for the Teacher Training Drive which will now be carried out by others.

The Rev. Franklin C. Sherman, rector of St. Paul's Church, Akron, O., will conduct a series of Church school conferences by invitation of Bishop Matthews, in the Diocese of New Jersey.

Bishop Lloyd, president of the General Board of Missions, New York, was the speaker at a joint rally and service of the several parishes in Scranton, Penn., on Sunday evening, September 9th.

Rev. Charles R. Tyner, rector of St. Luke's Church, Lincoln, Neb., returned from France, Sept. 19th, where he has been working with troops for the Y. M. C. A. for the past eleven months. The Rector of St. Luke's was attached to combat divisions and saw much of the war. He was severely gassed the morning our troops took Cantigny and worked for some time in the sector where Chaplain Danker was killed, was also with Dr. Bartlett when he was wounded.

The American troops are magnificent fighters and are an inspiration to the Allies who are now fighting as they never fought before. Since the victorious offensive of July the people of France are happier, conditions are growing better and the refugees are returning to their homes.

The Rev. Roman L. Harding, formerly of New York City, has taken up his work as vicar of All Saints' Church, Sterling, Colorado.

The Rev. Thomas F. Opie, rector of Christ Church, Pulaski, Va., has declined the offer of vicar of the Church of the Epiphany, St. Louis, Mo., and will remain in Pulaski. Mr. Opie has been in Pulaski only one year and this, together with the fact that he is identified with Pulaski's war activities, including the Red Cross, Loyal Advisory Board, four minute men, Liberty Loan Committee, etc., decided him to remain at his post. The Pulaski Southwest Times, in this connection, speaks highly of the good work Mr. Opie has done and refers to the efforts of the members of his congregation to retain his services.

MASSACHUSETTS WOMAN'S AUXILIARY.

A contributor to the Ascension Herald, Fall River, Mass., gives the following report of the Massachusetts Branch of the Woman's Auxiliary to the Board of Missions which held its first meeting of the season in the Cathedral Rooms, Boston, on the third Wednesday in September:

Mrs. Sterling, vice president, in charge of the Northwestern District, presided, as Mrs. Lowell, although much improved in health, is not yet allowed, by advice of her physician, to take up the responsibilities of office as president. A message of greeting from her was welcomed by the members and a cordial response sent in return.

We were reminded that the special task assigned for this year was what is termed the War Plan. Standing as a reserve line behind the men who are serving their country and the world, we must address ourselves to strengthen and increase the spiritual forces of our common life. First proposed by the general secretary at New York in the form of a week's intensive mission or "Advent Call" to the women of the Church, it will be developed in various dioceses as seems best to meet local conditions. Bishop Lawrence has provided an outline of activities to engage the devotion of every man and woman left at home. This he will commit to us at the Anniversary Service on October fifth. As Lloyd George says: "We must also prepare for the Blow of Peace."

Another reminder of equal importance was that, at the annual meeting on November sixth, each parish Branch must cast its ballot, through a delegate, on the question of adopting the New Organization. This has especial reference to the relation of the Auxiliary to the Board of Missions, giving it a constitution and a more definite position.

There were no visiting speakers at the meeting, but the hour was full of lively interest in the reports of our own officers upon the domestic field (including care for Indians and Colored people), the six Latin-American districts, China, the new junior plan, and the United Offering. Parish branches are urged to apply at once to these committees and to set forward a schedule of work for the entire Winter.

Mrs. Sterling suggested, in closing: "Never say 'Red Cross or Missions,' but 'Red Cross and the Mission of the Church.' The cross leads on to both."

WE MUST KEEP ON THE JOB

The war prospect is rapidly improving. But sunrise is not high noon, and we must not yield to the natural hope that the war is about to end, now that Germany finds the Americans really in it and thoroughly nt to do their work. For, such a hope is delusive and can only tend to make us relax in our war-tasks.

It is quite true that the Germans ought to see that they have no chance of winning, nor even of a drawn-game. It is probably true that their leaders do see this,—at least see defeat inevitable, unless something utterly incalculable at present should happen.

But these leaders are well aware that to give up the fight means their own destruction. A beaten Germany will repudiate the men and the caste responsible for the war. Those men cannot be worse off by prolonging the struggle. So, they will keep on until the mirage of a millionth chance has disappeared in the gloom of utter overthrow.

And such overthrow has by no means come yet. Germany still holds most of Belgium and much of France —to say nothing of Serbia and Roumania and Russia. There must be many bloody battles before their hosts are driven across the Rhine.

Therefore, it behooves all Americans to exert themselves to the utmost in their support of the great cause—to give, to exercise self-denial, to conform to all the rules and regulations of their government, and to pray.

The sun has risen; it will go on to noon; but it is not there yet. We are rightly encouraged at our present successes but we have not achieved our aim we must "keep on the job."

—Bishop Mann.

HANDLING DIFFICULT SITUATIONS.

In this column we hope to publish from time to time stories from the clergy covering their experiences in dealing with difficult situations. Names, for obvious reasons, are omitted. Such stories for publication in The Witness will be gratefully received.

The Burial Did Not Take Place From the Church.

"A prominent politician, a profane man who had during his lifetime frequently cursed the Church and the clergy, committed suicide. His good wife, a communicant, made somewhat elaborate preparations for the funeral and requested that the burial take place from the parish church. After reviewing, as I truthfully could, the many excellent qualities of the deceased, I said sympathetically to the good woman, 'Don't you think it would be taking unfair advantage of your husband, now that he is dead and cannot help himself, to drag his lifeless body into the church to which he was strongly opposed and would never enter when alive? Don't you think it would be far more appropriate and in keeping with his own wishes to bury him from this beautiful home which he loved and entered daily with so much joy and satisfaction?' 'I had not thought of it in that light,' she promptly replied, 'you are quite right, the arrangements will be changed to have the service in the home.'"

Pastors Refused to Bury a Saloon Keeper.

"A saloon keeper died in a small village near the city in which I was the rector of a parish. The four or five ministers in the village refused to officiate at the burial of the man. A leading citizen called me over the phone, informed me of the situation and asked me to officiate. I very readily complied with the request. The whole community turned out to the service, held at the grave, evidently as a protest against the conduct of their pastors. After the service one of the pastors waited upon me and asked me to attend a conference of his brother ministers. When I entered the conference I was informed by the leader that it was their opinion I had been guilty of a serious breech of Christian courtesy in burying the man and they felt I owed them an explanation and apology.

" 'Pardon me,' I said, addressing the leader and pastors, 'it seems to me you are guilty of a very griveous breech of Christian charity and if it were not a serious matter, your exceedingly narrow conduct would provoke laughter. Here was a man whom you were praying against and moving heaven and earth to get rid of for a number of years, and when he was Providentially, as you may think, removed, you were unwilling to bury him or comfort his family. I have no apology to offer.' They were apparently satisfied. Some months afterwards it was my privilege to baptize and present the saloon keeper's family to the Bishop for Confirmation and they became faithful and earnest communicants."

DR. LACEY'S ARTICLES.

In view of the visit to America of the Metropolitan of Athens a number of interested persons, Greeks and Americans, asked the Rev. T. J. Lacey, Ph.D., of Brooklyn, to prepare a series of articles on the "Greeks in America." These articles have appeared in the Tarpon Springs (Florida) "Evening Leader," and simultaneously in Greek translation in "Atlantis," an Hellenic daily paper of New York. The series closes this week with an article on the Metropolitan of Athens and his ideals. Dr. Lacey has made a close study of the Greek people, visiting the Greek colonies in the United States and becoming familiar with Hellenic life and thought. His doctor's thesis on "Social Heredity as Ilustrated in the Greek People" was translated into modern Greek some years ago. The substance of these articles will be published this year in book form by the Educational department of the Board of Missions for use in mission study classes.

LIVELY INTEREST IN THE ADVENT CALL

All over the country, wherever groups of Church people have been gathered together this summer either for work or play there has been a lively interest, and animated discussion of the Plan of the Advent Call. What is it? Does some one ask? It is not the purpose of this article to explain especially either it sorigin or its intent for considerable space in the various Church papers has already been given to the matter, but it is our hope, now, to arouse in the Church people of this diocese the splendid opportunity for service it offers. The movement is as broad as the Church itself, and its spiritual nature seems to open to us a particular hope in this, our country's hour of need. "After the war, our greatest problem will be—have we grown in vision sufficiently to meet our returning boys, and have we done our utmost to make the world fit for the democracy they shall have won?" An earnest, consecrated effort in carrying out the plan of the Advent Call will be a long step toward this end.—Texas Churchman.

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Any one who has a Stereopticon Lantern to give away or loan for use until Jan. 1, 1919, in the Blue Valley Missions of Kansas is requested to write Mr. Charles Bailey, Box 247, Blue Rapids, Kansas. The Missions will pay freight chages.

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EDITORIAL

FIRST THINGS FIRST

Every institution ought to do first that thing which it was created to do.

This is what one means by saying, "Put first things first."

In order to get a clear idea of the function of the Christian Church. one should first study the purpose for which it was created.

What did Christ come to do? What things did He put first in His Gospel?

It is a commonplace to say that Christ came into the world to save sinners, and yet commonplace as it is, the fact is lost sight of today in the many needs of our changeable nature.

If we are sick, we want to get well; if we are poor, we want to make money; if ignorant, we want to be informed.

We each have one Pearl of Great Price which we are seeking.

With some this pearl is a rare postage stamp. (We once knew a young man who committed forgeries to buy postage stamps). With others, it is the righteousness of Jesus Christ.

There is some one desire in each of us for which we would gladly sell all that we have.

And that one desire expresses to us the one thing needful.

Now with Christ there is but one thing needful. "Seek ye the Kingdom of God and His Righteousness and all the rest shall be added unto you."

Christ died in order that you might be saved from sin, and St. Paul found that all the wisdom of the Greeks was foolishness with God, so that after preaching the wisdom of men at Athens, and without success, he was determined to know nothing among the Corinthians but "Christ and Him crucified."

This note of redemption from sin by the Cross of Christ, in order that we may attain to the resurrection from the dead and eternal life is the scarlet thread that runs through the Bible from cover to cover. It is the prophecy of the Old Testament. It is the theme of the Gospel. It is the revelation that God made to St. Paul in the road to Damascus (Acts xxvi.) to turn the Gentiles from darkness to light and from the power of Satan to that of God, that they might inherit the Kingdom.

It is the purpose of the Christian Church, as embodied in her ancient formularies, that we may obtain the forgiveness of sins, the resurrection of the body, and life everlasting.

It is the function of the two great sacraments: Baptism (for the remission of sins) and the Holy Communion (that our sinful bodies may be cleansed by His Body and our souls washed through His most precious Blood).

It is the function of the Christian Ministry (that whosoever sins ye remit they are remitted).

Every way that you look at historic Christianity you find these marks that Christ lived, and the Church was founded for the remission of sins.

But many men do not feel the need for redemption from sin. This implies a sense of limitation and of failure in one's own life, while it is human nature to trust in ourselves that we are righteous and to despise others.

We may not see the sin in self, nor in those who immediately surround us, but this frightful war must bring home to each one of us that the greed and lust within ourselves, when taken in the aggregate, is a terrible thing, for the sin of man has destroyed millions of lives and centuries of industry. Yet the men who caused this war, and are responsible for this frightful destruction of life and property, are the men who prided themselves that they were benefactors of mankind, and producers of prosperity.

They have, on the contrary, produced the most frightful conditions that the world has ever seen.

They merely illustrate the principle that lust, when it is conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death.

And what is true on a large scale in an aggregate of individuals is true on a small scale in each one of us.

The sin that is within us will destroy us, unless we repent and avail ourselves of Christ's mercy, for sin is the most destructive force in the world.

But men pride themselves that they can put away sin by natural processes—by education, by legislation, by conventional ethical standards.

Surely, it is these substitutes for Christ's redemption that have been tried and found wanting in Europe.

Men have forsaken the Gospel of Christ as being inadequate, and have substituted scientific investigation, scientific laws, business efficiency as the greatest force for good in the world.

The Universities, the Chambers of Commerce, the Reichstags of the world have openly despised the Cross of Christ, and have sought to redeem men by these various substitutes, to the end that they have brought the whole temple of civilization in ruin upon themselves, and have filled the world with rapine and murder.

The Cross of Christ is the one power in history which has freed man from himself, just in proportion as he has believed in it.

It is the leaven in this war that triumphs over human selfishness and finds its solace in ministering to human needs.

We need to put a true valuation on the limitations of education and business, and to realize more vividly that there is none other name under Heaven by whom we can be redeemed from sin, but only the name of our Lord and Savior Jesus Christ.

For this war teaches us either that the Turk is right and God is a cruel force, and cruelty is the expression of His might, or else that sin is the cause of man's misery and destruction, and it is only because God so loved man, that He sent His Son to redeem man from sin. Certainly this war has taught us that sin is not a negligible force; that either it is the power of God or the power of satan.

And it certainly ought to impress upon the individual that he needs Christ within him if he would be free from blood-guiltiness.

Man was created to be righteous, and the life and death of Jesus Christ is the power of righteousness for them who will receive the same.

It is because we are not anxious for the thing, that we do not seek the redemption that is offered us.

A STUDY IN THE ACTS

By Bishop Johnson.

"And when He had spoken these things, while they beheld He was taken up, and a cloud received Him out of their sight." Acts i. 9.

Miracles.

The greatest miracles of the Bible are those connected with the life of Christ.

There are some who find difficulty in the Virgin birth. others explain away the resurrection; others regard the story of the ascension as belonging to the realm of legend.

But the sinless life of Christ is a greater miracle than any of these, and that miracle is attested by his own claim to be the sinless one; a claim that would be utterly shameful except that it had a basis in fact.

This miracle of the sinlessness of Christ is made more credible by the fact that He had no human father; that death could not overcome Him, and that, after overcoming death, and showing Himself alive to many witnesses He should be taken up out of their midst.

It is not one detached miracle that we are asked to accept, but the entire life of one who is unique among those who have lived upon earth.

It was the business of the Apostles to attest these facts and it has been the function of he Church to set forth its testimony in every article of faith, that it exists for the purpose of so attesting them. The Church stands for the whole Christ, not on the basis of human discovery but on the basis of the united tesimony of a jury of honest men.

As it was eminently fitting that the sinless One should have a unique origin in His birth, so it is fitting that He should finish His earthly career in a manner that would satisfy the ends of justice. If, because of sin death entered into the world, one can see a sufficient reason for death. "The soul that sinneth, it shall die," is the statement of a necessary fact. For the sinner to go on in defiance of God would be to stultify the creation.

It is equally fitting that the sinless one should not be overcome by death, but that the Holy One should not see corruption.

Now I am fully aware that this is distasteful to that kind of a mind which refuses to see anything in creation but that which it has already experienced.

But the mere scientist lives in a non-moral world, and is oblivious to some of the most essential facts in man's experience. He fails to deal with man as a moral being and in that regard Germany is a scientific nation, but a dehumanized one.

Friendship, faith, love, penitence, adoration, forgiveness, sympathy, are not scientific terms but belong to the human side of life.

It is true that the world is built on scientific principles but it is also true that the God who made us, created in us certain non-scientific instincts which proceed unerringly to build up the moral world in which we live and in which the mere scientist is a Frankinstein. In that moral order in which we live, that most unscientific of all phenomena, sin, flourishes with all of its attendant misery and destruction.

There is nothing more unscientific and yet more human than this war, in which the human race struggles against a scientific exploitation of its members in the interest of efficiency.

Man not only sins, but he demands the right to sin and God sustains him in this demand.

The Sinless One did not impose upon the children of men, a Prussian peace, nor a Bolsheviki program of force. The miracle of man is life, growing out of seeds into its lukewarm and undreamed of possibilities.

It was contrary to all experience that a red hot ball of rock should take in life, or that this life so unscientifically begun should go on to new and unheard of forms of life.

Such progress or evolution was in every crisis of its growth something contrary to previous experience.

To me the Kingdom of Heaven is not a miracle passing my belief today in any way to be compared with the miracle of New York City from the standpoint of the cave man's science.

Science can prove the past but it can see the future only in past experience..

The imagination of those pioneers of a future life, who saw before their fellows that which was invisible to their crude companions, was as true a human faculty as the more mediocre mental qualities that could analyze and classify man's past experience.

"Faith is the substance of things hoped for" and the hope that anticipates the substance is that which lifts life out of the hopeless treadmill of a mere scientific interpretation. Christ was the pioneer of the faith that the possibilities of man's life is greater than his faith in those possibilities. The only difficulty that I find in accepting the miracles of Christ's birth and resurrection and ascension is that they are too good to be true; and I have learned to believe that God is a being who bestows upon righteous faith, even more than its expectation demands, and that He constantly unveils to men of faith that which in the light of human knowledge is too good to be true.

So Christ's life, beginning with His birth untainted by man's sin, flows on through its sinless life through the grave to its glorious resurrection, and then, after reviving man's failing faith during the great forty days following Easter, is taken up out of our midst and takes His place at the right hand of God, there to make intercession for us and to be with us, in the spirit, always.

The whole story is too wonderful to be the work of fiction, for it came on us from a quarter of the world and at a time when there were no such masters of fiction as the story of the Christ would demand.

As a work of fiction it would be as impossible as would the works of Shakespeare have been in Thibet. There were no artists in Judea that would have produced the masterpiece.

As a divine creation, it must be accepted in its entirety—as well chip off pieces from the work of Michael Angelo because we did not approve of their beauty as to detach from the story of the Christ, those facts with which it was endowed by its divine author.

They all stand or fall together, for they help to form that masterpiece whom we adore, our Master Christ Jesus, whose birth and resurrection and ascension were as unique as was His life, and they all unite to form the picture, not made by human hands but preserved for us by the testimony of those who preached the wonderfully things which they had most surely seen and heard, and which when once accepted in sincerity and truth forms the soundest and the truest basis for the conduct of human society.

BOLSHEVISM.

Bolshevism is a patchwork. It includes all sorts of differing and often conflicting forces; it includes socialists on the one hand and syndicalists on the other; it preaches pacifism and hatred of war, but in the same breath it preaches class war; it proclaims the principle of self-determination for nations, while it cuts across the boundary of nations with its doctrine of internationalism. The fact is that Bolshevism has not developed a definite programme at all. It is purely destructive. It is an emotion. It is the hunger of violent idealists for a union of workers throughout the world for the purpose of destroying what they call bourgeois society. The battle cry of Karl Marx is in reality the only bond of union: "Workers unite, you have the world before you, and have nothing to lose but your chains." It may be hard for us in Australia not to regard this cry as an unreasonable travesty of the facts; but some countries are less happily situated than Australia, and anyhow it is insane folly to ignore its power.

It was in the hope of rousing the German workers to join them and insist on immediate peace that Messrs. Trotsky and Lenin surrendered Russia into the hands of Germany at Brest Litovsk. The result we know. The immediate effect of Bolshevism has been to place Russia under the heel of the very form of Government which it sought to destroy. Far from forwarding the cause of democracy, it has put it back incalculably, as purely destructive methods always will.—English Archbishop of Brisbane.

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INTERVIEWS AND UTTERANCES

What the Leaders are Saying On Subjects of Present Day, Interest.

General Foch, in a letter to the New York Bible Society, says: "The Bible is certainly the best preparation that you can give to an American soldier about going into battle to sustain his magnificent ideal and his faith." A quarter of a million copies of the Bible have been given to our soldiers by the New York Bible Society.

"I drive around to six hospitals regularly and visit hundreds of the American wounded every day," writes the Rev. John S. Banks, rector of All Saints' Church, Cleveland, Ohio, and chaplain of the Red Cross in Paris, France, to the Rev. L. E. Sutherland of Cleveland. "I have six regular services and from six to ten short services every Sunday, I conduct funerals daily and write to all the families whose friends I bury. I am sometimes up all night meeting the convoys. It is a privilege to be here with the boys, they are so patient and so anxious to get back to the lines."

Mr. John W. Wood of the General Board of Missions, New York, in commenting upon Dr. Rudolph B. Teusler's position in Tokyo, Japan, where he has been doing such a splendid work as director of St. Luke's Hospital and numbers among his friends eminent men of the national government and city, says: "In fact, they recognize in him not only the leading foreign surgeon of Japan, but a devoted Christian worker. When the Baron Goto, acting on behalf of the imperial household, offered Doctor Teusler $25,000 for the new St. Luke's Hospital, it was made with the distinct understanding that St. Luke's was and should remain a Christian institution."

The appointment of Dr. Teusler as head of the Red Cross unit to accompany the American forces in Siberia, mentioned in a recent number of The Witness, promises to cement more fully the friendship between the two nations.

Archbishop Meletios of Athens, Greece, who is touring the United States at the head of a commission from his government, says "The unity in Russia is the Church. Throughout the country, from the farthest north to the south, all are members of the Greek Church and a faithful, religious people. The Bolsheviki know this power and fear it as is evidenced by their massacre of bishops and Church leaders." The Archbishop thinks the people of Russia will rise up against the evil influences working from without and that the revolt when it comes will be a religious war, for, he asserts, the Bolsheviki are primarily non-religious and anti-Christian. "Whether it will come before the war is over or not I cannot tell. I am inclined to think the evil force in Russia derives its power from the supposed German success and if they could see things from this side and know the advance of the allies, there would be swift action that would clear Russia forever. I fear, however, that this will not come until the war is over, and that Russia will never be of any aid to the allies."

Mrs. T. H. Tracy, President, in her address at the thirty-second annual meeting of the Nebraska Branch of the Woman's Auxiliary to the Board of Missions, said: "The problems which confront us are rather appalling; many calls for help will crowd us in the coming year from all sides. The duties of citizenship will make insistent calls upon us all. Let our judgment be guided by prayer, that we may be inspired to a better service in our work for the Church and the hastening of Christ's Kingdom."

Bishop Gore of Oxford, England, during his recent visit to Chicago, stated that "The entrance of America, which had always kept aloof from the political struggles of other nations, into the war, typifies the meaning of the whole war, that is, the departure from the individual struggle for liberty and the foreshadowing of a League of Nations in the future. I believe that this league of nations to maintain a world peace is coming. Such a nation will spring from the fear of unchained science which is now destroying so many lives, from the love of peace, and from the claims of the Christian faith. And I should like to see Christian churches united as free nations are today united."

"The busy and stressful season for Church work has commenced. The outlook for the year is good, though new and difficult problems are to be solved and many obstacles surmounted," says the Rev. A. M. Hilliker, of Lonsdale, R. I. "Life is making great demands upon us today. The conditions are such as to challenge faith and test courage, but also to inspire progress. Customs are changing. Old things are passing. A new era is dawning. New standards of living and giving are being established. We can never go back to our former ways, nor can we continue in the old ruts and still survive and serve. This is as true and perhaps more true of the Church than of any other department of life. Shall the Church cling to the past or adapt itself to the present and possess the future? We are facing a crisis in the life of the Church. The future of the Church will in large degree be determined by the spirit and devotion with which we meet it. The best and most that we can give is but our reasonable service."

"One defect in the present hymn book," says the Rev. George A. Ray of St. Paul, Minn., "is that the tunes are set for high trebel voices, and the ordinary Church goer cannot get so high. It is to be hoped that this will be remedied in the new hymn, which is to be issued in the near future. Really, there ought to be at least two settings of many tunes, one lower than the other, though not necessarily set to the same hymn."

Lloyd George, Premier of England, says: "We must also prepare for the blow of peace."

The Rev. Clifton Macon, rector of Trinity Church, Oakland, Cal., thinks there is danger of the United States and our allies acceeding to appeals for peace by the Central Powers before our work is completed.

"There is," he says, "a real danger that we shall be led to stop before it is finished. There is a species of mankind, abnormally emotional, found in this country and Great Britain, known as the pacifist, which is as dangerous as the ultra militarist. Its members are already making their voices heard, and as soon as any considerable victory is won by the allies they will be more urgent. If the militarists are dangerous, the pacifists are more so, particularly in the face of such an enemy as Germany. Every pacifist is either consciously or unconsciously an ally of Germany, for nothing would be more acceptable to Germany, but more disastrous to the world, than an early peace. I say an early peace, not that the whole world does not desire peace at the earliest possible moment, but an early peace would mean a peace negotiated with the Germany military party, that party which has caused this world horror, which has not been defeated, which is not penitent, which knows no honor and could not be trusted to keep any agreement. The settlement whenever it comes must be with the German people, and not with them until the military party is defeated, discredited, repudiated and renounced by the German people themselves. In our charity and earnest desire to be fair we have hitherto made a distinction between the German military party and the German people, giving the latter credit for better principles than the former have exhibited. But our faith has begun to wane. We have no evidence at hand to show that our charitable judgments were justified; we do not hear them protesting against the frightful, bestial things their masters do, or of any dissent whatever from their aims or acts. Therefore, the burden of proof is with them, and it is near treason against a righteous cause to talk about peace and afterwar adjustments until the German people show signs of social instincts which would lead us to judge them safe to live with in the family of nations. Therefore our war is with the German people no less than with the military party and it cannot cease until the one is entirely put out of action, and until the other shows evidences of conversion, and gives sufficient guarantees of good behavior in the future. And the pacifists and all of like tendencies should cure themselves of the heresy by considering the patent fact that to conclude peace before Germany as a whole is defeated and brought to the bar of judgment, would not only invite a repetition of this world tragedy, but would be to prove disloyal and untrue to those brave men who have nobly fought and died in this cause. If they sacrificed their all that the world might be relieved of the peril of Germany we shall prove ourselves unworthy of them and contemptible cowards if we fail to 'carry on' until the work is completely done. In this matter let us not be ashamed to learn from the enemy one thing: we have all along given her the credit for thoroughness; let us show our loyalty to our noble heroic dead by continuing to fight till we shall have won a thorough victory."

INTER-CHURCH CONGRESS AT CHICAGO

(Continued from Page One.)

into the foul hands of Turkish misrule. Victory everywhere. But let us not become obsessed by our victories and listen to the immature cries for peace of the enemy. Bulgaria, that arch enemy has begun to whine and whimper for peace. Let them have peace but they must first bring forth fruit meet for repentance. Be patient with Russia. Eighty-five per cent of the Russians cannot read or write. It is divided by so many political parties and many creeds and smitten with delusions. We have another goal—a little farther away than the winning of the war. The war will be won—that is mathematically certain—sooner I think than many imagine. But when won? What then? We must, in some way, secure civilization. This can only be accomplished by a league of peace-loving nations. Only those nations that are fit must be admitted. Some nations will have to go into moral quarantine. They must be disinfected. The League must retain power to spank any nation which will not keep the peace. Such a League can only come to pass in a democracy. What is Democracy. No need to tell Americans. The people hold the political power and the end must be the people's good. Human rights come first—the right to live. Civilization must make law fit life, and not attempt to make life fit law. Just imagine a tailor attempting to make his customers fit the clothes instead of making the clothes fit his customers. The Constitution must fit the life of the people. The dirtiest urchin on the street has just as much right to his chance to live as any British prince or American millionaire. America has a soul as well as a Constitution. Great Britain has a soul as well as a Parliament. Many of the little nations crushed by Germany have nothing left but soul. Germany has no reverence for a nation's soul. As long as there is red blood in Britain and America Belgium shall have a resurrection. That's Democracy. A Democracy has never sanctioned war unless there was no other way out. Democracy is weak for war. Autocracy is just the opposite and unlike democracy acts without discussion. From a military point of view Germany should have won the war in six months, but she did not, and thank God she never can. Liberty is coming into her own, and will have genius enough to discover the road to keep the way of peace. Thank God when we have won we can then keep the peace of the world. It is after all the paradox of the Cross. Out of darknes shall come light—out of hate a regining love—out of death, life! and out of the tyranny that would curse the race shall come the soverignity of the Son of Man who shall keep safe the peace of the world."

By a standing vote the audience unanimously endorsed the following resolution endorsing President Wilson's prompt reply to Austria's peace note:

"We pledge our united support to the President and our army and navy in pursuing the war to a victorious conclusion, to the end that free institutions may be safeguarded the world around and that the right of self-determination may be assured to all peoples. And whether this victory comes soon or late, we will stand firm and unswerving to the end."

It may be that he contribution of the East to theology in our own day will so deepen our knowledge of Christian doctrine as to give us richer conceptions of the Faith than our duller Western minds have yet attained.—Bishop Fiske.

WORK OF THE WAR COMMISSION

(Continued from Page One.)

tunities for work in the vicinity of Fayettsville, N. C.

Reports were made in regard to possibilities for new Army work as well as for work in the newly constituted hospitals of the country.

A proposition was laid before the Commission for work among the Churches in the immediate vicinity of the universities and colleges, which have recently been taken over by the Army. The Executive Committee will give this matter careful consideration.

In the opinion of the Commission it was thought unwise to proceed with any new projects for buildings within the limts of the camps, inasmuch as the Commission is still uncertain what interpretation the War Department will put upon the order withdrawing civilian chaplains from the camps.

A propositon was laid before the Commission to join with the other Churches in a common drive for funds for the coming year. The proposition is of a two-fold nature, first, that there should be a common drive for funds; second, that there should be a common drive and a common fund, each Church, receiving that portion of the fund which is called for by the relation of its budget to the entire amount. This matter was referred to the Executive Committee with power to act. Suffice it to say, that there is a strong sentiment among the churches in general, that they should make a common appeal to the Church public.

Statement of Distribution for August, 1918, War Commission of the Episcopal Church.

Expenditures.

Chaplains' salaries		$ 6,134.58
Chaplain's equipment:		
Portable altars	$ 920.04	
Equipment	1,923.80	
Hymns & prayers	3,846.47	
		6,690.31
Chaplains' expenses		565.03
Special Chaplains' expenses		786.28
Brotherhood of St. Andrew		9,000.00
Printing		255.88
Miscellaneous	37.55	
Office expense	100.27	
Office supplies	40.00	
Salaries (office)	393.66	
Travelling exp.	1,129.61	
		1,701.09
Army training school Chaplains		700.00
Loans to Chaplains		1,550.00
Appropriations for special work		2,100.00
Total expeditures, month of August		$29,483.17

Faithfully yours,
Henry B. Washburn.

SHERIDAN'S RIDE.

Sheridan's father and mother were living at Somerset, Ohio, when word came, that he had suffered a great defeat in the Shenandoah Valley. They slept none that night, but in the morning the old gentleman said:

"Mother, I'll go to the store and wait until the paper comes, get the news, and hurry back."

Old Mr. Sheridan was sitting on the steps of the store when a man rode up and called out, "Good news from Sheridan!"

Then one of the bystanders caught up the morning paper and read the account of Sheridan's return to the army; of his turning the tide; of the President's message of thanks; of Sheridan's heroic conduct and complete rout of the enemy.

That was enough for Mr. Sheridan. Mrs. Sheridan saw him coming, and hurried to the gate to get the tidings from Cedar Creek.

"Glory to God, mother, glory to God! Phil whipped 'em! The President has sent him the country's thanks."

After they had gone into the house the old lady suddenly became sober.

"What's the matter mother?"

"Father, did the paper say anything had happened to John?"

John was another son, a private in Sheridan's army in the valley.

But here was a mother's heart joyous over the great fame that had come to one son, yet in the midst of it all, remembering the other son, who was not a successful general, but only a faithful private in the ranks.

That is how God regards his children. Their places may be obscure, but He sees their work and loves them for doing it so faithfully.—Michigan Christian Advocate.

ACTIVE FAITH.

The world has been in turmoil for several years; what is to be the end?

Problems which would have staggered any previous age, have been confronting us, and new ones loom ahead. We need, to an unparalleled degree, guidance and a strength greater than our own. There is only one source from which we can hope to receive solution for our difficulties. We must sound the mind of God.

We crave understanding; He has not promised it. We pray for victory in our worldly conflicts; it may be delayed. We choose a sign of His favor and ask that it be vouchsafer; He only knows whether that is best.

He requires of us a venture of faith; faith in Him, in His abiding care, and in the ultimate triumph of goodness; faith in the strength that He will give to us to win our battles and to solve our problems during the war and after.

But this "faith" must be active not passive; eagerly co-operating with Him, not merely counting upon Him; using every capacity of body, mind, and spirit to accomplish what we believe to be His will, not supinely waiting for Him to settle our difficulties and then bestow some reward upon us.

As individuals, as a nation, as a world of human beings, we must draw close to God. learn to listen and to hear His voice, become respective to His gifts of nature and of grace; try to see clearly; and then go forth to battle with absolute confidence that He will guide us and empower us unto such accomplishments, as shall be for the good of mankind and the setting forward of the Kingdom of God.

Work, without prayer, is largely wasted. Prayer, without earnest effort to do our utmost, is of little worth, for it is either stupid, mechanical or insincere. We must couple prayer and work together, and give ourselves unstintingly to both. In large measure God will answer our prayers through us. Fight your way into an active faith.—The Rev. Frederick Budlong.

MESSAGE OF BISHOP TUTTLE TO UTAH FRIENDS.

During his visit in the west Bishop Tuttle sent the following message to his many friends in Utah through the courtesy of Dean Fleetwood of St. Mark's Cathedral, Salt Lake City:

Dear Brethren of St. Mark's and kind friends of Utah, all. The Dean most kindly gives me leave to say in the Monitor, How d'ye do?

In God's abounding mercy and good I am here once more to see your faces, and now to write you a greeting.

I hear you have forty-seven men at the front, or ready to spring forward to the front, in the war.

I thank God for your patriotism,—I am proud of you,—I love you.

God mercifully help us to be firm and strong and true to the flag of our country, the Stars and Stripes, which stands for righteousness and justice and international honor and chivalry to women and protection to children; and also firm and strong and true to the flag of our Saviour, the Cross which stands for faith and hope and love.

Your loving friend and old time Bishop,

Daniel S. Tuttle.

FIRE ALARM DRAWS CONGREGATION FROM CHURCH.

Bishop Faber of Montana, in his record of visitations, relates the following experience he had at Troy:

"At night our little Holy Trinity Chapel saw a fair congregation assembled, and after Evening Prayer I preached. As I was closing my sermon a fire alarm sounded—and seemed to sound very loudly and insistently. This in a small new town, with its many wooden buildings close together on the business street, is a serious enough matter. I told the people to feel free to leave, and leave they did; at least to find out where the fire was. Had there been any wind, Main street would have been doomed; for the fire was in an old lodging house used by railroad men, close in among a lot of shops back of one of the hotels. A few of my congregation came back shortly; the fire was under control, and no one hurt and no further danger. So I closed the service with prayers and blessing.

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THE BISHOP OF TEXAS ON SUMMER VACATIONS.

Furloughs of All Soldiers of the Church Militant Are At An End.

The Rt. Rev. Dr. G. W. Kinsolving who spent six weeks in the Adirondaks gives the following account in the Texas Churchman of his vacation and comments thereon:

In the much-advertised and very realistic French war narrative called "Under Fire," we are told of a visit paid by a little group of comrades in arms to Paris. They are amazed at the visions of comfort and happiness which are spread before them in the midst of war. And they wonder at the contrast between the life of the great metropolis and the life of the trenches to which they must return. How can great multitudes of their compatriots go on enjoying themselves at home while so mony others are living and fighting in the midst of constant misery and suffering?

So, one imagines, might some of our own boys feel if they were transported from the battle lines in far-off France to some of our American cities, and to some of our summer resorts in the country, such as the place where I have been resting for the past six weeks. Although one does not see the crowds of former summers, and although there is not the same spirit of gaity which makes the years of peace, yet there is little to suggest the stew and horrible realities of the vast conflict which has engulfed the civilized world as in a maelstrom. Here one watches the clouds and wonders whether they bode fair weather or rain. One enjoys the changing vistas across forest-rimmed lakes to distant mountain ranges. And here one pays attention to the glories of the sunset, and to the beauty of moonli and starlit nights. Both nature and human life seem peaceful and lovely.

When the war has drawn to a close, and a righteous and lasting peace has crowned the untild sacrifices of the Allies, no doubt these vacation regions will be even more popular than before. The strained and tired nerves of large numbers of people will call for such rest and refreshment as these lakes and mountains afford. For here are all sorts of invigorating occupations for young and for old. A noted Presbyterian minister from Brooklyn has spent many weeks trolling oon these lakes for bass and pickerel. Guides are always ready to conduct the fisherman to nearby lakes and streams, so that he may try out new fields. Camping is a delight to some people, and one may enjoy it here, either in tents or in the charming rustic dwellings which have been built here and there along the lake shores. Those who are fond of motoring may travel for hundreds of miles over the fine state roads, amid the most beautiful mountain scenery. Walking, mountain-climbing, golf, tennis, swimming and similar delights, may be indulged in by those who love them. The altitude is stimulating. Pure air, pure water, and pure food (served according to Hoover) assures good health. And so the Adirondack Preserve has every claim to being one of the finest vacation regions of this fair land of flowers.

We Have a Real Warfare Before Us.

But now the summer furlough of all soldiers of the Church Militant are at an end, and we must take our places once more in the ranks—for the trench warfare of the Christian life and for the successful offensives which we are going to conduct this year. Let us not forget that we all have a real warfare before us.

I hope to be back in my diocese by the first of October. I shall stop at St. Louis on my way home to assist in the consecration of Rev. Mr. Demby as suffragan-bishop of Arkansas, who will have charge of the colored work in the Southwest Province.

DR. MOTT'S STATEMENT CONCERNING THE CAMP PASTOR ORDER.

To the Editor of The Witness:

The public statement having been made in the press that I am responsible for the recent order of the War Department concerning Camp pastors, I wish to state that I am in no way, directly or indirectly, responsible for this order. I knew nothing about it until it had been settled by the War Department. I have received communications also, inquiring whether the National War Work Council of the Young Men's Christian Association has had anything to do with this action of the War Department. I have answered these communications, stating unqualifiedly that this organization has had nothing whatever to do with the matter. On the contrary, I am sure that it will be found on investigation in the various cantonments and camps throughout the country that the Association secretaries have as a rule done all in their power to help the Camp pastors in their work.

Let me add that I am a member of what is known as the Committee of Six, which has during the past year done all that it could to secure action on the part of the Government increasing the number of regular Army and Navy Chaplains and likewise to further any plans which could help them. I have been asked whether this Committee is not responsible for the recent action of the War Department concerning Camp pastors and wish to state that such is not the case.

I am sure that those who have through ignorance of the facts held me responsible for the Camp pastor order will do me the justice to correct their statements, in order that there may be no misunderstanding regarding my relation to this matter. My record shows that I have furthered the work of the Camp pastors, just as I have always advocated interdenominationalism and not non-denominationalism, believing that the stronger the denominations were the more powerful would be their co-operation in Christian service wherever co-operation was practicable and not inconsistent with conviction.

As for the merger of all war work organizations in one financial campaign, responsibility for which has also been laid, in part, to me, it is only right to say that I opposed the merger with all the power at my command until the President decided it should be made, when I loyally accepted his decision and am throwing myself heart and soul into a campaign to carry on a work essential to the welfare of our boys.

I kindly request that you will print this is your first issue, in justice to me, and especially that the great cause I represent may not suffer through misapprehension.

Sincerely yours,
John R. Mott.

IDAHO CATHEDRAL CONSECRATED.

Bishop Funsten Officiated and Bishop Tuttle Preached.

St. Michael's Cathedral, Boise, Idaho, the Very Reverend Alward Chamberlain, dean, was consecrated on Sunday morning, September 15th, by the Rt. Rev. Dr. James B. Funsten, Bishop of the District. Following the consecration, says a local daily, the Rt. Rev. Dr. Daniels, S. Tuttle, pioneer Bishop of Idaho, who came from St. Louis to Boise for the event, preached the sermon, paying a glowing tribute to the work of the Church in Idaho, the foundation of which he laid half a century ago. The service was impressive and the congregation was the largest in the history of the cathedral.

The consecration sermon by Bishop Tuttle was taken from the 23rd verse of the 50th psalm, "Whosoever offereth me thanks and praise, he honoreth me; and to him that ordereth his conversation right will I show the salvation of God." The venerable bishop pointed out that from the earliest time man had erected temples for the worship of God and spoke a beautiful sentiment concerning the old testament, which he stated, was condemned by many, because it contained passages, not understood, but those passages, he compared to gnats and mosquitoes, declaring that the beautiful lessons and texts of the old testament should not be lost sight of and cast aside because a few passages were not clear. He then explained that the great lessons which ran through the testament were those of mercy, love and forgiveness.

Extends Congratulations.

Bishop Tuttle congratulated Bishop Funsten, Dean Chamberlaine and congregation in being able to consecrate the beauutiful temple for the worship of God as an accomplishment of love and faith to the divine principles for which they stood.

THE HANDSOME NEW CATHEDRAL WAS COMPLETED IN 1901. IT WAS BUILT AT A COST OF A LITTLE OVER $20,000. GRADUALLY THE DEBT WAS CLEARED UP BUT $7,000 STILL REMAINED TO BE PAID WHEN the Rev. Alward Chamberlaine became dean of the cathedral. His great desire was to clear the cathedral of debt and he determinedly set about the task with the result that on last Easter the last penny of the debt was cleared which made possible the great and glorious service held Sunday which brought to Boise the venerable Bishop Tuttle to take part in the crowning efforts of his work started so long ago and so well carried out by his successors.

Clergymen, who were present and assisted in the service were Archdeacon Stoy of Pocatello; the Rev. Dr. McLean; the Rev. Thomas Ashworth of Payette; the Rev. W. R. R. Simmons of Gooding, and the Rev. David H. Jones, rector of Christ Church.

THE DIOCESE OF MICHIGAN

The Board of Religious Education of the Diocese of Michigan began its Teacher Training Drive with the cooperation of the Bishop, who on August first sent out a preparatory circular letter to the clergy and Church School superintendents. This was followed two weeks later by a letter from the Board enclosing literature supplied by the General Board and giving a detailed statement of the proposed Diocesan program. This has five aims for every parish and mission.

1. A Preparatory conference of workers, and, wherever possible, the formation of a permanent Parochial Board of Religious Education.
2. The observance of Teacher Training Sunday.
3. The appointment of delegates to the autumn archdeaconry meeting. Teacher training is to be the predominant subject at the meetings of the three Archdeaconries.
4. Co-operation with other communions in a community teacher training meeting.
5. A final conference to conserve results by securing recruits and beginning actual work in teacher training.

It is hoped that the results of this program will be two, a normal class in the Church School and training classes for present teachers.

In Wayne County the meeting of the Detroit Archdeaconry will be held in connection with a five-day meeting of the Detroit Sunday School Institute, which has also arranged a series of special conferences and classes for Church School Auxiliary leaders in the autumn and spring under the direction of Miss Frances Withers. The Woman's Auxiliary Institute for leaders of mission-study classes will be held in January as usual.

The Summer School for Church Workers, which has heretofore been under the auspices of the Detroit Archdeaconry, will next summer be under the official direction of the Diocesan Board.—The Leader.

A CHRISTIAN STEWARDSHIP CAMPAIGN.

A Drive in California to Put Churchpeople Right.

A Christian Stewardship Campaign will be conducted in the Diocese of California on Sunday afternoon, November 10th. Plans were worked out for the campaign at a conference held in St. Paul's Parish House, Oakland, on Sunday, September 22nd, preparation for which had previously been made by Bishop Nichols and a committee of the Standing Committee, consisting of the Rev. Dr. Parsons, the Rev. Mr. Cambridge and Messrs Langhorne and Wyckoof. At the conference the matter of the Campaign was fully presented by several speakers and steps initiated for an active and educational movement of preparation throughout the Diocese.

Bishop Nichols comments editorially as follows on the campaign in the Pacific Churchman:

A Campaign for Stewardship? Another drive? When is this thing going to stop? And a Drive for Stewardship? That somehow has a labor famine sound. Steamer stewards and club stewards we know, but what in the name of common sense has the Diocese of California to do with dabbling in questions of demand and supply there? Such a whimsy will at least serve to arouse attention to the fact that the Bible conception of stewardship is really that of economy in its widest application. Indeed the word translated "stewardship" is almost the exact counterpart of our word "economy." And the use of it is as comprehensive as that of St. Paul's whole ministry (Col. 1:25) and as technical as in the case of the unjust steward (St. Luke 16:2). Broadly speaking then our Christian Stewardship covers all we have at our disposal from God in terms of economy or making the most of it. It covers right use of our time, our faculties and our property. In this sense the Christian Steward is the Christian Economist. It is required that he be found faithful to all he is and all he has, as one that must render an accounting under the unerring audit of his God. His whole life is a sacred trust and squandering any part of it will be sure to find him out. It is an economy in which the waste is the most woeful thing in life.

The Objective of the Campaign.

What is the point of the Campaign? We hope no reader will be left with any doubt about that. It is signally and unequivocally to put us right as a people before God in our Stewardship of wage and income and any property possession we may have. We leave to the Campaign itsel fto elaborate and explain the details. But it is nothing more or less than a striving to fulfill in our lives what we profess with our lips: "All things come of Thee, O Lord, and of Thine own have we given Thee."

AN ARCHBISHOP'S PRONOUNCEMENT ON CHRISTIAN UNITY.

Reunion of Christendom Necessity of the World's True Progress.

The Most Rev. Dr. St. Claire G. A. Donaldson, Archbishop of Brisbane, Queensland, Australia, in his inaugural address delivered at the opening of the second session of the eighteenth Synod of the Diocese of Brisbane, had the following to say on the subject of the reunion of Christendom:

"I will mention one thing and one only about which I would fain kindle your hopes. Surely we cannot overestimate the significance of the growing hunger for reunion. Our whole attitude on the subject is changing rapidly, and I note the same swift development here as we have witnessed in the case of the missionary spirit—both winning their way directly people's attention is called. The sense of the Church's duty in the Mission Field has developed from being a hobby of a few, a subject of languid intermittent study, to be an environment, a necessity, an imperious call. Even so, the dream of reunion has advanced beyond the stage of speculative or academic interest. We have come now to see that the reunion of Christendom is likewise a necessity of the world's true progress. The absence of it is a paralyzing disease, and we become conscious that the divided Church pants for unity just as a sick man pants for air and health. Beneath the surface, the Church is in labour; future years are to witness a great awakening; and I cannot but believe that our new intolerance of our divisions is an indication of deep significance. Outwardly, it is true, there is little change in the situation, and the project of a World Conference on Faith and Order, the object of which is to work for reunion, has by no means yet taken hold of Christendom. The breach with Rome seems to have gone so deep and the forces of prejudice are so strong all round, that the ideal is voted an impossible one. But the significant fact is that the ideal holds us; possible or impossible, we are constrained to embrace it; and the project of this world conference appeals to our imagination and brings the ideal nearer. We are drawn in to work for it, and every task undertaken whets our appetite for more. I feel that the week of prayer observed throughout the world last January was epoch making in its spiritual effect, and it would appear that the first sign of God's answer to our prayers is a new sense of revolt. The present situation simply cannot continue. Something must be done. I believe that we of the Church of England are accused of hypocrisy because we talk of reunion but do so little. I am prepared to endure that imputation, for it is certainly better to wait than to do the wrong thing. But there are two roads along which we ought now to be making practical advance. First we must prepare for larger unity by seeking domestic unity within our own Church. If we criticise the political pacifist for preaching peace with all nations but war at home, so we must condemn the self-deception of the Churchman who seeks reunion outside but fosters party spirit in his own Church. I believe that we are learning unity in our own Church in Australia, and perhaps the greatest work the new Australian Board of Missions is doing at the present moment is the work of allaying suspicion, rivalry, and bitterness between our competing schools of thought; but Australia has had an unenviable notoriety for party spirit in the past and the evil spirit is not entirely exorcised yet. The second line of work is to dispel the ignorance which darkens existing Christian relations. We must balance our prayers for reunion with practical consideration for the position of our fellow Christians. I am constantly amazed at the extraordinary confusion in the minds of many of our non-episcopal friends as to the real attitude of the Church of England, and I am satisfied that we ourselves must plead guilty to the same kind of ignorance. Yet it is our bounden duty to know one another's position, to know exactly what each group of Christians believes itself to stand for as its fundamental and charateristic witness.

NEWARK'S PLANS FOR THE ADVENT CALL.

In the Diocese of Newark, New Jersey, the following tentative plan for parishes and missions to respond to the Advent Call has been published.

When the parish committee has secured and prepared its workers a letter signed by the rector will be sent out just before Advent, asking the presence of every woman at church on Advent Sunday, and that she will be at home at a specified time Monday or Tuesday.

Advent Sunday: Corporate Communion for all workers. Rector to present the plan to the congregation.

Monday: The messengers and intercessors commissioned by rector.

Monday and Tuesday: Visits and intercession.

Wednesday: Meeting for all women, to explain purpose and hope of the movement.

Thursday: Quiet Day. Instructions on Prayer.

Friday: Meeting to present the peculiar opportunities and responsibilities of women today.

Saturday: Intercessions.

First Sunday in Advent: Rector to sum up the work.

Wherever it is possible, daily Communion to be held throughout the week.

VALUABLE WORK IN TENNESSEE.

Rev. W. A. Jonnard of Johnson City, Tenn., in serving his diocese, has done a service for the whole Church. As chairman of the Committee on Parochial Education, he has issued a report on the work of the Committee that is worthy of the attention of every leader. It fills a pamphlet of twelve printed pages. An official system of records for the schools is provided. How to co-operate with the Junior Plan is described. The responsibility of each Vestry is stated and a committeeman appointed to follow up the subject. A list of valuable books for children is given. Summer Courses are recommended and five pages are given to what must be reliable statistics on attendance and enrollment.

The unique part of the report concerns Religion in the Home. In accordance with a resolution of the Diocesan Convention a questionnaire is addressed to every family in the diocese asking among other questions: Is the Bible ever read aloud in the home? Is grace said at meals? What religious paper or magazine is taken?

We believe that this is the first effort made by any diocese to get the facts on the most essential and yet the most difficult of religious education.

The principles underlying Mr. Jonnard's plan were proposed by the General Board in "Church Ideals" in 1915. They have been applied partially in most every diocese, but this is the first time that the whole program of Parochial Education has received such detailed and careful consideration.—The Leader.

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A RECTOR'S MESSAGE TO HIS PEOPLE

The Rev. Dr. F. J. Barwell-Walker, rector of St. Paul's Church, LaPorte, Ind., has issued the following letter to his parishioners indicating how the boys at the front feel about some matters that should seriously concern all Christian people at home:

General Pershing and other generals of the Allies have said: "Only the prayers of ALL of our people can win us the victory." Prayer, therefore, is our most powerful ammunition.

The following extracts from some letters which appeared in the (English) "Church Times" will show you how the boys at the front feel about the matter.

Says "B. N.": "I am sure if the people at home fully realized what a help it is to us Churchmen out here to know that on a certain day of the week, in our respective churches, prayer is being offered up to God on our behalf, they would take care to be present. My advice to one and all at home is: Keep on with your prayers for your (President), country, soldiers and sailors. pray that peace may soon be restored, and do not forget to offer a great thankfulness for your Parish Church and Priest."

A week later appeared a letter from "H.," as follows: 'May I, as a wounded Tommy, of 18 months' experience of active service, express the hope that your readers will take to heart the words of 'B. N.'? If people at home only realized what a tremendous help it was to us at the front to know that we were being remembered daily at home, I am sure they would be more frequent and fervent in their prayers and Eucharists. Why do so few people use our free and open churches for daily private prayer? Why should not the spiirtual forces of our country be mobilized as well as the material, so that a continuous stream of intercession might arise to God from each Diocese every day of the year? Why is the daily Eucharist apparently so unattractive? Are people too tired to go? What if Tommy or Jack were too tired to fight? Is it inconvenient to go? Our men are suffering inconvenience, hardship and pain daily to save (America) and her churches from destruction. Let us back them up with our prayers, instead of hindering them with our indifference and slackness. 'He that is not with Me is against Me.'"

How Do You Spend Sunday?

Our boys are in the training camps and in the trenches. Do you spend your Sundays in furloughs of laziness or pleasure, without leave, and without first having used your ammunition?

Your boy or friend may be in danger in "No Man's Land," or ill in the hospital of a training camp. Do you dare go off on Sunday for amusement, or stay at home to entertain visitors, or for some other paltry reason, without having first come to God's House to cast about them the protection of your prayers?

Our forces overseas are commanded by two convinced Churchmen, General Pershing and Vice Admiral Sims. They are regular in meeting our Lord in the Holy Communion on Sunday. How long since you have made your communion?

To enable you to register your loyalty to God and country, I am sending you a membership card to our "Go to Church" Club. PLEASE USE IT REGULARLY.

Dr. Walker is using in his parish the "Go to Church Club" cards which may be had of the Parish Leaflet Co., Hobart, Ind.

All Christians need to know, and hold in contemplation, that suffering is not an incident of life here, but an essential culture. God cannot revive His own by any other means. Even His Son had to meet this criterion.—Watchman and Truth.

Just as you play without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin with set purpose, you will learn the law of kindness in utterance so perfectly, that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.—Frances E. Willard.

YOUR DUTY TO THE WAR CRIPPLE.

The cripple is not helpless but capable, provided the right job is found for him, and he is trained in preparation for it.

Idleness is the calamity too great to be borne. So what the cripple needs is the chance to work, and the encouragement to take advantage of it.

In the past we have done everything possible to make the cripple a failure. We have been lavish with sympathy and charity but short on giving him a real opportunity to make good. The attitude of the public has been a more baffling difficulty than the loss of a limb.

With our new responsibilities to the men disabled in fighting for us in this war, we must make our influence a help rather than hindrance.

It is no kindness to reduce them to the ignominy of dependence on others, for that makes them "crippled" indeed. We must put them back in the game, make them useful, and, in consequence, make life well worth living again.

Nothing short of this is a square deal to our men.

There are today many seriously crippled men—somt without legs, some even with both arms gone—who are doing their full share in the work of the world. But they had exceptional strength of character to overcome the difficulties placed in their path.

With a fair chance many others could do the same. In this light the problem is hopeful rather than discouraging.

The cripple needs thorough training for a trade which he can follow, and intelligent placement in employment. These the government will supply for the returning soldiers, but the responsibility for making this work effective rests with the public.

You can help to make life worth while for our crippled soldiers—

"By showing them real gratitude and respect, but avoiding hero-worship or sentimental sympathy."

"By expecting them to continue doing their duty and encouraging them in the effort."

"By finding them real jobs which they can hold down. If you are a worker, by seeking out positions in the shop or office which cripples can hold; if an employer, by reserving for cripples jobs they can properly fill, not as charity, but on the basis of competency alone."

"By helping others to a sensible and intelligent view of the matter."

We cannot now afford to leave in idleness men who can be useful producers. So as good patriots we can start with the cripples now among us and continue the work with the crippled soldiers when they return.

We may have cripples in the physical sense, but the moment we get them at a useful job the vital handicap disappears.

Can our crippled men count on you as a real friend?—The Ascension Herald, Fall River, Mass.

OUR DEAD.

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

"On Flanders' fields where poppies blow,"
The dead are lying, row on row,
Beneath the poppies bending low;;
OUR dead are lying!

Gone for aye—
From life to death in but a day!
God grant to us that while they sleep,
Their memory we may ever keep.

From DEATH TO LIFE
Oh, rather say!—
That while they walk the higher way
We may within our hearts recall
That 'twas for US they gave their all—
Ah, God! How can such wonder be—
Such sacrifice to set men free!
'Twas thus Blessed Son did give
HIS ALL that we, Thy sons, might live!

—Mary Opie, Pulaski, Va., in the Southern Churchman.

STIRRING UP THE MIND

The Rev. E. M. Cross.

It is a remarkable thing how little we are apt to use our minds in seeking God. Perhaps it is due to a feeling that He is to be apprehended by the heart rather than by the head, and so we have become a bit suspicious of rational methods of finding in God; we then have fallen back into a lazy habit of feeling that our hearts alone will lead us aright. If so, our mind needs to be stirred up! What a glorious thing it is to seek after God, and, finding Him through our own efforts, rejoice in the fact that no skepticism, no philosophy, no sorrow can take away our God! With our mind also, we formulate words which we use in speaking of and to Him.

We as Christians very naturally turn to the Saviour that we may be stirred up through a contemplation of His own sacred mind. And in so doing we find that He was keenly alive to things in the world about Him; an alertness that is to be noticed from the time His public appearance in the Temple to the end on His Cross; an alertness that also takes Him below the surface of things; for He sees children playing in the market, and their teachableness and grasp of the wonder of things causes Him to take them in His arms and hold them up for the world to notice, as illustrations of certain principles that we dare never lose sight of or forget. And yet that same far-reaching and seeing mind sems hardly to be aware of the evil that is so apparent to those who are about Him. How easy for him after having brought to light the false motives of His accusers, to dwell on them, that those who would entrap Him might be confounded; but rather is He seeking for the good which is capable of uprooting the evil. And withall, is that mind constantly busy. We sometimes think of Him, doubtless because of His claims, as one who was not mentally active; but a more careful observation must reveal Him as one constantly at work dwelling on the small as well as the great things of life.

Now, while we utter these observations on the mind of Christ, we very naturally are making a comparison between His mind and the minds of men; and the very wonderful thing about it is that there is a similarity, for all of these characteristics are to be found in those around us, not perfect in any one, nor complete nor balanced, but able to be discerned and emphasized. We have in truth the mind of Christ, which fact, when recognized, will surely produce a stirring in our mind and will. At first as we consider His mind and our own, we despair, and yet later mingled with the despair is is a joy that comes from the recognition of a likeness that can most surely be increased as the mind responds to the possibilities that underlie that likeness. We look at Him and He is above us: We look into His mind and He is—NEAR US!

May our minds be stirred again to a recognition of this truth!

NEWARK, N. J., NOTES.

The Rev. Francis H. Richey, of Asbury Park, has accepted the rectorship of St. George's Church, Vailsburg, to enter upon his duties about November 1st.

St. Paul's Church, Newark, has fitted up the second floor of its parish house with fifty beds for soldiers and sailors who may be in Newark on leave without a cheap, comfortable place where to spend the night. The week-end acommodation is not sufficient and other Churches will help out. A simple breakfast is provided. The work has been very satisfactory.

The Rev. Victor W. Mori, of Madison, has been appointed Archdeacon of Morristown, which includes the three western counties of the Diocese, in place of Archdeacon Tyler, who has become U. S. Chaplain in France. The Archdeaconry meetings are appointed as follows:

Newark at Short Hills, October 28th; St. Luke's, Paterson, October 29th; Jersey City, at Trinity, Hoboken, November 6th; Morristown, at Madison, November 7th.

Nearly all the clergy of the Diocese are brought together at these meetings for the discussion of living questions and the consideration of Diocesan affairs. In Paterson and Jersey City there is a good attendance of laymen in the evening.

Several building plans must be postponed because of the government regulations. At Vailsburg where a new Church building was planned it will probably be necessary to enlarge the parish house in an unexpensive way to meet the absolute need of the congregations gathered under the Rev. R. W. Conklin.

THE LITANY IN WAR TIMES

P. S. P. of the Field Artillery, in a letter to The Church Record, says:

I am writing from the battlefield of France, and it is late at night when our thoughts become more serious. I have just read the "Litany or General Supplication" of the Prayer Book by way of evening prayer, and it struck me forcibly in many passages as peculiarly appropriate in this time of our tribulation. I wonder whether those who wait at home have noticed how well in the supplications of the Litany are expressed our most earnest wishes and the prayers nearest to the hearts of all who are closely affected by this gigantic struggle.

"Remember not, Lord, our offences, . . . neither take thou vengeance of our sins: Spare us, good Lord, spare Thy people whom Thou hast redeemed with Thy most precious blood, and be not angry with us forever."

"From all evil and michief; from sin, . . . from all blindness of heart; from . . . hatred and malice; . . . from all inordinate and sinful affections; . . . from plague, pestilence, and famine; from battle and murder; . . . from all sedition, privy conspiracy and rebellion; . . . from hardness of heart and contempt of Thy Word and Commandment." Is it not an inclusive cry for deliverance from sins and dangers most imminent in these times?

And then,—"In all time of our tribulation; . . . in the hour of death; . . . Good Lord, deliver us." With death on all sides over here, the prayer takes on new meaning and earnestness.

And a little later, we beseech God to give to all nations unity, peace, and concord. It is the prayer ascending from all humanity.

There is no need of quoting more. In almost every word can be found a special meaning for our spiritual or national needs. It is only necessary to read with this in mind to see what I mean.

"O Lamb of God, who takest away the sins of the world, grant us Thy peace"—a spiritual peace—the peace of God which passeth all understanding, which can come to the soldiers in the midst of battle—to those at home under the stress of anxiety for loved ones exposed to unknown dangers—to those suffering the agony of separation and loss of sons in a far-off land.

Can we not use this Litany of ours, and pray into its words a special meaning for these war times? And when we come to the end, there is comfort in the beautiful words of Saint Paul, half prayer and half promise:

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore."

"IMMENSELY GRATIFIED."

It makes all the difference in the world how you look at a thing. The Prussian Kaiser learns that a German mother has sacrificed nine sons in the war and he writes her a personal letter to tell her he is "immensely gratified" (!) and sends her his photograph with signature. Revolting, heartless egotism of a contemptible autocrat! Read his amazing letter, and then, to get a better taste in your mouth, read what Abraham Lincoln wrote to the mother who had lost five of her boys:

The Kaiser's Letter.

"His Majesty the Kaiser hears that you have sacrificed nine sons in defense of the Fatherland in the present war. His Majesty is immensely gratified at the fact, and in recognition is pleased to send you his photograph, with frame and autograph signature."

Lincoln's Letter.

"Dear Madame—I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice on the altar of freedom.—The Montana Churchman.

THE RESPONSIBILITY OF EXAMPLE.

Our Savior's method is superior to that of the world in securing co-operation because it rests upon the highest possible plane. A nation passes laws and compels obedience under penalty. Our Savior teaches us what He has done for us because He loves us and wishes us to have the fullest and richest life possible. He then offers opportunities of serving Him and calls upon us to do it of our own free will. The one is compulsory; the other voluntary. Both are necessary. The nation publishes its laws and organizes a system of police and courts of justice to enforce them. Our Savior says "If you love me, keep my commandments."

In methods of finance the nation makes its budget, estimating carefully what it will need to carry forward its work. It then informs the people what they must pay and demands it from them. The people sometimes grumble, but they pay. God's Kingdom needs money for its support and for its tremendous task of overcoming the power of Satan and bring to all men the blessings which Christ offers. Its leaders tell us what will be required and leave to our consciences whether we will be generous and pay our share, or shirk and let someone else pay for us, or see the Kingdom of God weakened and held back by our disoyality. What every- indicated in Malachi iii 8-12. Here one should give for God's work is again the standard is the highest possible, because it appeals to our free will and depends on our faith in God.

In the use of our time and work the nation to a large degree demands our service, and we give it gladly. The Savior quietly says, "Follow me," and lets obedience rest with the decision wrought by the love we feel in our hearts.

Our devotion to the needs of the nation is so loyal and so enthusiastically given that the word "slacker" shows the loathsome contempt in which we hold the man who does not measure up to our high standard of patriotism.

This is where the responsibility of example exerts so powerful an influence. We do our share gladly for the nation, because we wish to be loyal. Shall we be any less devoted to our Savior? The stability of the national life will be determined by our loyalty to Jesus Christ. It cannot stand unless it be built upon Him.. You and I who are called by His name have a responsibility of example to which we must fully measure.—The Rev. Charles H. Young.

A SOLDIERS LETTER TO HIS MOTHER.

The Minneapolis Tribune published the following letter from a Canadian soldier to his mother, written just before going into battle, which is worthy of wide publicity:

"Mother, dear, your letters worry me, worry me considerably. It is evident that you do not understand, but I shall put it to you this way: **Do you realize that Christ was the first one to fall in the present war?**

How? Well, simply this: The very principles for which Christ gave His life are identically those principles for which Britain is today giving her life-blood. It is an old struggle and Christ Himself was the first martyr to the cause. We are fighting for principles. Right against might. Would the world be worth living in if might, and might alone prevailed?

Therefore, mother, rather than pray that Harry and I should never be sent to the front, pray that we shall acquit ourselves like men and be strong for **we are on duty primliary for God.**

Don't feel badly if you hear that we have been specially detailed for dangerous work. Rather look on it as an honor and special privilege that we should be chosen for special duty in upholding the cause for which Christ laid down His life. If you pray for our return and only for our return it is selfishness. Our mothers have been called on to endure greater sacrifices than any we can endure in this war.

Pray for victory, for right; pray that we shall be able to do our duty faithfully and if we fall for the cause of Christ, remember, mother dear, that "greater love hath no man than this that he lay down his life for his friends."

Personally, I don't want to go back except with honor and a clear conscience of having done my duty. Life under any other circumstances after the war would not be worth while."

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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TO ENLIST LAYMEN IN THE CAUSE OF CHRIST AND HIS CHURCH

A Tremendously Important Undertaking by the Brotherhood of St. Andrew.

Impelled by a realization of the duty of the Church in the present crisis, and looking toward the days of readjustment after the war, the leaders of the Brotherhood of St. Andrew at the recent national Convention of the organization framed an Advance Program, by which to enlist the active, consecrated service of all laymen in the cause of Christ and His Church. There is growing among men a consciousness of a new and better world for all mankind—or the sacrifice on the battlefields of Europe shall be in vain. And as those who fight the enemies of God and right over there are nobly carrying on, they must find the Church at prayer and at work when they return; they have a right to expect the same devotion, consecration and courage in our work that they have shown in theirs. As Bishop Darst of East Carolina has said: "Not only does this tremendous hour in the world's history sound a clear call to the highest and finest service on the part of the clergy, but it calls in no uncertain tone for more complete consecration, more unslfish devotion on the part of the men and women who constitute the membership of Christ's Holy Church. The consecration must be willing, it must be entire—all we have, all we are! it must be now."

Thirty-five Years of Splendid Service.

The Brotherhood of St. Andrew, the only national laymen's organization of the Church, is completing thirty-five years of splendid service. Its work among the enlisted men of the country in the various camps and overseas has demonstrated anew the spiritual power and the usefulness of the Order. With a vision of increased power and greater usefulness, the Brotherhood now calls for the cooperation of the Church's laymen to carry out the program adopted at Northfield.

The following Officers and Secretaries have been elected to lead the Brotherhood in the enlarged work about to be undertaken:

Edward H. Bonsall, St. Matthew's Chapter, Philadelphia, President; Courtenay Barber, Redeemer Chapter, Chicago, First Vice-President; Walter Kidde, St. Luke's Chapter, Montclair, New Jersey, Second Vice-President; Warren Hires Turner, Holy Trinity Chapter, Philadelphia, Treasurer; G. Frank Shelby, St. Mark's Chapter, Denver, General Secretary; George H. Randall, Holy Hrinity Chapter, Philadelphia, Associate General Secretary and Editor of ST. ANDREW'S CROSS; Franklin H. Spencer, Holy Apostles' Chapter, Chicago, Executive Secretary. Benjamin F. Finney, Christ Church Chapter, Savannah, Georgia, the Southern Secretary of the Brotherhood, is temporarily withdrawn from his field to continue his work as Chief Secretary of the Army and Navy Department of the Brotherhood.

Mr. Shelby, the new General Secretary, is the oldest of the Brotherhood Secretaries in point of service, having been for a number of years Secretary of the New York Metropolitan District and later Secretary in charge of the great district west of Colorado and extending to the Pacific Coast. A year ago Mr. Shelby was taken from his field of work to become Secretary of the Bureau of Personnel of the Brotherhood's Army and Navy Department, from which position he has now been advanced to the General Secretaryship of the Brotherhood. He has served with marked ability and genuine consecration in all the positions he has filled and brings to his new office qualities of personal worth and the asset of a long and rich experience in religious work among men.

Under a strengthened and increased organization, with the inspiration of a vision of glorious service, and encouraged by a record of achievement in fullfilling its sole object, **the spread of Christ's Kingdom,** the Brotherhood solicits the universal enlistment of the men of the Church as it enters upon this important era of its life.

THE BROTHERHOOD'S ADVANCE PROGRAM

"The members of the Brotherhood accept special responsibility at this time to assist the Church in preparation for the return to their parishes of those men now enlisted in the service of the nation."

For thirty-five years the Brotherhood of St. Andrew has been faithfully following the guidance of the Master in the spread of Christ's Kingdom among men. As a result of the fidelity of men who have fought valiantly for the ideals of the Brotherhood, a foundation was laid for an immediate service for God and country at the outbreak of the war. The creating of the Army and Navy Department was alone made possible by this nationally organized lay work of the Church.

Working assiduously with the approval of the Church War Commission, this Department has established a new era in Brotherhood activities. When our country became an ally in the world war, the Brotherhood of St. Andrew immediately undertook to co-operate with the chaplains and other clergy in organizing for the spread of Christ's Kingdom in the camps, at the same time assuring those who were serving the Flag the sympathy, love and fellowship of the Church's Army at home. Seventy-two laymen, chiefly members of the Brotherhood, have responded to the appeal for personal workers in the cantonments, and today there are thirty-two men serving for periods of three, six or twelve months, or for the life of the war. The records of the work these laymen have accomplished show achievements for the Master. Enlisted men in the camps have been enrolled in Bible Classes, Personal Workers' Groups and Corporate Communion units, the influence of which is being felt throughout the camps and is being mirrored in the hearts of the men at home. These men of the Brotherhood are telling the men in the camps that when they return to their individual parishes they will find the Brotherhood of St. Andrew organized and extending a welcome for practical and inspiring service in the Church.

The Brotherhood Filling a Tremendously Important Place.

The Army and Navy Department is financed by the War Commission of the Church. Our work in the army camps and naval stations is in co-operation with the Young Men's Christian Association. The Secretary in charge of the Religious Work Bureau of the Young Men'c Christian Association clearly states the unique and tremendously important place in which the Brotherhood of St. Andrew

(Continued on page 6)

CHAPLAIN COMMENDED FOR HIS VALOR

The Rev. M. J. Baker, Jr., former assistant rector of St. Peter's Church, Uniontown Pa., has won commendation for heroic conduct at the front in France, where he is serving as a Y. M. C. A. chaplain with the American Expedtionary Forces. The report of the Y. M. C. A. National War Work Council follows:

"The Rev. Mandeville J. Barker of Uniontown, Pa., has been commended for valor by the commander of the brigade to which he is attached as a Y. M. C. A. worker, according to word just received by the National War Work Council of the Y. M. C. A. Going out ahead of the machine guns during an attack in the Aisne sector, he dressed the wounds of Americans and German alike, at one time being only 20 yards distant from a German outpost, from which he was hidden by a slight rise of ground.

"Maj. T. N. Vail, of Harrisburg, Pa., was in command of the machine gun detachment which went in advance of the infantry in an attack on positions at Glennes. They went ahead and opened an enfilading fire that carried the day. Capt. John Hasres of Scranton, Pa., led one group that got into some of the hottest places.

"Out in front of them toiled the Rev. Barker, working along on his hands and knees and finding plently of calls for his bandages and dressings. The clergyman came upon one German wounded in the leg, who was limping toward his own lines. Though unarmed, the 'Y' man halted him and bandaged the wound of the man, who was grateful enough to let the good Samaritan make his getaway."

ALL FEAR WAS STILLED.

An English woman, says the Minneapolis Tribune, describes a scene in a munition factory where more than a thousand girls and women worked. The lights suddenly were darkened because a German air machine was overhead. She writes:

We could hear the grinding of the Zeppelin engine, and we knew that if one shell fell on the glass roof above us, but few would live to see the dawn of another day. It was an awful moment, and presently the nerve of the women began to break. You could hear a sob here and there and a little scream, and presently someone, inspired by a message from on high, began to sing softly that beautiful hymn, "Jesus, Lover of My Soul." I wish that I could make you see and feel what it was like—that wonderful low melody stealing across the factory, taken up by every voice, and how it fell like a benediction upon the bowed heads and beating hearts, until all fear was stilled.

BONDS OF LIBERTY.

America is learning to save and serve. She is seeing the glory as well as the wisdom of sacrifice. No worthy appeal has been refused. Every "drive" for money has been oversubscribed because the spirit of stewardship is becoming universal. It is more than cheering. It is stimulating. Our Liberty Bonds have been so widely bought because the subscribers have been shown not only what each Bond can do—which is much—but what each buyer can do—which is far more. "The gift without the giver is bare," and happily America is visualizing itself as a nation at work.

We must encourage and develop this spirit. The people of this country have become accustomed to the notion of billions instead of millions, and they have not only thought in terms of billions, they have given billions to achieve the one supreme purpose of "winning the war." Already $10,000,000,000 have been loaned to the Government, not because of the lure of the interest, which is less than many business enterprises yield to the investor, but because of the purpose for which the money is needed.—From Between the Lines.

VIEWS AND INTERVIEWS

What the Leaders are Saying On Subjects of Present Day Interest.

On to Berlin.

Mr. Daniels, Secretary of the Navy, in a recent speech, said: "On my calendar at Washington is but one engagement, the day I shall march behind the marine band with Pershing's soldiers into Berlin . I don't know the exact date yet, but it is coming as sure as God is in His heaven."

Why Not a Service Flag for Those Engaged in Religious Work?

"Probably every Parish in this land today has its service flag, a constant reminder of those who have gone forth to fight for our country," says the Rev. Dr. Jackson, of Fall River, Mass. "But how few Parishes have their service flags for those who have gone forth to fight directly for the Kingdom of our Lord. Would it not be an inspiring sight in any Parish Church to see the Flag of the Cross with stars grouped beneath, each star representing a life that is being devoted to some distinctly religious work? The number of stars seems pitfully small in comparison with the number now placed upon almost any Parish flag for the nation."

Suggests Frequent Use of Whitsunday Collect.

Mr. G. A. Thornton of the Musician's Association of Minnesota believes things musical should be done "decently and in order." In commenting upon the "advance which has been made in organ construction and the enlarged power of musical expression which "is not without danger so far as the performer is concerned," he says, speaking to a group of skilled musicians, "we have long ago put away childish things and are not likely to play down to the gallery for a little cheap applause. The organist has a more or less complete instrument comprising all shades of organ tone—diapasons, flutes, stops of string-like quality, reeds, etc. These are of great importance, they are his tools, but of still more importance is the judgment and experience of the individual who has to make use of them. Those who are members of the Episcopal Church would do well to use frequently the collect for Whitsunday, which is a petition for "a right judgment of things."

Strength and Power and Healing.

"The call to prayer and the consideration of spiritual things comes with a new force into many a home darkened by the shadow of the war," says Mrs. Hancock, President of the South Dakota branch of the Woman's Auxiliary. "The suffering and anguish will not be without result if they open our blind eyes and show us anew where strength and power and healing are to be found. Let us unite most heartily in preparing for and carrying out this Advent Call so that the mighty forces may be released which shall help to form the new and better days for which we long and the blessings be poured out which are only given to those who seek them."

Women to Put the Power of Prayer Behind the War.

Miss Grace Lindly, General Secretary of the Woman's Auxiliary to the Board of Missions, commenting upon the Advent Call, says:

"Much has been said about the awakening of the conscience of the American people, much about the morale of the nation, much about generosity for the world's appalling sufferings, and the women of America have taken a full share in all this. No one doubts that they have also exerted much spiritual power; their prayers, their courage, their services are proof of that, but the time has come when there should be a way of gaining and using the united spiritual power of the country's womanhood.

"It is the effort to awaken and use this tremendous power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

"The Auxiliary will make an effort to reach the women of American directly and indirectly: To do this, they will try first to reach and enlist all churchwomen. After this has been done and with the help of these women they will make an attempt to reach those not belonging to any religious body. The first part is to be undertaken next Advent. The second, not until the year after. The Woman's Auxialiary is also suggesting to the women of other communities that they shall attempt the same plan among themselves."

Keep the Moral Aim to the Front.

Bishop Gore, of Oxford, commenting upon his trip to the United States in behalf of the League of Nations movement, said:

"I am very keen about getting religious people of all kinds to throw themselves into pressing forward the idea of the League of Nations, leaving it, of course, to the politicians to settle the details, but asserting the principle.

"No one is more clear than I am as to the moral necessity of entering upon this awful war and of fighting it through; but I am exceedingly anxious that the moral aim in all this should be kept clearly to the front; and I fear that as the war goes on there is more and more necessity that great efforts should be made to secure this. The mere determination to beat Germany is apt to absorb all else. Whereas, in fact, we might defeat Germany and at the same time absorb so much of what is false in the spirit of the war as to defeat our professed aims in entering upon it. That is what makes me ready to do anything that lies in my power to keep the right moral principles of the war to the fore."

We Must Measure Up to New Ideals.

"It is not a question of the boys over there living up to the ideals of those at home it is a question of the folk here measuring up to the new-found ideals of the Americans who have gone to France."—Interview with Vance Thompson in Association Men.

Service and Sacrifice Attractive.

"The other day I read Coningsby Dawson's 'The Glory of the Trenches.' says Bishop Touret of Western Colorado, "and put it down wondering why it is that one finds so few men actively engaged in the work of the Church, for Dawson surely points out that religion is a man's affair. No one would accuse Harry Lauder of being a prig, but his 'Ministrel in France' is the work of a man who has found in his religion his one and only prop when life seemed to him to have stopped in the death of his dearly loved and only

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

St. Luke the Evangelist.

Oct. 18th.

By the Rev. Francis S. White.

The Collect.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the Soul; May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen.

"Whose praise is in the Gospel." Who could want a finer tribute paid him than that? There never yet was a soul which was not warmed by praise, even though the praise might not have been entirely deserved. Man is grateful when his fellows find it in their hearts to speak well of him. But St. Luke's praise lay not in what men said about him, but in what he said about The Christ. That Gospel which tells of the Good Shepherd's dealings with His sick, sorrowful, sinful flock, is one which when men read they are enabled again and again to thank God and take courage. "They that are whole need not a physician, but they that are sick!" So St. Luke's Gospel comes home, close home to those hungry, abashed souls who realize that though the sin be "by their own fault, by their own great fault," still it is possible to be healed of that sin. Such knowledge could not help but bring praise to its publisher, could it? To publish those tidings is the privilege and duty of every baptized person. Are you living up to your privilege, my friend? Are you doing that duty? If so, then you are the type of Christian Missionary "whose praise is in the Gospel."

And looking at it from another angle, what else is there you can spell to men, that is so beautiful, so worthy of being sung as praises to God, as this Gospel of Healing to the spiritually sick?

Wholesome Medicines Needed.

"The wholesome medicines": There are medicines whose effect can becom fearful and frightful in their results, because danger lies in their abuse or neglect. Many a man reads the comfortable words and drugs his soul thereby, because he has neglected to read and ponder over the warning woes of the Gospel. It is said of Esau that "he found no place for repentance though he sought it carefully with tears." Some of the sayings of Christ are hard sayings. The hard sayings may contain the wholesome medicines which we need if we are to become and remain sane and wholesome saints.

"Medicines of the doctrine delivered by him." St. Luke's teaching or doctrine or dogma was not his own, but came to him from the Christ. There are two sets of people in life who are dangerous to have around in times of sickness: Those who throw all medicines out of the window, and those who try to "doctor" themselves. So in our religious lives there are two equally fallacious or false classes: those who say "away with all 'dogma' or 'doctrine' or 'teaching,' and those who 'wrest' the scriptures to their own damnation." The Church that simply preaches the Gospel is not going to make healthy saints—she must teach the Gospel as well, and as patiently and enthusiastically as the chemist teaches chemistry, and the carpenter teaches carpentry, and any teacher of any department of life teaches the facts of his department. The parish that fails to teach will eventually die of dry rot; and the rot will attack the top root of Christian living, which is, "go into all the world," teaching as well as preaching.

The Church Belives in Soul Doctors.

"Diseases of our souls may be healed: through the merits of Jesus. How many of our Christians are carriers of soul sickness? To keep the feast of the physician saint is to remind ourselves that the Church believes in soul-doctors, as well as body-doctors. Because in the past she has neglected or exaggerated symptoms in herself as the Body of Christ spiritual "quacks" without number now beset her on every hand. There is none of us that can afford to neglect the physician of the soul. We need to examine ourselves, but we need to be examined, too, lest we carry in ourselves the poison of a sin which will harm others. Preventive medicine is so much better to take than curative or narcotic medicines. The wise parishioner is the one who does not shrink from the wise parson who fails not to teach as well as preach the doctrine delivered to him by Jesus Christ, for the health of His Body.

The Epistle. 2 Tim. iv. 5.

Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.

The Difference Between Christians.

It does not say watch all things, but "watch in all things." A Christian who slides over "in," and "as," and "out of" and "through" is going to have a hard time being a Christian, and he is going to miss a lot of joy that comes from being a Christian. There is as much difference between the Christian who "watches all things," and the one who "watches in all things," as there is between the observer of a football game, and the player of that game. | "Side-line" Christianity has been more practiced by many of us, than "getting into the game." As a result we often seem to know how the game should be played, but we have neither the joy of the conflict, nor the sense of having been in something that was really worth while. This observation holds good about every department of the Church's work, which is only another name for mission work. Never in the history of the world was there greater need for "skilled" people than there is today; and to the professing as well as the practicing Christian there comes the challenge to make "full proof of our ministry."

Much of Our Religious Life Lacks Fire.

The Apostle who was about to leave the field of action said that the crown or garland was not alone for such fighters as he had been, (and notice that he did not say he was a good fighter, but called attention to the fact that the fight was good, was "worth while," was a good fight) but that the Righteous Judge would give that same crown to all those "who love His appearing." What does it mean to "love His appearing?" Does it not mean to have a genuine passion for the places where the Christ has said He would be present, be manifested? The current school girl phrase is "to be crazy" about such and such a thing, person of event. "To love His appearing" means to have madness which can be called divine—something like "the zeal of thine house," which the psalmist said under an impulse from on high, "hath even eaten me." So much of our religious life lacks fire, passion, eagerness, it is so cold and unenthusiastic and staid. It is not compressed; for there is no evidence of a power that is straining at the leash. A student of our national life said that, "on Fifth Avenue God seems hard to find." That is a hard criticism and was born of a church-going experience where "prayers were read and confessions uttered without any disquieting spiritual agony." Only those who are desperately in earnest are going to "love His appearing." Not to "love His appearing; not to be thrilled as we approach the thought of meeting the righteous Judge, is an indication that we need a St. Luke, a soul physician to help us diagnose our "case." Are we like Demas, or Alexander? Can the Christ as He makes His appearing at our Altar Prayer Meetings say of us what Paul said of Luke? or will He have to class us with Demas, or Crescens or Alexander? Again hold this thought for a few moments: If the Christ seems far off from you while you are doing your bounden duty, may it not be that He has sent you from a sense of His nearness in some such way as Paul sent Titus? At such a time hold fast to the love you have for his appearing and you can count on it that He will draw nigh to you as the time of your departure draws near. Only where the distance seems great between you and the Lover of your soul, be sure that you are doing your diligence. To "do thy diligence" means, to do the duty at hand with a zeal that is born of love. If the sexton would "do his diligence," if the vestryman would "do his diligence," if the usher, and the choir member, and the organist and the choir mother, and each and every member of each and every guild, and if the priest or the deacon or the bishop or the layreader, each and every one of them would only "do his diligence," there would come into that parish a zeal, a burning zeal, a heavenly warmth, a genuine fire, that would put vibrant meaning into confessions, and fill music with understanding, revivify the psalms, and inject life into creeds, and power into prayers. And when this thing happens then the man who comes to scoff will remain to pray.

"The Lord reward him according to his works." Here is one of those "wholesome medicines" that some men have forgotten to apply to themselves. "Verily I say unto you they have their reward," said Jesus about the Pharisees, who were such "poor actors" that they were content to seek the praise of man rather than the praise of God. Unfortunately, evil works get a reward as well as good works. The man who forgets this truth is the man who has persuaded himself that he needs no "soul doctor" and so becomes a prey for any religious quack who may chance to come his way.

The Gospel. St. Luke x. 1.

The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore, said he unto them, The harvest truly is very great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be unto this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Who knows that St. Luke was not among these other seventy who went out two by two? God's schools are so wonderfuly adapted to man's needs. If men would only be willing to go where the Lord "appoints," the mission cause would progress as surely and as successfully as it did when St. Luke wrote about it in his Church history. "Into every place whither he himself would come; Jesus would send forerunners. Why is it that we people of Church privliges do not see more clearly this truth and do our utmost to pave a way for "His appearing?" Because we are not on fire with a zeal for the House where the Lord has promised to meet with His people who are all sorts and conditions of men.

Slackers in Pews and Chancels.

"The laborers are few, the harvest is great." Were there ever such slackers as there are in many of the pews and chancels of Christian Churches today? And is the reason for this to be found in the statement that "there seem to be so few who really love the Lord's appearing? and is it an explanation of this state of affairs to say that men neglect or subordinate the teaching function in favor of the preaching function, both in the pulpit and pew?

"Pray ye therefore the Lord of the harvest." The harvest is the Lord's business; that is why He is Lord of the harvest; but the sowing and the watering—that is our business. It is not our business to worry about the harvest, but it is very much our business to be concerned about the sowing and the watering; and that is just the part to which many of us pay the least attention. Everyone is out for results. God takes care of results; so the reason we pray to the Lord of the harvest is not for results but for laborers. It is through the laborers that the Lord will take care of the harvest. Like a good physician St. Luke gives us a stimulating medicine in this advice from The Beloved Savior. And His missionary work is no easy work—it is a dangerous occupation; it requires vigilant circumspection. To keep Christ manifest, is like keeping lambs in a region haunted by wolves lurking in the shadows. One has to keep his eyes open all the time if he expects to do what is expected of him, and come out alive unto God.

Another valuable prescription St. Luke prescribed for us is, "Carry neither purse nor scrip nor shoes; and solute no man by the way." Primary reliance on money, food, clothing or purely social service will not make the right type of converts to a real everyday working and workable religion. Such ideals make "nice Christians." The religion that sticks has to have the Son of Peace as the center of the family life, which is another name for the true religious life. The household of faith is not built on money or food or raiment, but on a friendly approach and fellowship, which recognizes that the bond of union is the Son of Peace, a peace which is not of the lips only, but ofthe heart first of all, and always first.

Laborers in the Harvest.

"In the same house remain." make your home. Don't make the mistake of bartering a birthright of interior peace for some material mess of pottage. The things they give to eat and drink will be the sort of things that will fit you to be the best kind of a laborer in the harvest. Your true work will be appreciated if you "remain in the house." But if the grass on the other side of the ecclesiastical fence looks so much sweeter than does the food inside, why, do not murmur if you find dissatisfaction in the results which make you a spiritual tramp, going about from house to house, learning the habits and speech of the slacker, and gradually becoming a menace rather than a help to the harvest, and those called to be laborers in that harvest.

UNANSWERED PRAYER

Rev. Williston M. Ford.

There is no such thing. The smallest stone dropped into a pool has its effect upon the water. You cannot do anything or say anything without some effect—the whole realm of nature and of life show nothing without its corresponding effect. This is a universal law. Results may be unencouraging, unexpected, unperceived; but they are absolutely and inevitably certain.

Moses prayed to see the Promised Land. He never saw it; but this prayer was answered in the large sense. His real longing was not to see a new country, but to forward the life of Israel; and his death, creating the leadership of Joshua, did this. Moses' praper was answered in the fullest sense.

Learning her son might go to Italy, Monica prayer fervently it should not be; he must not know the evil malignant there. But God sent Augustine straight to Italy. And the mother's prayer was answered in the conversion and consecrated life of St. Augustine.

St. Paul again and again besought relief from the infirmity which made him appear ridiculous in public. But no relief came. And his prayer was answered in the immense spiritual urge which his infirmity served to intensify.

What we pray to be spared can inspire. What we pray to escape can fulfill. We are always answered. God always answers our real needs. As the sage Tagore wrote: "Even didst Thou save me by hard refusals'.' That great apostle, Dr. Grenfell, has said: "We dare not question God's answer to prayer when we consider our imperfect knowledge and character." We have to go back to Plato's great prayer: "O, Zeus, grant me the good, whether I pray for it or not; put evil from me though I pray for it." The mystic John Tauler prayed in nearly the same words: "O God, we know not what is good for us; Thou knowest what it is, and for that we pray." This is the meaning of that supreme word in supreme Gethsemane—"Nevertheless."

If any one word is needed in prayer today and this coming year, it is this word "nevertheless." It has always been so. The bedridden woman, who prayed for the mountain opposite her window to remove itself was most a fool. Never confuse conviction with twaddle. "If ye abide in me, Ye shall ask what Ye will and it shall be done unto You!" This does not mean we can pray for anything and get it because of faith. It all depends on the "if." If we abide in Christ, we will ask in a Christ-like way—and, sure as daylight, we will get what we want as Christ-like people. We will get all the splendid hardship and happiness of a developing spiritual life. That is what we really want. That is really what we are praying for. When anyone prays like John Tauler, "Give me what Thou wilt, and how Thou wilt, and when Thou wilt," there is no doubt about the answer. We always get what we need. Prayer is always answered. The answer is often unexpected—it is sometimes unrealized. The answer to prayer is often a surprise and sometimes a revelation; but it is certain.

THE MOST POPULAR BOOK

The one best seller is the Bible. It has been translated into more than 100 languages, and it has an annual circulation of about 5,000,000 books, testaments and portions.

How many thousands of books about the Bible have been written no man knows, or cares.

As the days grow shorter and the evenings longer the question of what to read this fall perplexes many who like to make their leisure profitable.

Then—why not read the Bible In it there is versification which later poets have not excelled, stirring naratives of great adventure, biography of great men, the word which comforts, the thought which inspires, and a system of ethics so perfect that man has not yet compassed it.

Because it fits into the experience of all, because it applies to the conditions of every age and every land, the Bible is recognized as the world's leading classic. No man can claim to be educated unless he has studied the Bible.

These are hard years for the sensitive. The agony of Europe scars the mind. And something of the sadness of Europe spreads out and encompasses the peoples at the four corners of the earth.

Men talk less about the war than they did in its beginning, but they feel its horrors, its wastefulness, its hopelessness far more. And when the literature of the war proves too appalling and they seek relief in books of another kind, they require solace and stability.

In this mood they can appreciate the Bible with understanding, for it is the one book "wherein for several thousand years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him."—St. Paul Pioneer Press.

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THREE GATES OF GOLD.

If you are tempted to reveal a tale
someone has told you about another.
Make it pass before you speak
Three Gates of Gold.
Three narrow Gates.
First—**Is it True?**
Then—**Is it Needful?**
and the next, last and narrowest
Is it Kind?
And if at last to leave your lips it passes through these
Gateways Three,
Then you the tale may tell,
Nor fear what the result may be.

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Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

By the Rt. Rev. Dr. A. C. A. Hall.

Third Paper.

Proposed change No. 4. (Continued from last week.)

The provision for additional Sentences as an enrichment of the Book of Common Prayer, as proposed by the Commission ought not to be made, in the opinion of the writer, at the cost of the omission of the four Sentences it is proposed to drop. The four Sentences the Commission proposes to drop are among those to be found in the 1552 Book (when the Sentences were first introduced into the choir offices of Matins and Evensong) and were evidently selected by the compilers of the 1552 Book because of their distinctive bearing upon the attitude of the soul in the worship of God. Their long association with the daily Offices in the English Church, to say nothing of their teaching value, make it seem unwise to omit them.

Let us examine them,briefly:

First, there is the familiar Sentence which has been used in the English Church for more than four hundred years ,namely, "When the wicked man," etc. The purpose of the compilers of the 1552 Book in placing this Sentence *first* in the choir Offices was because it emphasizes the religious hopes of the man who is conscious of his wickedness. Or, take another of the Sentences it is proposed to drop, namely—"Hide Thy face from my sins," etc. Here is the prayer of the soul conscious of its sins. Instead of dropping this Sentence it might well be made a proper for Ash Wednesday or left as a general because of its appropriateness when passing at once from the Sentences to the Confession. The two remaining Sentences, namely—"O Lord correct me," etc., and "Enter not into judgment," etc., are especially appropriate for Ash Wednesday and the Lenten season as prayers for correction tempered with mercy.

While considering the changes in the Sentences as proposed by the Commission, the writer suggests that the Sentence beginning "Because ye are sons," etc., a proper for Whitsunday Morning Prayer in the present Book might better be made a proper for Trinity Sunday. As a passage of Scripture mentioning the Three Persons of the Trinity it would seem logically to suggest itself as a proper for the Trinity.

Inasmuch as the Commission has deemed it wise to provide a new proper Sentence for Easter Day, might it not be well to add one of the verses from the nineteenth chapter of Revelation where the word *alleluia* occurs? At present there is no provision in the Prayer Book for the ancient usage of the word "Alleluia" on Easter Day. The repeated use of the word "Alleluia" on Easter Day was a common practice of the Church and is found in the vesper and other Offices from which the first English Book was compiled in 1549. Something might be added to the Prayer Book to keep pace with the provision so liberally made in the hymnal with its rich supply of Easter hymns.

There is one other proposed change to which attention may well be given. The Sentence beginning "If we say that we have no sin," etc., is made a proper for Lent. Of course, making a proper for Lent does not prohibit its use at other times. No other Sentence is quite so appropriate when the Confession immediately follows. There are other passages of Scripture well suited for the Lenten season. Why remove this one from its present place among the general Sentences?

A GOVERNMENT ORDER TO OUR READERS.

As you are doubtless aware, the Government, in its desire to conserve the manufacture and use of paper, has issued an order to newspapers to confine their subscription lists to those only who have paid in advance for their paper.

It has been a long-time custom for the religious press in the country to continue all subscriptions until the individual expressed a desire to discontinue and paid up to date. And there are good and strong reasons for that custom.

It is hard to change a custom, and the religious press will suffer untold harm unless the readers will catch the spirit of the Government order and show their patriotism by at once coming to the rescue with their renewal subscriptions.

Such an order is peculiarly trying to THE WITNESS. We are a new publication—steadily gaining—and we absolutely need to keep all our old subscribers while we add the new, until we reach "a paying basis."

It has cost a lot of money to start THE WITNESS. Its Board of Editors serve without any compensation. There must be many more subscribers before the publisher can pay the bills out of the receipts. Moreover, THE WITNESS would never have been started except as a means to reach every Church family in the land with a bright weekly Church newspaper at a price within the reach of all—only One Dollar a year.

In this emergency, we ask every one of our readers whose renewal is now due to come to the rescue—to send his or her dollar this week if possible—to hold up our hands while we accomplish the task we have undertaken. Write today! L. W. APPLEGATE, Publisher.

ANSWERS PRAYERS BY WIRELESS.

The Marconi operator in the Norwegian freighter Allstad injured his arm, and it became infected. There was no surgeon on board, but a call sent out by the freighter was picked up by the steamer Esperanza, on board of which was a Brooklyn physician. He undertook to answer the prayer for help and took the case. He diagnosed it by wireless, gave instructions for cleansing, sterilizing and subsequently dressing the arm, which was transmitted by wireless. Every day he ascertained how the patient was getting on, and renewed his instructions, until he had the satisfaction of knowing that with no means of practicing his healing art except the waves of ether that vibrated between them, he had answered a sufferer's prayer for relief, and had healed him.

Do you mean to tell me that such a prayer and its answer are perfectly possible, scientific, rational, but that it is not scientific or reasonable to expect that the great God of the universe, who made the ether and controls all the laws of vibration as well as of the circulation of the blood and the virility of disease germs could answer a prayer?—Rev. J. D. Cowan, D. D., in Christian Endeavor World.

SERVICE OF INTERCESSION FOR MEN IN THE WAR

A Beautiful Series of Prayers For the Flags of Our Allies

On Sunday, September 21st a service of intercession for soldiers, sailors and aviators was held at Christ Church, Joliet, Ill. Before the service the Rector, the Rev. T. DeWitt Tanner, blessed the flags of the European allied nations, also our own and war service flag.

The Greek flag was brought into the Church after the procesional hymn, while the Greek National Anthem was played on the organ—"The Hymn of Freedom." The flag was carried by Clyde Robinson.

The Prayer For The Greek Flag.

"O Lord, our God, we dedicate to Thee and to Thy service in this House of Prayer this flag of the free state of Greece. We ask Thy Guidance upon her new ruler, that he and his advisors may restore the confidence of their peoples in Thee. We thank Thee that even though she has just passed through a state of unrest, when a faithless monarch refused to execute the national mind, yet he has been set aside and the daring of her soldiers and their willingness to suffer has proven her desire to serve. Grant that this old nation may ever stand for the best thing and this flag never be dishonored by any low ideals, but that they may be an instrument in advancing Thy Kingdom. Through Jesus Christ our Lord."

The Serbian Flag.

The Serbian flag was next presented, carried by Harold Griffin White. "O, Serbians Rise"—the national anthem, was played. The flag was dedicated with the following prayer:

"O Lord our God, we dedicate to Thee and to Thy service in this House of Prayer this flag of the kingdom of Serbia. Be pleased to look upon this land now in possession of the enemy. Teach her people to be patient under adversity and to rely upon the strength that Thou canst give. Gird her citizens with strength to fight and her officers with wisdom and courage to lead on to victory. May no suspicion of disloyalty come into her midst and nothing deter her in her service to humanity. Through Jesus Christ our Lord."

The Italian Flag.

The Italian flag was carried by Nat. Rowell while Miss Elvira Lewis sang "Garibaldi's War Hymn. It was dedicated with the following prayer:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer this flag of united Italy. We commend to Thee her King, her rulers, her brilliant leaders, her dauntless soldiers and sailors. We remember before Thee the willing service by which she entered the conflict for the freedom of the world, and we praise Thee for the courage and devotion with which she keeps the gates of her everlasting hills against the invading tyrant. Grant, we beseech Thee, that this ancient nation and our young republic may ever be united in the bonds of Christian love and work together for the advancement of Thy Kingdom. Through Christ our Lord."

The Belgium Flag.

The Belgium flag was caried in by Randall Grady while Miss Lewis sang "Brabanconne," the Belgium national anthem. It was dedicated with the following prayer:

"O Lord our God, we dedicate to Thee and to Thy service in this House of Prayer this flag of the ancient and honorable Kingdom of Belgium. Look with especial favor upon Thy servant Albert, the king, the appointed leader of a suffering people, deprived of home, yet fighting a common enemy who without honor, and unwilling to listen even to the promptings of humanity, has wantonly pillaged and destroyed a weak nation. Bless the people, renew their courage and grant that soon this banner may be victoriously caried back through the length and breadth of the home land. Knit this suffering people in love to this great republic and make us both to be faithful and true. Through Christ our Lord."

The Union Jack.

The Union Jack of Great Britain was carried while the choir and congregation sang "God Save the King. It was then dedicated with the following prayer:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer, this flag of Great Britain, our sister nation in the unity of the Anglo-Saxon race. Bless and defend Thy servant George, most gracious King and Governor. Direct and inspire the hearts of his people, that guidance of the Holy Spirit in their work that in Thee and for Thee they may labor and be rewarded by Thee. Give us a willing spirit to follow the dictates of the Holy Ghost that this nation may be a God-fearing nation pledged to righteousness and justice among all the nations of the earth. Through Jesus Christ our Lord.

under this ancient cross, they may be willing instruments in Thy hand for the fulfilment of Thy mighty purpose to gather all nations into Thy Kingdom, that righteousness and justice may rule throughout the world. Through Jesus Christ our Lord."

The Tricolor of France.

The tricolor of France was brought in by Jack King while the choir and congregation sang "The Marseillaise." The prayer of dedication was then said:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer, this flag of France. Have regard, we beseech Thee, to that fair land to which in Thy providence our country is bound by ties of lasting gratitude. We praise Thee that in the former time Thou didst guide her to send Lafayette to our aid, and that in this past year Thou hast led us to send Pershing and his men to the assistance of her valiant army. Grant that in the governments of both republics the divine ideals of justice, truth and peace be ever had in honor, and do Thou establish both countries in permanent brotherhood to the glory of Thy name. Throught Jesus Christ our Lord."

Last, the Stars and Stripes of our own beloved land were brought in and dedicated with the following prayer, after which "The Star Spangled Banner" was sung by all.

The Prayer of Dedication.

"O Lord God, we dedicate to Thee and to Thy service in this House of Prayer, this flag of our own beloved land. Its stripes and its stars. symbolical of a great past, and prophetic of a glorious future, leading our sons on in a conquest against the entrenched hosts of barbarism. Bless our President, guide our leaders and strengthen our people, defend, protect and sancitfy all who follow this banner on the world's battlefields. Keep them pure and true amid all temptations; give them patience and tenderness and the wisdom and the

The new srevice flag was then dedicated with the followinw prayer:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer, this Service Flag of our parish. Its red border reminding us of the price of redemption from sin and its white field the purity purchased in the blood of Christ. These stars of gold and blue speaking in audible voice of our sons in military service and those partially concealed by the gold tell us of those who have made the supreme sacrifice.

"Bless these boys—O God—keep them, guard them—go before them, grant that we, looking upon this emblem, may ever remember that they have gone out into this service for us, and realizing this O God, grant us grace—to labor and strive unto sacrifice and follow on with a life of service. Through Jesus Christ our Lord."

After this prayer, the flags were placed in their special places and the special intercession service continued.

The rector preached a special patriotic sermon and endeavored to present the definite idea of special dependence upon God. Mr. K. H. Beuert played and the choir was augmented by many whom we always welcome as efficient helpers in our acts or worship.

PAPERS ON THE PSALMS

By the Rt. Rev. Dr. A. C. A. Hall

Second Paper.

Contents of the Psalter

"The Psalter or Psalms of David" is the title given in the Prayer Book to the collection. This is not to be understood as meaning that all, or the greater number of the Psalms were composed by David! His name, as that of "the sweet singer of Israel," is given to the whole collection to which he was thought to have been a chief contributor. In the same sort of way a collection of Wesley's Hymns may contain some written by others besides the brothers, John and Charles. As a matter of fact, the Psalter contains contributions from several smaller collections, the earliest of which was ascribed to David; others were compiled for musical guilds like the sons of Korah or of Asaph. These were by degrees gathered into Five Books of Psalms, the end of each of which is marked by a doxology not, except the last, a part of the Psalm itself (41:13; 72:18, 19; 89:50; 106:46.) These several books bear marks of editing that are of considerable interest to students, but about which we need not trouble in considering the devotional use of the Psalms.

What is of account for this purpose is the way in which the varied *authorship*, and *occasions* (personal, national, theological), and *dates* (covering at least 900 years from David through the Monarchy, the Exile, the Return down to the Maccabees), pledge to us an adaptability of the Psalms to all sorts of different persons, moods, and needs, more than would be possible in the case of a single author with his necessarily limited experience. In the Psalter the Church has found, we can find, prayers and praises for almost every need. Some of these greater occasions for Church and for Nation we shall consider later.

For personal private use we ought to learn our way about the Psalter so as to be able easily to turn to Psalms suitable for different circumstances and purposes. For instance, to mention but a few: Pss, 51, 130, 32 and 139 would naturally be thought of for penitential prayers; 26, 84, 101 and 116 in preparation for Holy Communion, and 23 and 16 in thanksgiving for the Sacrament; 63 is a morning devotion, and 4 a night prayer; 103 is a thanksgiving fit for any occasion; 91 and 121 are suited for travelers; 25 (the most personal perhaps of all the Psalms) is appropriate for a review of life; 27 is a protestation of trust in God, as is 119 of loyal obedience to every known expression of His will. In times of sickness, suffering and sorrow the Psalms appointed for Good Friday and Easter Eve, with others such as 42, 43 and 141, would be helpful.

Words of the Psalms provided for Christians, may be more and more application to ourselves.

2. A second difficulty comes from the *obscurity* of a good many passsages in the Psalms. Some cases are indeed blind in our translation. Many of these difficulties could be removed by a very little alteration, and this ought to be undertaken by the Church. In England they are doing it. Meanwhile anyone who can turn to the Revised Version (as given in the American Standard Bible) will generally find a plainer sentence freed from difficulty.

Where we cannot understand the meaning of a particular verse, we should just leave it for the time, going on with what is clear.

3. The third difficulty is of a different kind. We come across now and then in the Psalms expressions of hatred and prayers for vengeance, which our conscience tells us are alien to Christ's Spirit and unfit for Christian people to repeat. I entirely agree. Such verses should be omitted from the Psalms as they are arranged for use in the congregation. But this is what we must remember, that in compositions belonging to an earlier age, before our Lord's perfect example and teaching had been given, or His Spirit bestowed, we should expect much that comes short of the Christian standard. In reading these imprecations in the Psalms, as in the imperfect morals of some of God's servants of old time, we should learn how God has led on His people, leading them as they were able to receive His word.

"I like to see a man proud of the place in which he lives. I like to see a man live so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrong doing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right; stand with him while he is right, but part with him when he goes wrong."—Abraham Lincoln.

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CURRENT EVENTS IN THE AMERICAN CHURCH

ITEMS

The first gold star on St. Anne's (Chicago) service flag was earned by the death of George W. Kimber, Jr., a communicant, who fell a victim to Spanish influenza at the Great Lakes Training Station Sunday. There are twenty-one stars on the flag—ten per cent of the communicant list.

Have you bought a Fourth Liberty Bond?

A fund of $200 is being raised by St. Paul's Church, Martin's Ferry, O., with which to purchase Liberty Bonds. The bonds will be the property of the Church and will form the beginning of a fund which may be added to from time to time. After the war the fund will be used for the purchase of a rectory or for any other purpose that may be decided upon.

The North Dakota Branch of the Woman's Auxiliary to the Board of Missions is raising $200 for Bishop Huntington's work in the Missionary District of Anking.

A bronze tablet of the Ten Commandments has been placed on the Court House at Pittsburgh, Pa.

A special Council of the Diocese of Western New York will be held at St. Paul's Church, Rochester, on next Tuesday, October 15, to elect a Bishop Coadjutor.

We now have a real Church School, transformed by magic by the Christian Nurture Series, says a report from Grace Church, Olathe, in the Western Colorado Evangel. The school is already larger, the average attendance has increased, and the average offering is double what it used to be. Every class has a treasurer who keeps account; and the class decides itself what to do with its money—giving to some need in the class, in the school, the Parish, the town, the District of Western Colorado, some national need, or to the world need of Missions. The teachers are so enthusiastic that they want to meet and talk about the new work every week. The Christian Nurture Series has jacked the whole School up. Everyone is interested.

The Forward Movement campaign for all Parishes in St. Paul, Minn., was started last week. The object of the movement is well stated by the Rev. Edward M. Cross for his Parish, St. John's, the Evangelist: The entire month of October and the first three days of November will be devoted to the facing of certain vital facts, and the mobilization of every atom of Christian energy and devotion to the laying of a foundation, upon which we can build for all time to come. In this effort we propose to see, as nearly as in our power lies, that no one, man, woman, or child, fails to realize what the issue at stake is. We propose to give each person an opportunity to "Play the Game." This phrase—"Play the Game," is not ordinarily regarded as elegant, but the universality of the use of it among the Allied forces on the Western Front has lifted it from the vulgar to the classic. "Playing the Game" means to take your part and do your duty plus. Our aim is effective Christian discipleship. It is a right aim. It is a necessary aim. It is a compelling aim . It requires that every member pray fervently, worship regularly, work intelligently, give conscientiously and co-operate loyally.

On St. Michael and All Angel's Day, Bishop E. A. Temple, assisted by Archdeacon Garner, dedicated the Chapel of All Saint's at Canyon, in the Missionary Diocese of North Texas. The Chapel is of brick construction, and of excellent design in simple early English, giving the impression of great solidity and endurance, and consists of nave and chancel, with a small sacristy.

The interior is as good, with its very complete furnishings, of a severe but beautiful simplicity, so helpful to an attitude of devotion in its complete harmony and traditional perfection.

The Chapel has been erected partly from a grant from the Board of Missions, partly by the diocesan committee of Church Extension, and by the small group of communicants in the area served by the Chapel, and is now free from debt.

The erection of the Chapel was mainly inspired by the needs of the students attending the huge Normal School of West Texas, located here, among whom are always a number of communicants, or young people interested in the Church.

The appreciation of the provision of the Chapel, was evident at the opening by the large number of the students and teachers who enthusiastically crowded the building, and thoroughly entered into the spirit of the service.

Regular services will be maintained in the Chapel, under the superintendence of the Archdeacon.

PERSONALS.

The Rev. John F. Hamaker, rector of St. Paul's Church, Greensboro, Ala., who volunteered his services for army Y. M. C. A. work, reported at New York City, October 5, for overseas duty.

The Rev. W. M. Cleveland has resigned the rectorship of St. Andrew's Church, Edwardsville, Ill., and has accepted work at Weston, in the Diocese of West Virginia.

The Rev. B. N. Defoe Wagner has accepted a call to Christ Church, Richmond, Va. Mr. Wagner, who is a Canadian, came to Virginia about two years ago for the benefit of Mrs. Wagner's health, and has rendered valuable services to parishes in Richmod. Mrs. Wagner has fully recovered and will take an active part in parish work. Christ Church has been without a rector since the resignation of the Rev. Charles W. Snyder, who left early in the summer to engage in army Y. M. C. A. work.

Mr. Percival Davis, organist for many years at Christ Church, Joliet, Ill., was wounded in "going over the top" early in September, and sent to an English hospital. It is not known how seriously he was injured.

The Rev. Alexander Coffin of Dickinson, N. D., assisted in a harvest field near Dickinson. He also attended a barn dance given in honor of two young farmers who were leaving for army service, making a short address during the evening.

On Tuesday, October 1, in Christ Church, St. Paul, Minn., the Bishop of Minnesota, the Rt. Rev. Dr. McElwain, ordained Robert James Ramsey, Ph. D., to the Diaconate. The Rev. W. S. Howard presented the candidate and the Bishop preached the sermon. Dr. Ramsey was formerly a Methodist minister.

The Rev. A. E. Whatham, formerly rector of Trinity Church, Louisville, Ky., has accepted work in the Diocese of Toronto, Canada.

THE ADVENT CALL IN CHICAGO

By Deaconess Fuller.

The Advent Call in the Diocese of Chicago is come out of the first stage of questioning into the second stage of active co-operation. The Bishop of the Diocese launched the call by a personal letter to each of the clergy, since when the Provincial Synod, met at Gambier, Ohio, passed a resolution as follows: "Resolved, that the Synod of the Province of the Mid West gratefully recognizes as most vital and timely the War Work of the Woman's Auxiliary of the whole Church, known as the Advent Call, and that we urge it as, not only our opportunity, but as a solemn duty for every clergyman in this Province to render hearty co-operation in this work of the Advent Call, and to make careful preparation for the follow up work consequent upon it." As a result, the clergy of the Diocese are giving their help in most practical fashion, granting opportunity to the diocesan leader to address meetings of their own body and gatherings of Church School teachers as well as planning for her to teach the women of their parishes with as little loss of time and energy as possible. It is needless to write of the part of the Woman's Auxiliary, which was the body first to propose the Call and which, in this diocese, is doing its [illegible] Name. Meetings have been held in various centers in the city, the suburbs and in the country for information about the Call, and each parish is asked to appoint a leader to be the means of communication with the Diocesan leader and to plan with the Rector of the Auxiliary president for the carrying out of the plan. The parishes are left free to work on their own lines, keeping to the great purpose of reaching every woman and girl with the Advent Call to greater loyalty to her religious duties in the coming year for the sake of Church and Country.

There has been a demand for a pledge card for children as well as women and this is being prepared, the cards being supplemented with a prayer leaflet. Conferences of the leaders and messengers are being arranged in each locality during October and November, and we believe that every parish and mission will be ready on Advent Sunday to carry the Call with the enthusiasm and devotion to be looked for in this diocese. Every effort is being made to add no unnecessary burden of work to the clergy or others, and the cost to each parish will be but one dollar ($1.00) per hundred cards and leaflets, besides the travelling expenses of the diocesan leader on her visits. Results may be anticipated such as can come alone from the ever-new power of a faithfully applied Christianity.

THE PITTSBURGH STREET SERVICE MOVEMENT.

Sunday afternoon, September 29th, on the corner of Smithfield Street and Second Avenue, a noted and notorious downtown center, under the auspices of the Episcopal churches of Pittsburg, the closing of the sixth year of street services was held. The Rev. William Porkess, Rector of Grace Church, Pittsburgh, presided, and the Rev. L. B. Whittemore, of Calvary Church, Pittsburgh, and the Rev. John Magee, a missionary on furlough from China, were the speakers. A very large gathering of men was present, proving one of the best attendanances ever known. The personnel of these crowds has proved an interesting study. The bum and the degenerate have occasionally been seen. But the respectable, and in many cases the educated, have been present again and again in large numbers. No one knows where they come from, and no one knows where they go after each service. The intent look they have on their faces, while at the service, has been an inspiration to every speaker. This alone is a great argument for the movement, and if what is expressed by word of mouth, or in letters, forms any criterian, then a number of these men have been brought to a deeper realization of Christian truth. The season of 1918 consisted of eighteen successive Sunday afternoons, June to September, and there has always been each Sunday two short addresses; first-class instrumental music; and hymn-singing by the crowd, under the guidance of an able director. The hymns sung are on large frames, 8 ft. by 4 ft., and held in the center of the street, which is closed by the Mayor's order for one hour. A conservative estimate registers that considerably over three thousand men have been present during the recent summer. Five thousand cards, containing the Lord's Prayer and a Gospel Truth, briefly expressed, have been distributed by a corps of voluntary Christian workers. The co-operation of the Episcopal clergy has indeed been remarkable. Twenty-one of them have served in the capacity of speakers, a number speaking more than once. The laity have been well represented, in addresses given by two laymen. The expense of the movement, has throughout the six years, been freely met by thirty-five contributors. It is the hope of many of the clergy that an evolution will follow from this work, now so well established in Pittsburgh, in the forming of a City Mission Center. These street services are under the leadership of a committee of eight—four clergymen and four laymen, appointed annually by the Bishop of the Diocese.

The beloved of the Almighty are the rich who have the humility of the poor, and the poor who have the magnanimity of the rich.—Sadi.

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DEATH OF NEW YORK RECTOR.

Cooperstown, N. Y., Sept. 24.—At his home in this village last evening occurred the death of the Rev. Ralph Birdsall, rector of Christ Church. He had been in poor health for a number of months. The deceased had pronounced literary ability as evidenced by his writings, and talents as a preacher, and his personal qualities caused him to be generally beloved. His death is sincerely mourned in the community.

The Rev. Mr. Birdsall was born at Stockton, Cal., December 27, 1871. His maternal grandfather, Philo Bennett, represented Otsego and Chenango counties in the Legislature some 85 years ago ,and he, in turn, was the son of one of the pioneers of Otsego County, Ebenezer Bennett, who came here from Connecticut in 1788. The Rev. Elias Birdsall, father of Ralph Birdsall, was born in Hammondsport. He was among the first missionaries of the Episcopal Church to reach the Pacific Coast, and became successfully the Rector of churches in Stockton, San Francisco, and finally in Los Angeles, where St. Paul's Church, which he built, is now the cathedral of the Bishop of Los Angeles.

Ralph Birdsall prepared for college in St. Paul's School, Los An- Yale University, from which he was graduated in 1895 with the usual B. A. degree. He entered in 1895 the General Theological Seminary in New York and the following year continued his studies at the Berkeley Divinity School, Middletown, Conn., where he went to become private secretary to the late Bishop Williams. The degree of A. M. was conferred by Yale University. In 1897 he accepted a call to the curacy of St. Paul's Church, Albany, and was ordained Deacon by Bishop Doane in the Cathedral of All Saints, beginning his duties at once. On St. Michael and All Angels' Day, 1898, he was ordained priest. In June, 1898, the chapel congregation was incorporated as an independent church and Mr. Birdsall was the first rector. He remained in this charge until January 1, 1903, when having received a call to become rector of Christ Church, Cooperstown, he came here to reside. The work of the Rev. Mr. Birdsall here came under the observation of the late Bishop Henry Codman Potter of New York City, who spent his summers in Cooperstown. His ability as a sermonizer was recognized by the Bishop, who personally caused several of his sermons to be published in pamphlet form, which gave them wide circulation. His writings include "The Story of Cooperstown," of which two editions have been nearly exhausted: "Fenimore Cooper's Grave at Cooperstown," and "Sermons In Summer."

August 25, 1904, the Rev. Mr. Birdsall was united in marriage with Miss Jessie Cicily Reid of Atlanta, Ga., one of the twin daughters of Judge Harry M. Reid. A daughter and a son have been born to them, Miss Gertrude, who is 13 years of age, and Master Ralph Birdsall, Jr., aged 6. Mr. Birdsall's mother, Mrs. Elizabeth Birdsall, and a sister, Miss Ruth Birdsall, are living in Staten Island; his brother, the Rev. Paul Birdsall, rector of Grace Chruch, Albany, is now doing Y. M. C. A. work among the boys overseas, and another brother, Godfrey Birdsall, is a resident of California.—Utica, N. Y., Dispatch.

When you feel ill and indisposed, and when in this condition your prayer is cold, heavy, filled with despondency, and even despair, do not be disheartened or despairing, for the Lord knows your sick and painful condition. Struggle against your infirmity, pray as much as you have strength to, and the Lord will not despise the infirmity of your flesh and spirit.—Father John.

There is nothing either good or bad, but thinking makes it so.—Shakespeare.

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EDITORIAL

THE SUPREME TEST.

The Crusades formed a great religious and moral movement, which had for its object the release of the Holy Land from the unspeakable Moslem, and at the heighth of the movement it attained its objective by the capture of Jerusalem, but it broke down because of the jealousies between the French and English, and also because, while the objective was a most worthy one, the individuals who composed the armies failed to live up to the high standards which their cause demanded.

The Crusades ended in disaster, although the armies achieved success, just because individuals failed to put their cause first and to keep it there.

The Commonwealth under Cromwell succeeded in overcoming the armies of Monarchy and special privilege as represented by the Stuarts, and then fell to pieces because of internal jealousies between Congregationalists and Presbyterians, and the failure of individuals to forget self in the twenty years of increasing anarchy that prevailed.

In the Reformation those who were successful in resisting papal aggression fell out among themselves and nearly lost all they had won because of their mutual differences and of their inability to take part in a world wide program. As Bishop McCormick has well expressed it, each one tried to corner religion or else each sect retired to its own little corner to play its own little game.

It looks as though we were winning the war, but let no man think for one moment that when we have won the war that we have attained the cause for which we have been fighting.

Our young men may win the battles and our petty old men may lose the cause for which they have fought and died.

As one goes about today one is impressed with the unity of the nations in their common cause to whip the Germans, but one is also impressed with the fact that no large part of the populatioin at home is really learning the lessons of the war.

So far as efficiency goes, America is gradually approaching the maximum of that quality, and so long as the war lasts America will be a solidarity in its endeavor to reach that goal. But Germany is a most efficient nation and reached her maximum of efficiency long before any of the other nations had learned the abc's of that course. Hell we are inclined to think is a most efficient institution.

It is perfectly true that when you have collected your funds, and put over your drives, and entertained your soldier lads and provided them with everything for comfort and service that they may require, you have done well, but although you may do all this, and because of this your boys win the war, yet you haven't done more than did the Crusaders of old who captured Jerusalem—which for the first time in seven hundred years has been recaptured, together with the Holy Land.

What of it? Much everyway if we have the qualities to deserve the laurels which success bestows upon us.

It is a significant fact, however, that after the capture of Jerusalem, the Crusaders acted worse than the infidels; and that after the execution of Charles I, Cromwell committed every arbitrary act for which Charles was executed, and that after the Reformation, Luther, Calvin, and Wesley acted with as much assurance of infallibility as any pope.

It was significant that Cromwell after the success of his arms should have been obliged to write to the Presbyterian Assembly, "I beseech you in the cause of Jesus Christ to think that you may be mistaken."

There is no time so dangerous to any cause as the moment that success seems assured. It is then that we discern whether we have been animated as a whole by a really high motive, or whether each faction desires to win the war in order that his opinion, his profit, his interest may become paramount.

At present the lid is on and all the differences of faction may boil unperceived beneath the lid. The dangerous moment is when the lid of war necessity is removed and the boiling factions within find that their energy may be released.

What are the lessons of the war?

Of course there is the lesson that to fight evil, which is always united by a common interest you must have a united command.

Nations had to learn to subordinate their individual preferences to a common command and to sink their national prejudices in a movement for solidarity. Military men learned that and statesmen enforced it, but have Christians learned any lesson about fighting the devil from the manual of the allies in fighting the Kaiser?

Will the soldier boys who return from the big things at the front be nauseated with religion because of the petty things in the rear, or will they demand a united command, on such basis of authority as can be respected and maintained? Will the Y. M. C. A. become a sort of man's church after the war, or will it be content after spending hundreds of millions and having the right of way given them by the U. S. Government, to take a humble place as the auxiliary of the Church?

There was complaint before the war from many sources (not in one church) that it was too much a law unto itself and too little of a complement to the churches. What will it be hereafter?

And the forces of labor and capital who are contending with each other in efforts to be patriotic, and to give all for the Stars and Stripes, will they lie down like the lion and the lamb in the post bellum Millenium under those same Stars and Stripes?

In short, if the boys are fighting for universal liberty at the front, are we fighting so that we can notice it for a high standard of living in the rear.

It is a well known fact that reaction of some sort inevitably follows a period of excitement. After the fever we try to bring the patient home to the quiet and order of home.

To what will our boys come home? To fetes and fatted calves? Of course, but beware of coddling heroes overmuch. The modest ones will be disgusted because the heroes who advertize most will discover how advertising pays.

There is just one thing that can save us as a nation from the follies of victory and that is that we are humbler by success, and seek God in all times of our prosperity just as well as in all times of our adversity, and we will not do this unless we prepare. We need to be laying up the munitions of our spiritual warfare in these days, or victory will find us unprepared, Then it will not be the Red Cross drive, nor the Liberty Loan drive, nor the Triangular drive, but it will be how we as individuals have sought from God the way in which we should go.

That person who has deserted the House of God and the worship of our maker either to knit or to stew will find that to be 100 per cent American involves something more than material efficiency. The Hun could qualify on that score. It means to be equipped with that spiritual armor by which we can overcome all the fiery darts of the wicked one, and that armor cannot be made in a day.

To meet the great crisis of a nation demands preparedness, and the greatest crisis of this nation will be the day when having won the war, we shall begin to enter into that heritage of reverence for God and man, for which we have fought the war, and which earthly Eden we may inhabit only just so long as we deserve to dwell therein.

No nation can carry on a spiritual life on any higher spiritual plane than that which the individual men and women who compose that nation have attained for Christ and country.

To make the world safe for democracy is a meaningless epigram, unless we as individuals help to make ourselves the decent units of which a true democracy must be composed.

STUDIES IN THE ACTS

By Bishop Johnson.

And while they looked steadfastly toward Heaven as he went up, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.

Then returned they unto Jerusaleum from the Mount called Olivet, which is from Jerusalem a Sabbath day's journey.—Acts I. 10-12.

The crowning miracle of the Ascension is to be followed by one more miracle when Jesus shall come again "in like manner as ye have seen Him go into Heaven.

The greatest of all miracles and the supreme test of all our faith is to be found in the second coming of Christ. For us the important thing is not the time of that coming but the fact that He will come again in glory.

To this great coming have looked with eyes of faith all the glorious company of martyrs, all the victims of human injustice, all those who have died in faith.

The faithful whether they die in their beds or on the battle-field, cast the yearning gaze of faith upon the final triumph of Jesus over the powers of sin and death.

The wonderful things that He did on earth can find their culmination only in that wonderful glory which shall be revealed in Him.

Jesus Christ is not only the hope of the righteous but in a real sense He is their only hope. For if Christ be not risen and if He has not power to come again, then we are of all men most miserable for we have believed a lie, and suffered wrongfully without any hope of redress.

Then would the mean men be justified and the cruelty that has slaughtered the innocent receive no recompense. As Christ is our only hope, so He is our justifiable hope.

For the Christian is one who believes fundamentally in the justice of

nary men for His representatives, and just as He drew his lessons from the most ordinary events in life,—the house-wife sweeping her house, kneading the bread, the man tending sheep and plowing fields,—so he would have His disciples concerned with the faithful performance of the most ordinary duties of life.

The Christian religion is the sanctifying of the common and ordinary in life as contrasted with the curiosity which would seek the supernatural and the extraordinary.

It is as plain gospel of plain duties for plain people.

There are those who would make religion a search into the occult. It is marvellous how little Christ encouraged this quest.

His description of the future life and what happens after death is to be gathered from incidental references such as the words to the dying thief and the parable of Dives and Lazarus.

There is no attempt to delve into the metaphysical subtleties so fascinating to speculative minds. No effort to define matter and spirit, or to exploit the attributes of deity

"God is Love." The Word was made flesh" and so sanctified it. "God is spirit and they who worship Him must worship Him in spirit and truth."

One has merely to turn from the philosophical bombast put forth by various modern cults, to the words of the Gospel to note that Christ was the Savior of common folks, not the patron of dilletante philosophy.

His message was to service, not to curious gazing into the unknown.

To know Christ is to know enough to guide one on the way, and it is far better to be faithful than to be brilliant. I cannot wean my gaze from the sturdy figures of those who had seen so much, going along the dusty road of the Roman Empire—St. Philip going down to that dirty city of Samaria to preach Christ unto them. St. Paul taking pains to win the coarse soldier to whom he was handcuffed to the way of Christ.

It is more marvellous than the brilliancy of a Cicero or a Virgil, that these men, having been lifted up to heavenly visions should have gone along doing the humdrum duties of wayside preaching.

Surely Bishops, and city Rectors and wealthy wardens can learn a lesson from these men of Galilee. That whatever you have seen and heard and possess, there is no greater glory than to do the simple duties of interest in the man by the side of the road, though he be wounded by the society to which you and he belong.

It is marvellous to see the wonders of heavenly places and to be familiar with the seats of the mighty, but it is more marvellous, whatever the heights to which you may have ascended to find your highest glory in being a common man, glad to do any service to a brother, however common he may be.

Surely, if it be true that all men are brethren then there are no men who are beneath us in the service that we render. And if it be so that unless we become as little children we cannot enter the Kingdom of Heaven, then let us cultivate the realities of Childhood, and have done with the buncombe by which we lay claim to be extraordinary folks.

These men of Galilee were of humble origin, like our great Lincoln, They were elevated like him to very high places, but they were reminded by an angel clad in white apparel to leave their Mounts of exaltation and go to the city, there to mingle with ordinary folk, that they might come to know Christ by knowing them.

There is no greater mission nor no more exalted title than any of us can claim, than that we are the children of the King, intent on doing the Kings business, rather than parading in the King's livery or wearing decorations in lieu of rendering service. Why stand ye gazing at the exalted heights? Your business is to go about your work as men of the Galilean, content to mingle with ordinary folk in ordinary clothes, with a keen interest in everything that concerns the common man, leaving the marvels of the unknown in order to concern ourselves with the needs of the least of these, our brethren.

GIVE.

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where waiting is o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance,
If His hand the offering took."

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BISHOP FUNSTEN'S PASTORAL LETTER

To Close the Churches Would Be a National Calamity.

The Bishop of Idaho has issued the following Pastoral letter to the Clergy and Church people of his Missionary District:

It seems fitting at this time that I as your Bishop should send you a word of greeting. Twenty years ago on the twentieth of October the General Convention of our Church elected me your leader. The past years have marked for us struggle and achievement. While we have not accomplished all we would have wished, for it is a new country and we are laying foundations and our difficulties are many, we have made notable advance and for this we thank God and take courage.

This great world war has introduced a new element of perplexity in providing for the work both in regard to clergymen and in regard to their support. Many of our clergymen have been called to war service and all available men are being used to fill their places. In addition the high cost of living makes the former salary far less than what is required for a decent support. Our ministers must be provided for or the churches must be permanently closed. The solution I purpose is to join several places together under one minister, and thus make up a reasonable salary. It is absolutely out of the question in these times to have a clergyman giving his entire time to a place unable to give a third of what is needed to carry on the work. If our people really love the Church they will gladly not only give their share to God's Church to help spread the Gospel, but also as far as possible, be themselves earnest personal missionaries in telling of the great things the Lord has done them in redeeming them from sin and eternal death.

The Church Is the Mightiest Influence For Righteousness.

While I deeply sympathize with all war work such as the Red Cross, Y. M. C. A., Y. W. C. A. and St. Andrew's Brotherhood, I would have you realize that the Church is the mightiest influence in this nation for righteousneess. President Wilson, Gen. Pershing and every leading public man of any standing nationally will tell us that to close the churches, stop preaching the Gospel, would be a national calamity and would ultimately weaken if not destroy the morale of our army at the front. It is most unwise and unpatriotic for any one to say, "I will abandon my church and will give no means or time to its support. All I have is going to war activities." The Government has found the Church one of its strong war supports. It wants you to be just, that is, render unto Ceasar the things that are Ceasar's and unto God the things that are God's. We have got to prepare for peace. We are going to win this war and we will win it for righteousness. Now let us not forget, that the Church is the great preacher of righteousness. We need the active, open, Christ-declaring Church more than ever. We cannot afford to shut it up. We do not want any silent churches anywhere, especially in our State of Idaho. We pray that this nation may in all the future build its political as well as individual life in accordance with the teachings of Jesus of Gallilee. Consider it a patriotic duty to attend your church services regularly.

A Few Words to the Clergy.

This brings me to say a few words to our Clergymen. The easiest thing for you to do now is quit your post. You will not have much difficulty in getting secular work giving a larger support. Sometimes even war work would seem easier than to live with people who show you little sympathy or appreciation and who criticize with a lawless tongue. You feel that apparently a number would rather see the Church closed than be asked to give to a reluctant contribution. What does Christ think of these? You are doing His work and He had at last very much the same kind of criticism. Be patient. Be watchful. It is God's work, not ours. I would urge you, therefore, to resist the dulling influence of the times. Dominate your materialistic environments with a glowing, burning faith in Christ. Be an active, aggressive force for the extension of Christ's beautiful Gospel. Preach this Gospel in season and out. We hear a good deal from sickly sentimental religionists about the new religion which is going to come with the boys out of the trenches, but the only religion that they can bring that will count is the truth the Bible and Church have always had to give to every man who seeks it aright.

Do your part well. Be loyal to the commands of the General Church, especially in regard to the spread of Christ's Kingdom among men. Be loyal to all your district obligations. Be kind and considerate to your neighbors and congregation. In other words, the effective Clergyman must be spiritually minded or he will fail in his true work. With God's help we will not fail.

My prayer therefore is that God's Holy Spirit may be poured out on you more and more.

VIEWS AND INTERVIEWS.

(Continued from page 1)

son. I hope, therefore, that, as the men of the Church read the choicest war literature, they will come to the conclusion that the inspiration for Service and Sacrifice which are now so attractive to a whole world has really come from the life of the Son of Man and will be glad to become more intimately associated with the Church which He founded."

Must Not Let Church Work Flag.

"We must not let our Church work flag" says Mrs. Marion S. Peterkin, President of the West Virginia Diocesan Branch of the Woman's Auxiliary to the Board of Missions. "No matter how much work we do for our country in this stressful time, we must engraft as it were the war work on the Church work. It means more and more, consistent, persistent, steady work, but we must be ready for it. Surely if our men and boys can endure all they are doing, we who are at home can sacrifice more time and energy and help both our country and our God. This is no time for thoughts of self, but of Him who gave Himself for us, and loved us with so great a love. We can never repay it. Let us measure up to our great opportunity for service."

Unspoken Call from France.

"From the battle fields of France there comes an unspoken call that should find an answer in every American's heart," says the Rev. E. W. Averill of Ft. Wayne, Ind. "The recent great events in Europe, the successes of American arms on the fields of France should spur every American to greater effort.

"Our people at home should not rest on the laurels of our soldiers in France. Every death on the field of honor in the line of duty and for our country's cause should be a call to us for every sacrifice and every exertion to aid the cause for which our soldiers are fighting, for which our soldiers have died.

"Increase production, decrease consumption, save, and lend to the government. Every cent lent to the United States is used to support, strengthen, and aid our soldiers in France."

WELCOME STRANGERS

Clergyman Turned Out of Two Pews in 1867 Makes a Plea For the Stranger in Church

The editor of the official organ of the Diocese of Los Angeles, the Rev. Dr. J. D. H. Browne, makes the following earnest plea for the stranger in church:

The Editor hopes some day when he gets old enough, he is now only in his seventy-fifth year, to publish his reminiscenses of his American (or United States) life. Born in Canada he came to Boston in 1867, matriculating at Harvard that year, and became acquainted with the American Church by visiting Trinity, Boston, on his first Sunday and being turned out of two pews in succession, in which, in the absence of ushers, he had in turn taken a seat for his devotions.

It is with a degree of wholesome enjoyment even now that he recalls the holy wrath of Henry Codman Potter, then the Assistant Rector of Trinity, on being informed of the reception the Canadian vistor had experienced, and at the indignant protest and caustic rebuke which he heard utterd from the Chancel on the following Sunday with which the Assistant Rector sought to justify his own outraged feelings, and made amends to the young man whose ill treatment he had so mercilessly condemned. It was a remarkable exhibition of what might be called the socialistic spirit that afterwards displayed itself in so many ways in the brilliant career of the aristocrat by birth and early training who became the successful Rector of Grace Church, and the distinguished Bishop of the Diocese of New York.

Strangers Receive Little Recognition.

All this, however, the writer wishes to employ as an introduction to what he would like to say in regard to the treatment of strangers, even in this year of our Lord nineteen hundred and eighteen. It is true, almost beyond belief, that while strangers may not be turned out of a pew, visitors to our churches receive very little or no recognition at the hands of many of the Church people in city and country alike in the Diocese of Los Angeles as well as elsewhere throughout the land.. There are gratifying exceptions, but even where there is the appearance of a proper consideration for strangers by ushers, and where the people after the service gather outside the church doors, the stranger is often neglected and passes out of sight without having been approached in the friendly, brotherly way that should have been the welcome shown him, and without the invitation that would have made him feel at home at any future time.

While we may well rejoice that conditions have greatly improved in the last fifty years in many directions, and in this particular perhaps quite as much as others, yet the fact that so large a percentage of the people are non-churchgoers, should stimulate the greatest efforts to draw men and women, and young men especially, to the Church's services, and to encourage them to feel the fellowship which should always be the striking feature of Church life. A stranger, a visitor, should not only receive every courtesy at the hands of the Church officials, but should be made to feel the heartiness and sincerity of the welcome that greets him, so that the Church and her people shall always appeal to him, as above all other places and friends, a source of mutual understanding and blessing.

Our men "over there" are learning their lesson. They are resolved that the evil of the world "shall not pass." They speak lovingly of America as "God's Country" and they are trying o make the whole world a partner in heir inheritance. They are literally ighting "spiritual wickedness in high places." When they return "over ere" they are going to ask us what ve have done in their absence. The nswer we shall be able to give can nly be furnished by what we do ow. The invitation, "Come and ee," must be accepted before we can bey the command, "Go and preach." Only those who, like Andrew, have found the Christ," can bring their rothers to him. To change conditions we must be chnaged ourselves. What we are, our acts will be.—Frederick H. Hedges.

TO ENLIST LAYMEN—THE BROTHERHOOD OF ST. ANDREW.

(Continued from page 1)

is filling at this very critical time. He says:

Will you please state to the Executive Committee of your War Council that we, in the Religious Work Bureau, feel under great obligation to the Brotherhood of St. Andrew for the fine work your members have been doing in different camps. They have not only been an inspiration to our Secretaries in their lives and service, but their emphasis upon personal evengelism has proved contagious to the Christian men in the camps. I wish that some time I could bring before the members of your Executive Committee at greater length the debt of gratitude we owe your Brotherhood."

The foregoing statement that there is no substitute for the Brotherhood idea; and the service the Borterhood is rendering in the camps to satisfy the religious needs establishes beyond question its potential value and the sound principle of its operation.

A New Vision.

The work of the Army and Navy Department is a fulfillment of our ideals of personal Christian service among men and a demonstration of their unique and practical worth; but it is also a clear call to the other laymen of Christ's Church, the Army at Home. The vision is increasingly clear that our Commander-in-Chief, Our Lord and Savior Jesus Christ, desires us to mobilize for extended orders. And this preparing for peace in time of war calls for a consecration to carry on, and to prepare in each parish for the home-coming of our fighting men, but for each indivilual it must be a consecration that necessitates a closer intimacy with our Lord and a new loyalty to His Cause. To win, Christ's Army must measure up to the same high standard attained by our country's Army in gaining its objective. And this means the organization and training of men and boys in every parish throughout the Church, who shall generate spiritual power through prayer and who shall use that power in personal esrvice on behalf of the Kingdom.

God's call is to organize for the building of the superstructure on the foundation which He has given us. The call is personal; thank God, the answer is to be universal.

The Objectives.

With deep gratitude to God for the abundant blessings which we have received at His hands in these years of foundation building in the Brotherhood, and with a spirit of rejoicing for the privilege He has given us of obeying the command of His Holy Will, we shall, with the guidance of His Holy Spirit, further organize—

FOR the extension of Christ's Kingdom through the Enlistment of Men and Boys of the Church in Serving this High Objective.

TO create in every Parish a Service Group of Men and Boys who will be of Genuine Value to the Rector.

TO make Personal Prayer and Service a living factor in every Parish.

TO make practical the Threefold Endeavor in every Parish: Increasing Church Attendance, Men's Bible Classes, Men's Corporate Communions.

TO promote the Devotional Life of the Family through the Practice of Family Prayer.

TO bring fathers, older brothers and kinsmen of enlisted men into Practical and Inspiring Relationship to Christian Service.

TO show young men with Increasing Clearness the Vision of the Sacred Ministry, serving as Officers in Christ's Army.

TO strengthen the Brotherhood's Junior Department by training and actively enlisting Boys of every Parish in Christ's Army.

The Plan for an Advance Program.

To realize these objectives, a definite plan for an Advance Program, to be operating by January 1, 1919, briefly includes the following:

To place in the field as rapidly as possible eight Secretaries, one for each Porvince. To re-organize Chapters depleted by reason of enlistment of membership in our Nation fighting forces, and to organize new groups to serve actively in Christ's Army and Navy Camps and Stations.

have recently existed. These Secretaries will intensify the work throughout the Dioceses and be under the supervision of a general Secretary. The plan likewise provides for a Junior Department Secretary, whose entire time will be devoted to the Church's supreme opportunity, The Boy, bringing him into his proper relationship to the Church's Army and so training him for Christian service that he shall "not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

The National Council of the Brotherhood has enthusiastically adopted the Advance Program; and a Committee of Churchmen, representatives of the various Provinces, is at work upon the financing of the undertaking. You are asked to share in the privilege of aiding the Church to prepare for the return of the men from the Front and for the realization of the new vision.

We are face to face with a condition, not a theory. Many of our best men—all honor to them—have entered the country's service, leaving vacancies in the Church's ranks and leadership. The Brotherhood of St. Andrew is the only national men's movement of the Church. Its sole object is the spread of Christ's Kingdom. Admitting human weakness, it has never failed the Church. It is today interpreting its object by the Rules of Prayer and Service among enlisted men; and it is carrying on at home. It is pre-eminently qualified by experience, organization and ideal to serve the Church during this period of reconstruction. Your parish must choose whether it shall join with and support the Brotherhood in mobilizing the laymen of the Church at a crucial hour and for the highest service to which a Christian man may respond.

A need never existed for the fulfillment of Christ's program and the establishment of Christ's Kingdom that could not be satisfied. With the knowledge that God is calling us to a larger service, our hearts are strengthened as we rejoice in the hope of every man's enthusiasm.

Edward H. Bonsall, President,
Courtenay Barber, First Vice-President,
Walter Kidde, Second Vice-President,
Warren Hires Turner, Treasurer,
G. Frank Shelby, General Secretary,
George H. Randall, Associate General Secretary,
Franklin H. Spencer, Executive Secretary.

LEARN TO WORK.

We are all learning to work. What a wonderful thing it is, too. Those of us who had some smattering knowledge of what real work was, are learning really to work, and the few of us who did not have the admirable habit are pressed into the service in one way or another.

A year or two ago, a two-line 6 point "want ad" was sufficient to obtain workmen for profitable employment in most communities, but times have changed. Large spaces are being used, and in addition to the mention of high wages and attractive surroundings, those engaged in war work add the patriotic appeal without being abolt to obtain all the good men they need.

Still another step has been taken, and in numerous communities, ordinances are being passed to punish men for loafing. So, quite soon, the old song—

Everybody works but father,
He sits around all day,
Feet in front of the fire

—will be completely out of harmony with the times. Mother may take in washing, and so may Sister Ann, but the law will have a job for our old man. If the old man will not answer advertisements offering attractive jobs, and will not go to work, the sheriff will cart him away to the stone pile, to give him a taste of the real thing.

It is expected, of course, that after father has been making little stones out of the bigger stones for a few weeks, he will realize that he might as well be engaged in more useful and more profitable employment.

This is all mighty fine and encouraging. It means that we will be better prepared for the war for business that will follow the war. It means that we will ,with greater ease, pay off the war debts that are piling up against future earnings.—Associated Advertising.

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

The death of Joyce Kilmer, "first of our well-known poets to fall since America entered the war," as the New York Sun remarks, "brings us up sharply again to a realization of the price that the peoples of the earth are paying." The price as well as the pride is pecularily felt by The Literary Digest, since our department of current poetry was under his direction for a number of years previous to his departure for France.

Fallen on the Western Front, "this poet, enthusiast, warrior patriot," says the Brooklyn Eagle, "has met the fate he went half-way to face."

His poem on the sinking of the Lusitania was read and quoted on many sides. This native Jersyman, born in New Brunswick thirty-two years ago, was, as his poem of grim indictment written on the sinking of the Lusitania shows, among the first Americans to be moved to the depths of their being by Germany's challenge to humanity and to civilization. The Newark News writes of him: "Giving up his journalistic and literary career in New York, he enlisted as a private seventeen days after the declaration of war by the U. S. on Germany, and accompanied the Rainbow Division in one of the earliest American contingents sailing for France. His promotion to a sergeantry indicated his aptitude for the new field that he entered. Reports have told that he was in the thick of the Marne fighting from the day that the Allied Offensive began till August 1, when he received his mortal wound. With the English poet, Rupert Brooke, who met his end at Gallipoli, and that other American poet, Alan Seegar, who, like Kilmer gave up his life on the soil of France, Kilmer's memory will remain an inspiration in the consecration of talent to the highest. Service no matter what sacrifice may be involved." Mr. Morley in the Philadelphia Evening Ledger, surmises that no two lines would have given Joyce Kilmer "more honest" pride than the two could he have seen them, that appeared in a double column front page of the Sunday Ledger."

Joyce Kilmer Poet Is Killed in Action.

Mr. Morley his friend says of him: "He found life intensely amusing, unspeakably interesting, his energy was unlimited, his courage stout. He attacked life at all points, rapidly gathered its complexities about him, and the more intricate it became the more zestful he found it. Nothing bewildered him, nothing terrified. By the time he was thirty he had attained an almost unique position in literary circles. He lectured on poetry, he interviewed famous men of letters, he was poet, editor, essayist, critic, anthologist.

He could turn out "copy" in any emergency. When he was run down by a train in New Jersey, he continued dictating from his bed in the hospital, and his weekly article for the New York Times reached the printer on schedule.

But beneath this whirling activity, which amused and amazed his friends there lay a deeper and quieter vein which was rich in its own passion. It is not becoming to prate of what lies in other men's souls; we all have our secrecies and sanctuaries, rarely acknowledged even to ourselves. But no one can read his poems without grasping his vigorious idealism, his keen sense of beauty, his devout and simple religion, his clutch on the preciousness of common things.

He was saved from too serious a self-estimate by his sense of humor."

The New York Times gives an account of his death: "Being attached to the Intelligence Department, it was the duty of Kilmer to preceede the battalion and discover the possible location of enemy guns and enemy 'No Man's Land,' and came back on a brief errand to the village! He was full of enthusiasm and eager to rush back into the woods, where he and others had discovered enemy guns.

A party moved out with him—the battalion slowly following. Then a patrol was sent forth with Kilmer in the lead, to establish the exact location of the guns.

Two hours later, the battalion advanced to clear the spot of the enemy. Kilmer was found lying on his stomach, on a bit of sloping ground, his eyes peering over the top of a natural trench. We ran toward him, thinking he was alive, but found him dead with a bullet in his brain. He was buried on the spot next to the grave of a heroic lieutenant who had just lost his life."

The Literary Digest.

Prayer of a Soldier in France.

The following poem was written by Joyce Kilmer, while in the trenches. It appeared in Good Housekeeping:

My shoulders ache beneath my pack
(Lie easier, Cross, upon His back).
I march with feet that burn and smart.
(Tread, Holy feet, upon my heart).
Men shout at me who may not speak
(They scourged Thy back and smote Thy cheek).
I may not lift a hand to clear
My eyes of salty drops that sear.
Then shall my fickle soul forget
(Thy Agony of Bloody Sweat?)
My rifle hand is stiff and numb
(From Thy pierced palm red rivers come).
Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift.—Amen.

Space does not permit much more, of this man's beautiful and clever poems but I feel I must add this one.

Trees.

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is prest,
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in Summer wear,
A crest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

PLAN TO TRAIN BOYS AND GIRLS.

The following letter written by the Rev. Thomas Casady, Rector of The Church of the Ascension, Pueblo, Colorado, to his Parishioners, regarding the proper training of men, boys and girls, by the Church, may prove helpful to others who have already seen the great necessity of work among our young people and children, at the present time. (Indeed it seems almost the most necessary work of the Church).

The children of today are the citizens and the church of the future, and how best to train them for their responsibilities and promote in them the highest Christian citizenship, is the thought that should most occupy the minds of the more mature.

My dear Parishoners:

I am writing to you in behalf of your children, whom you have committed to my spiritual care. My personal interest in their religious welfare and nature is very real, their needs and interests occupy a large share of my time and thought. Will you not give this letter your very careful consideration and favor me with a prompt reply on the enclosed card, in order that I may know whether or not I may count on your full co-operation in the attempt I wish to make for their religious training?

The plan I have evolved, after months of careful consideration on every phase of the subject, is to called "The Children's Church." It has the complete approval of our Bishop Coadjutor, and, so experts in child-training tell me, is based upon correct psychological and pedagogical principles.

First let me explain the problem which confronts the present day church school worker. The modern church school in a small parish, such as ours, fails to train the children in anything more than the THEORY of religion and morals. Unless it is possible to furnish a very elaborate and expensive equipment, such as is beyond our means, we cannot provide training in the actual doing of the things taught. Children cannot be properly taught merely by the impress of rules upon their minds. Some appeal must be made to the will. Expression of truth is as essential in the development of the child as impression with truth. We lose a certain percentage of children to the life of the church because we fail to follow this vital principle. The present small number of young people in our parish and at the services is largely due to past failures in the church training of children. In order to avoid, so far as possible, a continuation of this condition, I have devised the plan of "The Children's Church."

The Plan.

To organize the children and young people as a parish is organized, with the exception of the primary department, which will remain as at present, occupying the main basement room, and under trained teachers. The business end of the Children's Church will be under the care of a young man's vestry. The altar work for this service will be done by a Junior Altar Guild. There will also be a Junior Auxiliary, doing missionary work, an Altar Boys' Guild, a Junior Choir, a Junior Red Cross, a Junior Brotherhood of St. Andrew, and any other organizations that circumstances warrant. Through these organizations we shall endeavor to train the children and young people in the work of the church and equip them to take their places in the adult life of the parish when they come of age to do so.

The Sunday School session, as formerly conducted will be abolished, and in its place the folowing program will be adopted, beginning each Sunday at 9:15 a. m.

9:15 to 10:10 Service and Sermon by Rector.

10:15 to 10:45 Class instruction on the Bible.

First Sunday in each month, Morning Prayer.

Second Sunday in each month, Litany.

Third Sunday in each month, Holy Communion.

Fourth Sunday in each month, Patriotic Service.

Fifth Sunday in each month, Holy Communion.

The plan is to train our young people in the form and spirit of worship, to give them practical experience and responsibility in parish, social, missionary and patriotic work, and to give more definite and complete instruction in the teachings and ways of the church, as well as in the contents of Holy Scriptures. In this service the Rector will give an instruction each Sunday, which will take the place of Confirmation Class Instructions These instructions will cover a two year's course. The Junior Choir will sing at this service, boys will act as ushers and take all other parts usually taken by laymen. Children's duplex envelops will be used for offerings. Following this service will be the usual thirty minute class instruction customary in our former Sunday school. The whole program will require one and one-half hours, or one-half of the regular period of the morning session of day school. The activities of the program will be sufficiently varied and interesting to safeguard against restlessness and weariness on the part of the children. The 7:30 and 11:00 o'clock services will be as usual.

Provision will be made if there is a demand for it, for an adult Bible class in connection with the Children's Church, to accommodate parents or others who may find 9:15 a more convenient hour than 11 o'clock.

We cannot put this plan into successful operation without the loyal and enthusiastic support of all parents. We ask you to consider this plan carefully, to realize that it is suggested solely in the interests of the children and the church, and that no trouble is too great for the welfare of Christ's little ones. If you have any suggestions or objections to the plan, please voice them freely to me before we attempt to put into practice. I assure you all that no attempt will be made to introduce this plan without the approval of a large majority of the parents.

If it is introduced it will be carried through at least one year, regardless of protest or criticism. But I do not want to begin so important and radical a change in program although I am personally convinced of its merit, unless I have your hearty approval

Please answer the questions on the enclosed card, sign your name and mail to me at your earliest convenience.

Faithfully yours,
Thomas Casady, Rector.

Kindergarten and Care of Babies Recommended.

This is quite the finest plan I have read about so far and I am sure there need be no cause for worry for the future of the church of Pueblo, if this plan goes through. I earnestly hope it will, and I wish I lived there in order to have a hand in the new plan. How, if Mr. Casady has a kindergarten going on for the real small children, at the same hour as the church service for the adults, he will be conferring a great bone to the woman who wishes to attend but does not know what arrangements can be made for the safe care of her 3 to 5 year old child.

And if he has some woman or older girl, who will undertake the looking after the babies from birth to the age of three, keeping in touch with them and their mothers, during that interval until they arrive at Kindergarten age, and seeing that they attend, when the time arrives I'm sure there will be nothing lacking in the children's work of the Church of Ascension of Pueblo.

A RECTOR'S EXPERIENCE IN A MUNITIONS PLANT

The Rev. T. DeWitt Tanner, Rector of Christ Church, Joliet, Ill., desiring to be of service to the government in this time of need, put his technical skill to good use during his vacation in a munitions plant. "I found a place where they were glad to have me come and I might become a part of their institution for the short period at my disposal. This was in a plant where they were making gun mounts for the 9.4 inch French guns.

I went into the plant as any ordinary individual would go and hoped that my identity as a priest would not become known. I had the hope that I might in this way know men better, to feel their likes and dislikes, to realize the limits of their lives and the boundary lines by which they were surounded. But although I carried no word or sign to reveal my office, yet through the employment department probably because of the unusualness of it all, it was reported, and before noon of the first day the man working beside me came over and said: "Are you a priest?" So you see it is hard when a definite mark has been made upon your life, not to have it known of men.

The daily task was hard and the hours were long, from the time that I left the hotel until my return. It was 5:30 a.m. when I left and not until 7:15 p. m. or later could I get back to my dinner. I wore the overalls of the laboring man and incidentally, I think I was as dirty as any of them.

I had many pleasant experiences and had opportunity to speak many a word for the things which I know to be right. I only hope that in these weeks of daily intercourse with men whom I presume I shall never again see, I was able to leave an impulse for the best things. I remember distinctly the impression which I had at first in regard to the men beside me. It seemed to me that there was a lack of patriotism on the part of most of them, but I found later that these men were more patriotic than I thought. They were doing this work which the majority of them did not like—it was large and heavy and they were not used to it—because they felt it their duty. They were getting good wages, but they were buying bonds and doing the other things a patriot should do. Besides this, many of them were offering, and more expecting to go out into the great conflict itself.

I remember an amusing incident one day. The man beside me was a Frenchman; he said: "Why you come here to work? You loose your job?" I said: "I like to work—I want to help." "O, you like to work, he said, "I no like to work."

One thing that I have had borne in upon me by my experience is this—the size of the task that this government has before it. If this large institution which has been developed in a few months where 4,000 or 5,000 men are employed to make gun carriages for those guns and they are such a small part of the whole—what must be the expenditure of labor in this great conflict? What is my part? Just how far does my responsibility go? Is my ideal simply to "do my bit?"

If I have learned anything this summer, it is this—that **I**—yes **you** as well—must do more giving—sacrificing—saving—buying of bonds—hard work—but even more yet—more hard, consistent praying—the nearer we come to all these ideals the nearer we come to victory.

The giving of the few weeks I gave was as nothing, yet it, like the widow's mite was all I had to give and in the giving I was blessed. Are we all trying to do the same?

Let us not forget that there are two sides to dying—this earth side and the heaven side. The stars that go out when morning comes do not stop shining; only some other eyes in land are made glad by them.—M. T. Savage.

"DOIN' GOOD'S NO NEWS"

Dooley's friend said to him: "Dooley, the world is growing worse every day. Just look at the papers. There is nothing but murders and burglars and graft and divorces and all kinds of divilment reported." Dooley replied: "That's so, Hinnesey, according to reports, but ye must remember that doin' good's no news." Our Irish wit and philosopher spoke to the point. Evil attracts notice more than good because it is exceptional. It is sensational because it seldom happens. If evil were common and good rare, then good would be the sensational thing and would crowd evil off the front page of the newspapers and the newsboys would be crying it in special editions on the street. When a man beats his wife the whole town knows about it, but not even a remark is made about the many husbands who treat their wives with unfailing courtesy. When the sun is all splendor nobody looks at it, but when a tiny spot flecks its brightness everybody looks at it. If the sun were commonly dark a bright spot on its surface would set the astronomers agog and draw all eyes. It is because there is such an immense amount of good in the world and it stands at such a constant high level that it is not news and commands no attention. Evil is a great advertiser and knows how to get in the limelight, but good is modest and retiring and has little to say about its work. Just now the newspapers are all aflame with war news as though the whole planet had burst into a volcano of fire and blood. Hardly a good deed gets mentioned amidst the mass and flood of war stuff. But underneath the blackest storm the grass is still green and tender flowers are blooming, and underneath all these wars and rumors of war the old world is still green and fruitful with human affection and service and goodness. Goodness is in the majority. God is with it, and it will yet prevail.—Presbytenian Banner.

THE CHOICE.

The Spirit of America Speaks—
To the Judge of Right and Wrong
With Whom fulfillment lies
Our purpose and our power belong,
Our faith and secrifice.

Let Freedom's land rejoice!
Our ancient bonds are riven;
Once more to us the eternal choice
Of good or ill is given.

In the Gates of Death rejoice!
We see and hold the good—
Bear witness, Earth, we have made our choice
For Freedom's brotherhood.

Then praise the Lord Most High
Whose strength has saved us whole,
Who bade us choose that the Flesh should die
And not the living Soul!

—Rudyard Kipling.

"TIPPING THE LORD"

Mr. George Innes says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. On a sleeper or in a first-class hotel it is not respectable to fail to give a gratuity to the porter or to the waiter in recognition of the service rendered. The berth and the meal are paid for in full; the tip is a matter of custom and good nature, and not a legal or moral obligation.

Mr. Innes gave regularly to support the local church of which he was a member, and in doing so felt that he discharged his obligation to the Lord. But he was willing to go farther, and he gave a trifle extra to extend the boundaries of the Redeemer's Kingdom. In doing what many other members of the church did there was no sense of obligation, no recognition of stewardship. Rather than be considered selfish and penurious, he gave the Lord a coin or a bill in precisely the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or to the waiter that supplied his needs at the table.—The Missionary Herald.

Many of our prayers are like letters which are insufficiently addressed. They get lost in the Dead Letter Office of Heaven. There is not sufficient direction about them.—Donald Sage Mackay.

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MILITANT ATHEISM IN ENGLAND AND AMERICA.

It is startling to read in English books and periodicals of the widespread and pernicious influence of militant atheism in England. In the parks and public squares many thousands of people are harrangued by persuasive campaigners every Sunday, and among these eager listeners are many young people who nominally belong to the Church. It is estimated that more young people are drawn away from the Church every year through these open-air meetings than are added by confirmation. In addition to the subversive efforts of these public speakers, there are many atheistic periodicals of immense circulation, such as The Freethinker and The Literary Guide, which find their way especially into the homes of the working-classes and books by such clever writers as Mr. Joseph McCabe (the former Jesuit priest) and Mr. Blachford, which appeal to a more highly educated public.

The leader of the Labor Party in the House of Commons, Mr. Arthur Henderson, who is himself a Christian, has recently declared that "never within the last decade has Christianity been so seriously menaced as it is today in England by two grave dangers. The first is the alienation of the working-classes from the churches, and the second is the audacious and frenzied efforts of the enemy to capture the shy, soured, and distrustful masses for secularism."

Fortunately there are leaders in the Church of England who are fully alive to the folly of allowing this campaign to go on unopposed,—such men as the Archbishop of York and the Bishop of London. The Christian Evidence Society through its speakers is carrying on a vigorous campaign in the public places where the masses assemble. The organizing secretary of that society, the Rev. C. L. Drawbridge, has eloquently set forth the facts of the situation in his little book called "Popular Attacks on Christianity," published by the S. P. C. K.

In reading this book one is struck by the marked difference in conditions prevailing in the United States as compared with England. Apparently there is very little militant atheism to be found in this country. It is difficult to learn of any magazine of any importance. In places like Madison Square in New York City, one rarely hears an atheistic soap-box orator. We write subject to correction, and we should be glad to be informed of any atheistic campaign now being waged in this country.

We suspect that the almost total absence of militant atheism from the United States is wholly due to the fact that we have no established Church. Atheists in England are so embittered against Christianity because they feel it is unjust that they should be taxed to support a state religion which they do not believe in. Who can blame them? Atheists in this country exhibit no bitterness against Christians. If certain sections of our population prefer to believe in and practice the Christian religion, why should that be of any concern to unbelievers? This is a free country, where everyone may believe and worship according to the dictates of conscience. Christians need have no harsh feelings towards atheists, nor atheists towards Christians. So long as the Church remains established in England, it will keep alive a malevolent, vindictive campaign against the Christian faith, which will lure away from the Church an increasing number of her children every year.—Editorial in American Church Monthly.

MEN WHO COME BACK

There is something saddening about a man who has retrogaded. To see his spiritual wreckage and unswervingly to hold to one's faith in God and man—this is a severe test.

Seemingly consecrated, eager in his service for the Church, always ready for the emergency call, the Rector's right-hand man — all of these, and then, suddenly, he is gone. All his enthusiasm has died away, his interest may have ceased, he seldom or never is in his place in church. His life has found a lower plane, and in proportion to his former interest and usefulness, so is the magnitude and saddening spectacle of his decline.

There are many such—alas! too many. We need not discuss the causes, they are legion. The enroachments of the things of the world; a plane of prsonal living not in consonance with the life outwardly assumed; a secret hurt that is likely to be one of fancy only; very often a genuine weariness, the result of worry and over work—these and many other causes. In any event, he takes his birthright,and makes his exit, and for the time at least we see him no more.

But there is a brighter side . These men frequently come back. Unkindly criticism will not win them, nagging will not bring them back, a Pharisaical attitude of I-am-better-than thou will disgust and harden them. Mayhap their hearts are sore. They may be facing things of which we know not; sometimes in bitterness eating out their souls, misunderstood and misunderstanding. And God alone knows.

Give them a chance. Give God His supreme moment with them. Take them to Him in prayer. Consecrate them to Him. How miraculously will our contempt for them, our despair of them, be changed to compassion and love! And then, very often, they come back. And what a glorious resurrection when they do!

The world is blessed with earnest souls who have "come back." The spectacle of the prodigal on his journey home is one of the inspirations to the Christian life. Nothing more greatly stirs one's heart or moves to self-surrender. The fallen drunkard comes back; the prisoner in the jail comes back; the Christ deserter whom a secure conventional life shields from the world's view—comes back; the impure, the dishonest, the wilfully wicked, yes, the "merely indifferent," that most difficult of back sliders—they all are capable, following the Christ, of coming back.

And it is Christ who brings them back, not we. For these and all others of their like let us wait upon God in the great silences. Miracles are wrought of which we do not dream; and the greatest of all miracles is the working of the Holy Spirit in the hearts of men—of repentant men, of saved men, of men who came back.—St. Andrew's Cross.

THE CONQUEST OF FEAR.

Some years ago Speaker T. B. Reed wrote an article for one of our popular monthlies, discussing the greatest triumph of Christian civilization. He speaks of our pride in the achievements of man, in steam and electricity, which have well-nigh annihilated time and space, of the developments of wealth and art, of the achievements of surgery, etc. But he concludes that the "greatest triumph of the human race is the victory over the fear of the unknown, of demons, of witches and of all the false gods which have mocked men."

To the primitive man nature was full of terrors, the world was a group of powers, hostile and uncontrolled. Both sun and wind were ready to smite him; the mountains lured him up their sides into their inaccessible ravines, only to cast him down to sea awed and terrified him; the rivers overflowed their banks to carry off his cattle and to wash his tent down stream to the ocean. There death on or under the rocks. The was no such thing to him an inanimate matter. It was all alive and hostile and to be feared. Little wonder that he personified the parts and forces of nature as deities, strong and malevolent ones.

Then when the world did not furnish terrors enough, he invented others. The perils of nature were real, the terrors of imagination were worse. Man trembled before the dangers of pollution and the evil eye. He invented the caste system and the "taboo"—the curse of the dead and the "feng-shui."

The grip of superstition has been fierce and strong. To cast it off has been the mightiest struggle man ever went through, and even now it "has been won for less than one-third of the race."—The Expositor.

KINDERGARTEN TEACHERS NEEDED IN JAPAN

The Kindergarten has taken a foremost place in our work in Japan in commending the Church and her message to the Japanese people. We cannot begin to supply the demand for Kindergarten teachers by bringing young women from America. Even if it were possible to do this, it would not be a wise thing to do. It is perfectly practicable to train Japanese young women as Kindergarten teachers. Numbers of them are eager to be trained. We have made all our plans to open a school. Just as we thought all arrangements were satisfactorily made, we find that the young American woman whom we had counted upon to take charge of the Department will not be available. I wonder if it is possible for you, in the United States, where it is so easy to find trained helpers of all kinds, to imagine our dismay?

It is, however, very desirable that this plan should not be abandoned. We have in the first place erected a building for the purpose and a model kindergarten is already in operation. An even more important consideration is the demand for such work here in Kyoto. We have an opportunity to supply a real need, and in doing so, we shall be able to bring the influence of Christianity to bear in directions that would otherwise be closed to us.

Is there any one among your readers who would be willing to consider such a post of usefulness as this, or who knows of any one who would consider it? She should be, of course, sufficietntly proficient in the technical side of kindergarten work to take charge of a training class also she should possess a certain amount of executive ability and the force of character which would enable her to command the respect of those who work with her, and to influence strongly is that the head of such a department should be genuinely interested in the religious side of the work.

Mr. John W. Wood, 281 Fourth Avenue, New York City, will supply all necessary additional information.

H. ST. GEORGE TUCKER,
Bishop of Kyoto.

TEARS PUT OUT THE CANDLE-LIGHT.

Archdeacon Waddell of Mississippi, relates in the Church News, the following helpful incident for those who mourn, which was told him on his way to a graveyard to officiate at the burial of a child:

A lady lost her only little daughter and nearly grieved herself to death. A gentleman friend who was absent from the city at the time of the death went out to see her and to console her when he returned. She met him at the door with a light dress on and a smile on her face. He was astounded. "'Why, madam," he said, "I thought you were bowed down in grief. I came to try to console you and I can't understand how you meet me."

"Yes," she said, "I did grieve and nearly cried my eyes out. But I had a dream the other night which changed me. I dreamed that I saw a group of girls in that upper story, marching around in a circle, singing joyfully, each with a lighted candle in her hand. My little daughter was in the group, and when she passed me I saw her candle was not lighted. I exclaimed, "Oh, daughter, why is your candle not lighted?" She said, "Mother, those tears that you are shedding down have put my candle out."

I doubt not that this is very true. Our grief very often pains our loved ones in that upper story. In thinking of ourselves, we greatly mar their pleasure.

KEEPING WATCH OVER THEIR FLOCKS

Tolstoi tells a lovelyl story of two pilgrims who set out for Jerusalem. Yelesei stopped to help a starving family. He bought food, fetched water, split wood, started the great oven fire, nursed and fed the sick, redeemed the mortgage on the home, and bought back the cow, horse and scythe with which the living was earned. His money was all gone, and he could not hope to overtake his companion on the road, so he returned home and devoted himself again to daily duty. Yefim would not pause to help anyone. He reached Jerusalem, visited the sacred places, obtained earth from Calvary, water from the Jordan, and blessed amulets of every kind, but because of the throng he could not reach the Holy Sepulchre. Yet, "under the lamps themselves where the blessed fire burns before all," he saw a vision of Yelesei, wearing a halo of shining glory about his head. For Yefim had brought his body to the Holy Land, but Christ hemself had come to the soul of Yelesei. "And he learned that in this world God bids every one do his duty till death—in love and good deeds."

The shepherds were keeping watch over their flocks—doing ordinary duty—when the Christmas vision came to them.—The Expositor.

PARISH LEAFLET PUBLICATIONS

The Parish Leaflet Company operates one of the largest and best equipped Church publishing houses in the country.

We are prepared to print anything and everything a clergyman or a parish may need, from a one-page program to a handsome bound book.

We have worked out a system, based upon sound business principles. which enables us to furnish our patrons with parish papers, standard supplies, and all sorts of books, magazines and commercial printing at atonishingly low prices.

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CHOIR LISTS—The best and most complete ever issued. Only 25 cents a 100. Postage 3c.

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Certificates of Baptism.
Certificates of Confirmation.
Certificates of Marriage.
Sponsers' Certificates of Baptism and Duties.

The above series are printed in two colors. They teach as well as certify. 25 cents a dozen; $1.50 a 100. With name of parish printed, $2.00 a 100.

GO TO CHURCH CLUB CARDS—A system of coupons to encourage Church attendance among young people. Each 25 cards, Oct., Nov., Dec., with name of Church printed, $1.00. Beginning with 1919, coupons will be sent at one time for the entire year. Each 25 cards, with name of Church printed, only $1.50. Postage 10c. Every parish should use these cards.

SERVICE LEAFLETS.

An Evening Service for Mission Use.
A War Litany.
A Memorial Service for those who have died in War Service.
A Three-Hours' Service for Good Friday.
A Service for Graduation of Nurses.
Any number of these Services, post paid, for $1.50 a hundred.
Easter Morning Service, with Hymns.
Two Forms — Holy Communion only; Shortened Morning Prayer and Holy Communion.
Attractively printed, $2.00 a 100.
Hymns for Mission Use—$2.00 a 100.
The Cross and Flag. Outline of a service for pledge of allegiance—card—two colors. $1.00 a 100.

Card Bidding to Prayer, for President, Army, etc., to put on Church door, 14x22 inches. This Card ought to be on every Church door in the land. Price 25 cents.

Honor Roll. A handsome scroll (14x22 inches), to be framed and hung in the Vestibule, to record the list of boys gone to war. Both Christian and patriotic. 50 cents.

Large Card (14x22 inches) to be hung in the Vestibule, bidding to **Silence** in God's House, and to Prayer. 25 cents.

The three above cards for One Dollar.

Vestibule Bracket — Notice Board, Alms Box, Offertory Envelope Boxes, Literature Holder—all in one. The most convenient and useful article of Church Furniture ever made. Finished in oak, with brass trimmings. Price only $10.00.

BOOKLETS.

The Boy Covenant With God— A Folder for use in Boys' Clubs. $2.00 a 100. Postage 10c.

A Manual for Servers—Price 10 cents.

The Reformation in England — A well-told review of Reformation Days. Price 10 cents. Postage 3c.

Misconceptions of the Episcopal Church—Price 25 cents. Postage 5c.

Searchlight on Christian Science — Price 50 cents. Postage 10c.

Prayers for My People—A manual of preparation for the Holy Communion. Price 25 cents. Postage 4c. We will print a special edition of this manual for any clergyman wanting to adopt it as his own to put in the hands of all his people. Changes made at moderate cost.

Private Prayers for the Faithful, by Bishop Sage. Price 10 cents. Postage 4c.

Outline of Confirmation Instructions, by Bishop Johnson of Colorado. A text book for Confirmation classes. Price 25 cents, $2.00 a dozen.

SUPPLIES FOR PAROCHIAL MISSIONS

1. **Special Mission Number of the Parish Leaflet.** Page 1 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies $3.00; each added 100 copies, $1.50.
2. **Invitation to Mission:** "Behold, I stand at the door and knock". Four-page folder. Local announcements on page 4. First 100 copies, $2.00; each added 100 copies, $1.00.
3. **Call to Personal Service.** The Rector's Letter and the People's Reply. First 100 copies, $1.00; each added 100 copies 50 cents.
4. **Request for Prayers.**
5. **Prayers for the Mission.**
6. **Request for Conference.**
7. **Resolution Cards.**
   Each of the above (4 to 7) 50 cents a 100.
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9. **Store Window Cards (11x14).** First 100 cards, $3.00. Each added 100 cards, $1.50.
10. **Four-page Leaflets,** to distribute among the congregation. An assortment of 1,000 Leaflets, $5.00.
    See elsewhere Mission Service Leaflet and Hymns.

A VERY VALUABLE IDEA
Worthy of Universal Adoption

When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching," which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

FOLDERS, LEAFLETS AND TRACTATES

In each case one page is used for your local announcement. You can order them with this page blank, and your local printer can print your local page, or you may send us the copy and we will print that page for only One Dollar, plus the cost of the Folder, Leaflet, or Tractate.

This is the way to reach and to teach the entire congregation.

FOLDERS:—

1. A Parish Folder.
2. A Missionary Folder.
3. Church History Folder.
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These Folders cost 75 cents a 100. Postage 6c a 100.

TRACTATES:—

The Misionary Motive in the Missionary Prayer. A devotional study of the Lord's Prayer, by Rev. Francis S. White, Domestic Secretary of the Board of Missions.

2. **Personal Service, the Church's Great Need.** By Bishop Anderson —a Brotherhood Address.
3. **Twenty Answers to Twenty Questions,** by Archdeacon Windiate.
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These Tractates cost $1.50 a 100. Postage 15c a 100.

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Four pages each. Seventy different topics. 50 cents a 100. Postage 12c. Some of the most popular are:

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Baptism.
Confirmation.

Sample copies of these suppiies may be had by remitting to this office one-half of the purchase price. Under the requirements of the United States Government to conserve paper, no samples are furnished free.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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MEETING OF THE BOARD OF MISSIONS

New Members Welcomed---Important Appropriations and Appointments.

Twenty-three members were present at the meeting of the Board of Missions on October 2, 1918. It was found that several of the members were in war work; Bishop Perry and Dr. Stires in France, and Dr. Freeman in this country.

The President welcomed the new Domestic Secretary, the Rev. Francis S. White. Mr. White begins his work as a result of the request of most of the Domestic Missionary Bishops. This is the opening of a most important department.

The President also welcomed two new members on the Board: The Right Rev. John N. McCormick, D. D. of Western Michigan, in place of the Bishop of Marquette, resigned, and Mr. Mortimer Matthews of Cincinnati, Ohio, in place of Mr. Stirling, both representatives of the Province of the Mid-West.

Dr. John W. Wood, Foreign Secretary, was not present at this meeting of the Board, owing to his visit to the distant missions of the Church. This visit is made at the urgent request of the Bishops in the Orient, and is most important at this time.

Canon Smart of Newfoundland Visits Board.

The President introduced the Rev. Canon Smart of Heart's Content, Newfoundland. Canon Smart was visiting the Board to bear the greetings of the Bishop, clergy and members of the Church of England in Newfoundland. In July, at the request of the Bishop and clergy, a representative of the Board of Missions visited the Biennial Synod of the Church of England in Newfoundland, and was received with great hospitality. Canon Smart, in addressing the Board, spoke of the progress toward self-support in Newfoundland, having cut down their appropriations from the S. P. G. from 15.000 in thirty years to less than 1,200 this year. By 1919 the Diocese of Newfoundland will be entirely self-supporting. What impressed the members of the Board greatly was the amount of the first Sunday school offering at the time of the Synod meeting, when the children gave $3,100 for the support of missionary work in the English Diocese of Shangtung, China.

Two of our Bishops in the Orient have lately celebrated the twenty-fifth anniversary of their consecration as Missionary Bishops. One was Bishop Graves of Shanghai, and the other Bishop McKim of Tokyo. The Board adopted resolutions of congratulation and appreciation for their long and faithful service.

Western Colorado First To Complete It's Apportionment.

It was reported to the Board that the Missionary District of Western Colorado was the first Missionary District to complete its apportionment for the present year, and, in fact, it had been overpaid. It was also noted that the District of North Dakota had asked for an increase in its apportionment from $2,000 to $2,500.

The Apportionment Committee reported, recommending an apportionment of $1,590,000 for the year 1919, to be distributed to the various Dioeese and Missionary Districts, on the same basis as heretofore.

The Fort Valley Negro School in Fort Riley, Ga., having become a Church school and the Diocese of Atlanta and the American Church Institute for Negroes each having appropriated $2,000 a year toward the running expenses, the Board granted an appropriation of $6,000 also for this purpose, in accordance with the previous agreement.

The Treasurer reported that the receipts to September 25th were $11,793 less than last year. Gifts on account of the One Day's Income Plan amounted to $94,240 Sept. 1st.

Several vacancies in the lay membership of the Board were noted, but the election of new members was laid over until a later meeting.

Appropriations and Apportionments By The Executive Committee.

The first meeting of the executive committee of the the General Board of Missionaries after the summer vacation was held on October 1, 1918, at the Church Missions House, New York City.

Among the important things done in the Domestic Field, was the continuance of the appropriation from the Elizabeth S. Fowler Fund toward the education and support of eight daughters of deceased clergymen who have, at one time, been missionaries of this Church.

An appropriation of $1,547 was made for Utah, to aid the Acting Bishop to pay necessary expenses connected with Rowland Hall and St. Mark's Hospital.

Provision was made to clear off the debt on the Chapel of the Redeemer and King Hall, Oklahoma, which has been worrying the Bishop for a long while.

A loan of $10,000 was made to the District of Salina from the $100,000 Loan Fund created by the Board from Undesignated Legacies, to enable the Bishop to purchase a piece of property next to the Cathedral

In the Latin American Field, an appropriation of $700 was made in order to keep Hooker School open for the balance of the year.

Mr. Thomas J. Ash, a lay worker, was employed at La Romana, in Santo Domingo, to carry on a work there which is giving great promise.

In the Foreign Field, Miss Virginia Thomas was appointed to go to Point Hope, Alaska. The Rev. A. E. Butcher was transferred from Alaska to the Hawaiian Islands, and the Rev. J. Lamb Doty and Miss Laura L. Baugh were employed in the missionary work of the Hawaiian Islands.

In Japan, an appropriation was made to provide for the publication of literature in the vernacular, a great need for which has been felt.

Dr. Rudolph B. Teusler, head of St. Luke's Hospital, Tokyo, has been appointed head of the Red Cross unit in Siberia. He was granted indefinite leave of absence so that he might take up this work. Eleven of our men from China and Japan, including the Bishop of Kyoto, are now engaged in war work.

The resignation of the Rev. R. A. Walke was accepted from the District of Kyoto.

In China, an appropriation was made to provide medical work of Kuling, District of Anking.

Two very important subjects in China were considered, but action was deferred pending further conference with the Bishops in the Orient. One was concerning the re-location of many of our Mission buildings in the District of Hankow, to provide for expansion of the work and increase in its efficiency. The other was the proposed amalgamation of St. Luke's and St. Elizabeth's Hospitals.

Miss R. G. Pumphrey was transferred from the District of Alaska to the District of Shanghai.

The Rev. John Magee of Manking, District of Shanghai, was given permission to appeal in Pittsburgh, for specials amounting to $20,000 for the development of a very important work among young men in Hsiakwan.

FULL STRENGTH OF THE CHURCH BACK OF CHAPLAINS

It will be a source of great comfort to the parents and families of the boys in camps and cantonments to know that the Church is doing everything possible to minister for their needs during the influenza epidemic. The Rt. Rev. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio and Chairman of the Executive Committee of the Church War Commission, sent a letter, under date of October 4th, to every civilian chaplain and regimental chaplain of the Church in our camps and naval stations, informing them that the full strength and resources of the Church are back of them in rendering help and comfort to the boys who are ill. The Bishop writes that letters are coming in daily revealing the heroic work the clergy are doing in the midst of the wide spread epidemic. The Bishop's letter to the chaplains follows:

"Appreciating that in the midst of this epidemic of influenza, your ministry is in the presence of conditions which create demands not only for spiritual help but also for material assistance, the War Commission wishes you to feel free to call upon it for such assistance as you may need.

"The Church relies upon you, as her representative, to see to it that our boys have every comfort and help in their sickness. The War Commission stands ready to support you in this service to their needs."

BISHOP GORE'S VISIT TO CHATANOOGA

The Rt. Rev. Charles Gore, D. D., D. C. L., invited by the Rev. Wythe L. Kinsolving, Minister-in-Charge of Saint Paul's Church Chattanooga, Tenn., added that city to his itinerary on Saturday the fifth of October.

A luncheon was served at the Patten Hotel by the vestry of St. Paul's Church, at which several leading citizens, including the Rev. W. C. Robertson of Christ Church and the Rev. Warner Forsyth of Grace and Thankful Memorial churches were present. After the luncheon Bishop Gore was conveyed to the Court House where the large auditorium was prepared by Mrs. Loring Clark and others for his reception. Leading pastors of the city, Y. M. C. A. Camp Secretaries and Judge Bachman were upon the platform, and prominent citizens constituted the greater part of his audience

He was introduced by Judge Bachman of the Supreme Court, and spoke most pleadingly and eloquently in behalf of the League of Nations, paying to President Wilson's New York address a high tribute.

It was epoch-making, said Bishop Gore, and the mind of the nation should follow the President in his masterful statesmanship in the vast realm of international and supernatural affairs. No spirit of mere nationalism could secure a future stable and lasting peace for the world.

After a pleasant automobile ride on historic Missionary Ridge, Bishop Gore left on The Dixie Flyer for Atlanta.

The twenty-second annual convention of the Sunday School Institute of the Diocese of Washington was held at the Church of the Epiphany, Washington, D. C., on Wednesday, October 16th. The Rev. Llewllyn N. Caley of Philadelphia gave an address at the morning session and in the afternoon addresses were made by Miss Ada B. Voute of St. Mark's Parish and by the Rev. Percey F. Hall of the Epiphany. Departmental conferences followed the addresses. The Sunday School exhibit was in charge of a committee of which the Rev. W. W. Shearer, Vicar of St. Columba's Chapel, is the Chairman. Bishop Harding gave the principal address at the public meeting in the evening.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

The Most Significant Document of the War.

"The most sifinificant spiritual document produced during the war is the after-the-war program of the British Labor Party," says Bishop Brent, Head Chaplain of our overseas forces.

Prayer Enlightened His Way.

"Faith in Life Eternal, in a God of goodness and compassion, has sustained me in the most trying hours. Prayer has enlightened my way," General Foch is quoted in the Atlantic Monthly to have written.

Not Permitted to Hooverize.

Bishop Gore, in speaking of the Hoover program to a reporter at Chattanooga the other day, remarked: "The people of England have been rationed for some time. If they are limiting or rationing the people of America they fail to let me indulge in any of it."

Dormant Church People Must Be Aroused.

"The dormant two-thirds of the Church's communicants must be aroused, if the work of the Church is to be a success" declared the Rev. Dr. Rollit, Secretary of the Sixth Provincial Synod, in an address at St. Mary's Church, St. Paul.

Our Commanders Are Religious Men.

"Our forces over seas are commanded by two deeply religious men," says the Rev. Dr. Wolcott, Rector of Trinity Church, Highland Park, Ill. "General Pershing and Vice Admiral Sims are both devout Churchmen. The former was confirmed by Bishop Brent, who is now Chaplain General on his staff. We all know that they are fighting men and we cannot read their messages without realizing that they are praying men too."

For Men Like You.

John D. Rockefeller, Jr., says the following story is told of a man in uniform approaching New York on a ferry from Jersey City, who said to a girl standing near by, "Hello, Cutey, where are you going?" Then noticing the little badge she wore, he asked what it signified. "That indicates my membership in the Patriotic League," she replied. "And what kind of an organization may that be?" asked the soldier. "A society which we girls have gotten up to make New York safe for men like you," she said.

Mustn't Grumble At Sacrifice.

"Shame on any man or woman with so small a soul that he or she will grumble at being asked to share in the sacrifice required in these days," said the Rev. Ernest J. Craft, Rector of St. George's Church, Kansas City, in a public address. "Not only food, but money is vital to the victory of this war and America should write on all her temples, should grave everywhere the words of Moses, 'When the host goes forth to fight, then keep thee from every wicked thing," such os profiteering or shirking."

Dr. Stewart Meets a Beautiful Bishop.

The Rev. Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill., in a letter to his parishioners written in France, where he is serving as a Red Cross Chaplain at the great American Hospital at Neuilly, says: "On Sunday I went to mass in———in the morning, but first met on the street Monsignor the Bishop, all dressed in pontificalibus walking along the street with his Vicar-general. I stopped him, presented myself as an aumonier (chaplain), and asked for medals and crosses and rosaries for Catholics. Never have I met a more beautiful man. Of course he couldn't speak a word of English, but Professor Glace has not lived in vain, for my French, such as it is, served beautifully, and I found myself invited to his house where he pressed me to stay to dejeuner. This I declined, but accepted all sorts of things, including a very handsome silver cross which he gives to generals, chaplains, and commandants, a lot of beads, crosses, etc. little Mass Books, his picture with autographs, etc. After service I walked along a crooked street, and whom should I meet but Lytle Graham!—the first St. Luke's boy I have seen. That evening I conducted a service at six for nurses, officers and men, out in the open under trees in front of the chateau."

There Should Be More Co-Operation Among Nations.

"The war has developed our character in the right direction," said the Rt. Rev. Dr. Wakefield, Lord Bishop of Birmingham, England, in speaking of his own country during a sermon at Trinity Church, New York City.

The Bishop declined to enter the pulpit, says a New York paper, saying he wished to speak from the chancel, as he could get nearer the people. In the absence at Camp Upton of the Rev. Dr. William T. Manning, he was presented by the Rev. Dr. Joseph P. McComas, senior assistant. Out of honor to him the British flag was carried in procession with the Stars and Stripes, and likewise the Union Jack was wound about the pulpit with the American flag. The congregation sang "God Save the King" and followed this with one verse of "The Star Spangled Banner."

"The war has developed our women and they are proving themselves worthy of the trust imposed on them," continued the Bishop. "I hope you believe me when I say that England is a stronger, truer country than it has ever been.

"After the war, when victory over Germany has been achieved, we must see to it that conditions which existed in the past do not rise again. We must never again be caught unprepared, and we must have a better understanding of international matters. And, likewise, we must develop a greater imagination. The quality that has distinguished you was your imagination.

"I believe there should be more cooperation among nations and that any competition that is engaged in should be of a healthy nature. In this way we shall be able to win the glorious ideals for which we are struggling."

The Church Commended For Remarkable Philanthropic Work.

"However much the Church may have failed to secure the judgment of public opinion in her favor with regard to her corporate relation to social issues and municipal affairs, it has unquestionably earned the enthusiastic commendation of the people for her remarkable philanthropic and charitable work in the larger cities especially," asserts the Rev. Dr. Browne, Editor of the Churchman and Church Messenger of Southern California. "In almost every one of the more than one hundred Dioceses of the Church throughout the country, Institutions of the very best quality and of the largest activities provide for the sick and needy, and the amelioration and comfort of the poor, supported by the members of the Church. In many places work like that of the Neighborhood Settlement, the Bishop's Guild, and the County and City Mission, of this Diocese is carried on under the loving care of Bishop's, Clergy and devoted laymen and women, in whose hands a wonderful degree of success has been attained in the relief and comfort of those whose

(Continued on page 7.)

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CITIZENSHIP IN TERMS OF THE KINGDOM

God Could Have Done it in Some Other Way, But He Looks to Us to Make it a Success.

By the Rev. R. Bland Mitchell.

The Church's adventure for God is an interesting and heroic thing, and there never was a time when the Church was given such an opportunity to determine whether she really believes that the Christ is the solution of the world's ills as she has right now; but when it comes to the question of the "Apportionment" for carrying on the Church's work, people somehow find it an uninteresting thing. Perhaps this is because it is so impersonal, or because the method of it is not understood.

It was the turning point in the life and history of the Church in America when the General Convention expressed the consciousness that the whole Church constituted the Missionary Society—that Church extension was the mission of every baptized member. Before that time the Church was feeble and langiushing. Following shortly afterwards, a new vigor and enthusiasm became manifest throughout the whole Body. The missionary vision, caught nine decades ago, under God, has been responsible not only for the world service that has been rendered, but also for the great growth and virility which marks the Church throughout our land today. I do not mean by that merely the (technical) Missionary Districts in the United States; I mean, equally as much, the strong settled Dioceses. They found their life by sharing it with others—just as the Master said any man would. That is the beauty of it—bearing one another's burdens always makes it easier to bear than our own.

The Church Intends to Pass Her Message On.

Having caught the vision which made effective her life, the Church set out to prove that she believes in it and intends to keep her message strong and pure by passing it on. She seriously meant what she said. To this end, in General Convention she created the Board of Missions as her agent in carrying out the Master's Great Commission and pledged herself to bear the expense of the undertaking. The Board, acting on this assurance, promised the Missionary Bishops certain funds with which to do the work and apportioned the expense to the various Dioceses and Missionary Districts as it was instructed to do. To be concrete, in the Spring of 1917, the Board ascertained from the Bishops not how much they would like to have for this work but how much they simply had to have to carry on the work. With the Bishops' estimates before it, the Board, in May, 1917, made up the budget for the fourteen-month period, November 1, 1917 to December 31, 1918. The Board of Missions is keeping its word. That word was given before one cent of the money had been received, but the Board acts on the assumption that Dioceses and Districts meant what they said when they agreed to foot the bills and is looking to them to make good their promise before December 31, 1918.

Being based on the budget worked out ahead of time, the apportionment represents merely the minimum needed from each congregation in order to meet the year's bills. It is not a tax. It is not a maximum bill to be paid with as little enthusiasm as paying the coal bill brings. It does not represent a maximum obligation which must be paid; but represents a minimum privilege below which a congregation should not dare to fall if it claims a loyalty to the Master and to the Church's promised word on His behalf.

The Talents God Has Given Us are Owed—Not Owned.

I once heard of a congregation—an "organized Mission"—where some of the members felt that the cost of putting glass in the basement windows of their Church should be credited on their apportionment for General Mission! Because they were a "Mission!" A congregation with that viewpoint probably always will be a Mission. Self-support never comes from neglect of any part of the full Christian obligation. Stewardship is one of the chief virtues of Christianity and the reason it is more blessed to give than to receive is because what we give is all that we really have. True stewardship connotes that the talents God has given us are owed—not owned. To bury them in the napkin of "parochialism" is to have them taken from us. The congregation that is not glad to share its gifts has failed to realize that if it had not been for Missions the good news of Jesus Christ never could have come to them; has failed in fact to realize the significance of being Christians at all. "The religion that is not willing to go everywhere is not fit to go anywhere."

The Burden Taken Out of Financial Affairs.

On the other hand it has been proven time and again that struggle and burden and anxiety can be taken out of parish financial affairs by engendering missionary enthusiasm. Only the other day a rector wrote me of a parish which had met its missionary apportionment for the first time, and the senior warden observed that it was the first time in his memory that the vestry did not need to go down in their pockets to make up a deficit in the current expenses of that struggling parish. Then there is the historic instance where fire destroyed a parish Church on Saturday night, and Sunday morning the rector held service on the steps of the charred edifice, preached on world vision and service—and sent teams out that afternoon on an Every Member Canvass for MISSIONS! The result? All apportionments provided for gladly and pledges made which insured the speedy rebuilding of the Church with a minimum of delay and debt. (Incidentally had he been actuated by motives of self-interest, he could not have adopted a better plan). "For every dollar spent outside of the congregation, ten dollars worth of enrgy is released within the congregation for the doing of their own work."

But to resume. If every congregation paid simply its minimum quota, represented by the apportionment, the Church would still be doing nothing more than provide the barest necessities. The Board's appropriations cover only salaries, rent and the usual running expenses. It does not permit of the building of churches, schools or missionaries' homes, or any such equipment of which our work is so sorely in need. We send out the Church's representatives really to "make bricks without straw." In order to get the equipment with which to work they must spend their well-earned furloughs here in the East soliciting special gifts for the purpose. Not a very restful or logical vacation to be sure; but it is the best they can do so long as the Church is content merely to care for irreducible minimum—and sometimes, alas, seeming content to reduce the irreducible.

The Apportionment Not a Tax, But a Test.

The apportionment is not a tax but a test. It is the effort to express spiritual things in material language. It is one of the tests of the consecration and fidelity with which the Christian gives himself to the task which our Lord left us to finish.

It is a means of expressing character—a chance to say not how much must I give nor how little dare I give; but what, according to my ability, is the measure of my gratitude and of my belief in the Christ as the Saviour of mankind.

The apportionment is an invitation to every single one, man, woman and child to share in the Church's Mission throughout the world. For instance, the children of the Sunday Schools, last year, by their offerings supported all the work done under the Board's auspices for a month and a half. All have a share in keeping open the lines of communication to the Church's Army in its fight against the hosts of darkness. So far as each individual is concerned, it is not a question of "paying apportionments;" but simply a question of what offering each one wants to make in loyalty to the Lord. If we give according to our ability and not simply according to the amounts the parish is apportioned, the work can be cared for without putting a strain on anyone and the cause of the Kingdom prospered. If each one will look upon the apportionment simply as a standard for guidance and then make offerings according as the Lord has blessed him, there will be no need to worry about whether the apportionment has been met or whether, indeed, there be any apportionment.

And are not these days in which all of us understand more clearly what we mean by making offerings?" The spirit of sacrifice and service is abroad in the land in an unprecedented way. By all rules, the better Christian a man is, the better patriot he is and surely now, if ever, the Church must lead and equip herself to keep safe the world's life after our men in France have made it safe. The Church's program this year calls for only as much as the Nation is spending every 50 minutes for war.

Everything Living Should Grow and Go.

With the commission to baptize, our Lord linked the commssion to "go into all the world." But quite apart from His command, it is of the very essence of the Gospel that it—like everything living—should grow and go. And the obligation to give is just as imperative as the obligation to go; that the Kingdom of God may be made real and present here and now, equipping men everywhere to have the more abundant life in this present world—preparing them for **living** primarily. Only incidentally **for dying**; the living is the best preparation for dying.

This, it seems to me, is the compelling logic of God's plan for His world as Jesus has revealed it to us. And the Church, by the apportionment system, is giving her answer to God's plan. She is going on her warfare by "counting the cost"—the least cost—biding her children to go "the second mile" of gratitude for the bringing in of His reign of peace and goodwill. The misionary program is not the peculiar property of the Board of Missions as some seem to think, but is the direct individual responsibility of every baptized person. The Board is but your agent, carrying out the behests of every single Church member. The apportionment is our way of backing up the Missionary message—the exercise of our franchise as citizens of the Kingdom.

When we look at China, for instance, and realize that she stands by the side of the Allies today because of her yearning for that priceless pearl democracy (essentially the product of Christianity), which Christian Missionaries have held up before her; when we consider such things, surely we cannot fail to seize our golden opportunity of crystallizing that yearning after the pattern of Jesus Christ; that Democracy may be the power for peace in the world and not a sort of dynamite with which people, who for lack of knowledge of Him not knowing how to use it, may set the world on fire again.

What is Your Answer?

The question for each of us is: how much do we value our citizenship in the Kingdom; do we really believe that Jesus Christ is the power of God unto Salvation—for individuals and nations alike; are we persuaded that unless we give a stimulating and affirmative answer to our fighting missionaries showing them that we are backing up Jesus Christ in earnest, the world can never be free from the menace of the horror which is claiming our beloved ones in France?

What is your answer to our Great Captain's commission to you, His soldier? You who are asking God to protect your son or brother "over there"—are you refusing or neglecting to do what He asks of you for His warfare? Let your answer be made to Him on your knees.

DISCOURSE OFTEN BETTER THAN THE MAN

"Go constantly to church, whoever preaches. The act of devotion in the Common Prayer Book is your principal business there, and if properly attended you will do more toward amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be, and therefore I wish you would never miss the prayer days; yet I do not mean that you should despise sermons, even of the preachers you dislike, for the discourse is often much better than the man, as sweet and clean waters come through very dirty earth."—Benjamin Franklin's Letter to his daughter.

"Do not say that your condition hinders your perfection. * * * There is no condition, save one of mortal sin, which, so far from being an obstacle, to your good, may not work for it, together with God's grace.—Bossuet.

WHAT IS THE CHURCH?

By the Rev. Dr. James E. Freeman

Many years ago Thomas Carlyle wrote a very remarkable book entitled Sartor Resartus, that startled the literary world for its uniqueness, its satire and its amazing portrayal of human ills and weaknesses. It was virtually an essay on the philosophy of clothes, an attempt to reveal common fallacies and foibles. We have sometimes wished that, without the element of satire or sarcasm, some one might with great consistency write an article on the place and function of the Church and our relation to it, disclosing in clear, simple and forceful English what constitutes the real, true and worthwhile motives for recognizing the Church as a necessary and indispensable agency in our idividual and corporate life. To an average layman, it might prove not only astounding but disheartening, to learn in what light the Church is regarded by many who attend it and by what unworthy standards they very frequently judge it. Probably the most widespread and popular criticism of the Church, be it Episcopal or other, is that it is a "cold church," or it is a "fashionable church," or it is a "rich man's church." All of these are equally mistaken and equally fallacious in any true conception of it. It can hardly be regarded as a misfortune that some rich people go to church, and we surely think it is no misfortune that some so-called fashionable people go to church. Or, again, we would hardly conceive it to be a misfortune that the Church lacked the characteristics and qualities of a club in which the sine qua non of fitness was the "glad hand."

In the main, the Rectors are made the burden-bearers of scapegoats for the Church has a fashionable element, or if a few rich people attend the sins of their congregations. If it, or if it is lacking in cordiality, the Rector is to blame. This is true of the Church generally over the country, as our observation has made it regarded in any sense as a social evident. Why the Church should be evident. Why the Church should be an sort or kind of people, we cannot understand. Again, we do not believe that the majority of the criticisms so popular and so frequently heard, are based upon either fact or a fair and generous estimate of the Church as an institution. A distinguished Englishman once said to Bishop Potter that the reason why he attended St. Paul's Cathedral was that he could go and come unobserved; that so far as he was concerned he wished to worship God unhindered and unlet by any environing circumstances. He had a decent and proper conception of worship, and, we submit, he had a fair idea of the dignity and uses of the House of God.

The Church, in a proper conception of it, is designed primarily and essentially for spiritual refreshment and inspiration. In our type of Church two outstanding ministries are evident, the ministry of the altar and the ministry of the pulpit. We believe there should be a proper recognition of the obligations of both of these ministries. The chancel and pulpit end of the Church is designed for the purposes of ministering to the needs of all the people of all kinds and classes, and in a proper conception of their functioning they are no respecters of persons. What is true of the ministry in the church must be true of the ministry out of the church. In other words, no Rector can long command the respect of people if he belongs to a clique, a party, or the socially elect. On the other hand, the great body of the Church is in the nave where the people worship. It is here that those forces are generated that make either for spiritual efficiency and the inspiration of the multitude, or for those divisive influences that create crack and cleavages.

What we are getting at is just this: If the ministry of the Church is for all the people, without discrimination, the ministry of the people to the Church must be disclosed in the recognition of the rights of all people, without discrimination; which means the barring of all those petty criticisms that are purely personal and selfish, and that only serve to embitter and destroy that tranquillity and inspiration of soul to which religion witnesses. Most of the coldness and indeed most of the criticalness that we experience in the Church is of our own making and is self-generated. In a great household there must be varieties, both of taste and temperatures, and if we have the right attitude and spirit, we will come to the House of God not as critics, but as lowly contributors to the weal and happiness of each and every one of its worshippers, be they rich or poor, be they high and low, be they fashionable or unfashionable, be they clothed in silks or homespun.

THE SANCTUARY OF PRAYER

Personal Obligations.

Let us meditate on the Faithfulness of God.—Psalm 34.

Let Us Give Thanks.

For the work of Redemption.

For the Incarnate Life of our Blessed Lord; for the foundation of the Church; for the institution for the Sacraments.

For God's Spiritual Mercies.

For our place in the Church; for our reception of the Sacraments; for instruction in the faith; for the guidance of the Holy Spirit; for the companionship of those who fear God; for growing knowledge of God; for hope of glory.

For God's Temporal Mercies.

For happy homes, kind parents, love of kindred and friends, health and prosperity; all kindness received.

For God's Gracious Discipline.

For wise reproofs by which we learned our failings; for troubles sent out of His very faithfulness; for temptations which lead us to trust Him; for sickness which made Him very near.

Let Us Pray.

For all those dear to us.

For all who are in any way a trial to us.

For those who have done us any good.

For those whom we have influenced for good or for evil.

For our employers or those whom we employ.

For our own diocese; our Bishop and clergy.

For our parish and its various activities.

All these spaces will be very easy to fill in.

"O Lord, Who blessest them that bless Thee, and makest them holy that put their trust in Thee, save Thy people and bless Thine inheritance; maintain the fulness of Thy Church, and sanctify those who come in love to greet the majesty of Thy House. Glorify us with Thy Divine Power, and forsake not those who put their trust in Thee."—**Eastern Liturgy.—Prayer Leaflet.**

"TAKE THE LOAN"

The following poem, written in May, 1861, by Edward Everett Hale, was set to music and sung throughout the country in the fall of that year.

Come, freemen of the land,
Come meet the great demand,
True heart and open hand—
Take the loan!
For the hope the prophets saw,
For the swords your brothers draw,
Take the loan!

Ye ladies of the land,
As ye love the gallant band
Who have drawn a soldier's brand,
Take the loan!
Who would bring them what she could
Who would give the soldiers food,
Who would staunch her brothers blood,
Take the loan!

All who saw our hosts pass by,
All who joined the parting cry,
When we bade them do or die,
Take the loan!
As ye wished their triumph then,
As ye hope to meet again,
And to meet their gaze like men,
Take the loan!

Who would press the great appeal,
Of our ranks of serried steel,
Put your shoulders to the wheel,
Take the loan!
That our prayer in truth may rise
Which we press with streaming eyes,
On the Lord of earth and skies,
Take the loan!

"Camouflage babies," soldiers call the children at the day nursery just established by the American Red Cross at the American army camouflage factory in France. While the 900 women workers are busy at the point, their babies stare wide-eyed at the Mother Goose paintings with which the camouflage artists have covered the doors, ceilings and walls of the nursery.

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Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

By the Rev. H. Fields Saumenig.

Fourth Paper.

PROPOSED CHANGES NOS. 5, 6 and 7. These three proposed alterations may well be studied together as they have to do with the place and use of the form of absolution. The first change proposed is to amend the rubric of page 4 of the present Book so as to read as follows:

> To be made by the Priest alone, standing; the people still kneeling. The Priest at his discretion, may use ,instead of what follows, the Absolution from the Order for the Holy Communion.

This proposed change is followed by two others, namely, to begin a new paragraph on page 5, in the body of the Absolution, with the word "Wherefore." This alteration needs no comment.

The third change as proposed is to omit the rubric "Or this" on page 5 and the alternative Absolution following. The chief purpose of the prospective changes as above mentioned is obviously to practically confine the use of the shorter form of Absolution to the Communion Office where it properly belongs. It is true that the proposed change while omitting the second form of Absolution from the Morning Prayer does make rubrical provision for its use at the discretion of the Priest. This is an attempt by slow processes to bring about that which former revisers attempted to do by one action of General Convention. The changes here proposed is a step in the right direction if we are really seeking to enrich the Book of Common Prayer, and it is to be hoped that the next General Convention will agree to the proposal of the Commission by agreeing to the rubrical premission for the use of the second form of Absolution with the expectation that custom will pave the way for the omission of the discretionary use of the shorter form of Absolution in some later revision.

At the Conventions of 1883 and 1886 an effort was made to remove the shorter form of Absolution from the Offices of Morning and Evening Prayer and to substitute as an alternative form the Absolution according to the Sarum usage. The proposition was defeated and the 1892 Book appeared with both forms of Absolution printed in full. The present Commission has met the issue half way by providing for the omission of the printing of the second form of Absolution in Morning Prayer and providing for its use at the discretion of the Priest, and omitting both the printing and permission in Evening Prayer and substituting the Sarum form of Absolution.

The Alternative form of Absolution is peculiar to the American Prayer Book. A study of the first American Book shows very clearly that the Revisers had either very little knowledge of or else very little interest in liturgics so that time after time General Convention has been busy trying to enrich our Book by restoring some of the omissions or by dropping some of the additions in the Book of 1789. The compilers of the first American Book had before them the wonderfully fine model of the English Book, a book rich with sacred associations and that had stood well the test of trial and long usage. It was only necessary in setting forth the first American Book that changes be made to conform with the American form of Government. In other words, the English book must be adapted to the American Church. Instead the Compilers made a number of radical changes. For example: the printing of the alternative form of Absolution in the Choir Offices. The mutilating of the 95th Psalm and the addition of part of the 96th and calling it the Venite. The abbreviating of the Benedictus which resulted in the loss of the Memorial of the Incarnation at Morning Prayer. The introduction of the Nicene Creed in the Choir Offices. The shortening of the Versicles in Morning and Evening prayer and the omission of the Gospel Canticles in Evening Prayer. Some of these defects have been remedied by subsequent General Conventions.

DEAN OF DULUTH'S CLERGY, DR. RYAN

Rector of St. Paul's Resident of City for Quarter Century.

"Dr. W. A. Ryan, rector of St. Paul's Episcopal Church, may lay undisputed claim to being the dean of Duluth's clergy, for he is, beyond question, the oldest clergyman—in point of continuous service—in the city," says the Duluth, Minn., Herald under date of October 8.

He is being congratulated these days, since it became known, on his service of twenty-five years as the head of St. Paul's. The acknowledement has come a few days late, as Dr. Ryan seemed disposed to let the event slide by without saying anything about it.

He has also been for twenty-five years the president and leading spirit of St. Luke's Hospital, which he built. He has been for twenty years the president and leading spirit of the Duluth Humane Society. He has been for all the years of his residence in Duluth a good and upright citizen, and his strong influence during these two and a half decades always has been for sound ideas and sound, constructive achievements.

When men who have been such upstanding and outstanding citizens of Duluth as Dr. Ryan has been for a quarter of a century, finally pass away, the community lays its flowers of tribute upon their graves. It is all too rarely that anybody thinks of paying the tribute of praise while they are living, and before their ears are closed forever to the appreciation they have earned. The Herald is glad to seize the occasion of this anniversary to pay its tribute to the life, influence and services of this fellow-citizen who is still living and still laboring in the fullness of his powers.

The vestry have given Dr. Ryan a substantial increase in salary to mark the completion of his twenty-five years of service.

When he came to Duluth the value of the church property was $6,000. At the end of a quarter of a century, the value of the property is $375,000. This consists of a beautiful new church, consecrated early this year, the Rectory, musical endowment and St. Luke's Hospital, and will be a lasting monument to Dr. Ryan's untiring efforts.

His congregations are noted for the many men who are regular attendants and for the hearty co-operation given him in all things tending to the welfare of this parish. May he be spared to minister to his people!

In connection with this anniversary it is worthy of note that the organist of St. Paul's, Mr. A. F. M. Custnace, rounded out a service of twenty-seven years in September, and the vestry also gave him a substantial increase in salary as a mark of esteem.

Mr. Custance ranks as one of the foremost organists in the country and the music at St. Paul's has long been noted outside of Duluth.

A BISHOP PRACTICES WHAT HE PREACHES

Bishop David H. Greer of New York delivered a stirring win-the-war address in the Cathedral of St. John the Divine on a recent Sunday at a special service held under the auspices of the General War Time Commission, says a New York daily. Then he walked down the middle aisle and subscribed for a $1,000 Liberty Bond. The subscription was made through Dr. Edward H. Hall, chief usher at the Cathedral with J. Greer Zachary and George H. Sullivan, all ushers, who were appointed a committee by Dean Howard Chandler Robbins to receive subscriptions at the close of both services. They sold about $3,000 worth.

It was the first public appearance of Bishop Greer since his return last Thursday from his summer home at Northeast Harbor, Me. He seemed greatly improved in health.

Besides Bishop Greer's there were addresses by the Rev. Dr. Frank Mason North, representing the Methodist Church, and Professor William Adams Brown, of Union Theological Seminary, representing the Presbyterian Church. Dr. Brown explained that the commission is a year old and that it is composed of one hundred men, each engaged in war work representing his denomination.

"The commission has proved a voice through which the government has been able to speak to the Church," said Professor Brown.

Bishop Greer said that this war above all other wars in history has been lifting people to a higher moral level, springing from the deep and strong conviction that its issue is a moral issue involving the whole moral future and destiny of the world.

"It is a moral crusade," said Bishop Greer, "so far as this country and her Allies are concerned. It is a great moral crusade for moral causes and moral ends and for moral triumph over wanton and brutal force. Because we have this common moral aim, this common moral purpose, it is healing the divisions of Christendom."

BISHOP DUNN VISITS CANAL ZONE

On his way home from Panama and Costa Rica, Bishop Dunn of Honduras, arrived at New Orleans on St. Matthew's Day, preached in St. Paul's Church on Sunday the 22d, and went to Mobile to meet his brother the Rev. Harold C. Dunn and his family from Quebec, who will return with him to Belise to take up work in the Diocese. Of the 350 candidates confirmed on this trip, nearly half were for the American Church in the Canal Zone. In one day in Costa Rica, he held four confirmations at widely separated points, confirming 62 varying in age from 14 to 70, traveling 125 miles by motor car on the Railway, all in less than twelve hours. This work and one confirmation the day before, were all in charge of a most earnest priest, who continually moves up and down the railway. In two months the Bishop traveled 5,500 miles, 3,200 of which could have been avoided, if he had a boat of his own. Lack of reliable communication prevented him from visiting Nicaragua at this time, so that another very long trip to that republic will soon be necessary. Chaplain Carson in charge of the work in the Canal Zone suggested that the offerings at that time be given to start a boat fund to provide for so vital a need. It is hoped that gifts for this fund will now be forthcoming in abundance.

NEW YORK GREEK DAY PROCESSION.

Saturday, Oct. 5, was observed as "Greek" day in New York and the superb weather was auspicious for the public celebration at noon at the Altar of Liberty on South Avenue, where thousands of people witnessed the great parade. The Episcopal Church was represented on this occasion by the Rt. Rev. Edward M. Parker, attended by two priests as chaplains, the Rev. W. C. Emhardt of Philadelphia and Rev. Thomas J. Lacey, Ph. D., of Brooklyn, N. Y. They rode in the procession in a decorated car following that of the Metropolitan of Athens. The New York Herald says:

Preceding the exercises at the altar a reception to the Greek diplomatic party was held at the Waldorf-Astoria. Each of the guests, including a large delegation of prominent Greek-American, wore a rosette formed of the Greek colors. Martin Vogel, Assistant Treasurer of the United States, aided by George T. Wilson of the Liberty Loan Committee, welcomed the guests. The Metropolitan of Athens, Meletios Metaxikis, the highest dignitary of the Greek Church, who is in America on a religious mission, was present.

Native Born Greeks March.

Forming in Thirty-third street, the procession, headed by an honorary escort of the Twenty-second United States Infantry, together with their band and a squadron of seamen, marched down Fifth Avenue to the altar. At either side of the automobile bearing the Ambassador marched a Greek, arrayed in the picturesque garb of a Spartan soldier—one wearing a green cap and jacket with white skirt and stockings of white. As an additional guard of honor there marched before the Minister's automobile a company of native born Greeks who are now in the United States army.

The Greek national anthem was played when the guests took places upon the rostrum, while the vast assemblage cheered.

Following the Minister's address, the Greek national colors were raised upon the altar flagstaff by two of the Greek honor guard of United States soldiers. While the Greek anthem was played, flowers were placed upon the altar by Miss Iphegenia Branias, a native of Greece, who has been in America two years. Miss Branias, assisted by twelve flower girls, wore the costume of the Greek peasantry.

Following the playing of the national anthem, the procession reformed and marched up Fifth Avenue for an inspection of the Greek Block in the "Avenue of the Allies" at Forty-seventh street, afterwards going to luncheon at the Astor Hotel. Two thousand cheering civilians followed the entourage from the Altar to the hotel.

Among the prominent guests in addition to the Minister and the Metropolitan, where Bishop Edward M. Parker, of the Protestant Episcopal Church in New Hampshire, who was accompanied by Dr. T. J. Lacey, rector of the Church of the Redeemer Brooklyn; C. Panagopoulos, Greek Consul at New York; A. Maheras, Greek vice consul; L. Calvocoresses, president of the Greek Community Trinity; C. Voyolis, president of the Pan-Hellenic union; Panos Armyriotis, secretary of Greek Legation, Washington, and Mr. M. Travios, president of the Greek Industrial Commission.

After the formal exercises an enthusiastic rally of several thousand Greeks heard speakers in their own tongue praise the cause of democracy. A sea of Greek flags—blue and white with the cross—waved, and strong sounding cheers came from many throats.

ITALIAN WORK IN THE DIOCESE OF BETHLEHEM.

An interesting work among Italians is being done at Wind Gap and Northampton in the Diocese of Bethlehem. The Mission at Wind Gap, St. Mary's, has been in charge of the Rev. F. C. Capozzi, efficiently assisted by Mrs. Capozzi. The Rev. H. E A Durell, in a report to the Diocesan Convention on the Italian War Work, at St. Mary's says:

The Missioner ministers to his own people all through the slate belt and Mrs. Capozzi mothers all the Italian women and children in the vicinity of St. Mary's, even though she is greatly restricted by the care of her two infant children. Last year I reported Bennett Capozzi to this Convention; this year I crave the pleasure of introducing Josephine, a little Italian lady of less than a year's residence to her credit in the Capozzi's happy household.

The Reverend Father Capozzi reports 79 communicants at Wind Gap and 124 baptized; 23 communicants at West Bangor and 39 baptized; 7 communicants at Belfast and 12 baptized; 12 communicants at Nazareth and 17 baptized, and 12 communicants at Easton and Philipsburg, and 22 baptized, or a total of 133 communicants and 214 baptized. This, too, in the face of the fact that nine families, in which were twenty communicants, have moved away during the year.

The attendance at the services numbers regularly from thirty to thirty-five. The Sunday-school has fifty-five enrolled, with an average attendance of forty. Sixteen children have been baptized, five confirmed, and sixteen have made their first communions. On the occasion of the Bishop's spring visitation, the Italians were privileged to have a special service, pontifical in character, at which the Diocesan was vested in cope and mitre and carried his pastoral staff. Up to that time the Italians at St. Mary's never had such a service nor one which they more thoroughly enjoyed.

A vested choir of twenty-one is trained by Mrs. Capozzi, who also acts as organist. She is active also in the Sunday school, teaches a sewing class of girls, and is giving music lessons, free of charge, to eight children who have perfect attendance upon all the Church and Sunday school services.

Poverty is ever present among these people. Wages range from $2.25 to $2.75 per day and families from four members to a dozen. Often in winter children cannot come to the church because they have no shoes and the Missioner is unable to relieve all the cases of this kind. With even a modest fund at his disposal much real need could be met. There are large numbers of these people to whom the Church may minister acceptably, but the Church must bear the expense of this service. Both Mr. and Mrs. Capozzi are giving their best to these people, and that, too, despite the disadvantages under which they labor. They live three-quarters of a mile from the church and even with two babies Mrs. Capozzi has managed it somehow. This, however, is soon to be remedied. A bungalow is to be built at once on the far end of the church property so as not to interfere with the original plans of the rectory, parish house and church, but to provide a home for the Missioner and his family near the church.

Lincoln's famous phrase, "Government of the people, by the people, for the people" has been traced back to the days of Wyckliffe the Anglican Reformer. In the introduction of the Wyckliffe Bible, issued in 1384, are to be found these words: "The Bible is for the government of the people, by the people, and for the people."—The Churchman and Church Messenger, Southern California.

PAPERS ON THE PSALMS

By the Rt. Rev. Dr. A. C. A. Hall

THIRD PAPER.

Translations of the Psalter.

The Psalms were written, like the rest of the Old Testament, in Hebrew. Greek and Latin translations for a long time held possession in the Christian Church, and from these other translations were made. Here of course was a fruitful opportunity for mistakes, in translating from translations.

We have three English versions. The version in the Prayer Book, which we use in Church, is the oldest, being taken from the "Great Bible" of 1539. This was not from the Hebrew direct. It was retained for use in service when a translation generally more accurate was made in what we ordinarily call the Authorized Version of 1611, because it was familiar to the people and was thought better adapted for singing. The Revised Version of 1885 is still more accurate, being based on a better knowledge of Hebrew. As has been said, this, if referred to, will often clear up difficulties in the Prayer Book or Bible versions.

The Revised Version has also this great advantage, that it prints, not only in the Psalms but throughout the Bible, poetry as poetry, with its parallel lines. Hebrew poetry had no rhymes nor metre. Its great characteristic was rhythm, which is shown especially in the balance of clauses or lines when they are combined in a verse. A couplet of two corresponding lines presents the same thought in two slightly varying forms. (This system may be elaborated into groups of four or more corresponding clauses.)

About this there are two things to be said: (1) We can often guess, when a verse is difficult, what the meaning of one line must be, by seeing that it must correspond with the sense of the other.

(2) The colon in the middle of the verse in the Prayer Book version is not strictly speaking a punctuation mark; it rather, when poetry is printed in prose fashion, marks the end of a line. This mark ought always to be observed by a pause, in reading as well as in chanting. This both helps the sense, and keeps the readers together. In some English Cathedrals (Oxford for example), and elsewhere, the choir sings the Psalms by half verses, one side answering to the other. This rule should be observed in reading such a Psalm as 136, where the second half verse is throughout a refrain following on the telling of great acts of God.

The Psalms ought of course always to be sung when this is possible. We should not be content with reading hymns. And the chants, of whatever style, should be simple, so that all can join in them. Music helps to bring out the varying meaning of the Psalms, now exultant and now plaintive. Let us give to God of our best.

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EDITORIAL

INDEPENDENT ORACLES.

If you grant the premises upon which Germany has convinced herself of the rightness of her cause, it is difficult to see how the Germans could have acted otherwise than they did.

The premise was that the Emperor of the Germans was the infallible vicegerent of the Almighty and they, the Germans, were God's chosen people to impose divine Kultur upon the whole earth. If one is infallible, he cannot be mistaken and if any people can persuade themselves that they have an infallible leader, then they also persuade themselves that they are doing God's will in blindly following that leader. It was such an obsession that inspired twelve thousand students at Berlin to applaud the sentiments of an apostle of Kultur when he declared that there were "three things that have to be kept down: parliment, the people and the press." He might have added the pulpit as a fourth, for none have been more subservient in their acquiescence in the Prussian program than the preachers of Germany.

Is it any wonder that the ignorant anarchists of Europe regard education and religion as the enemies of liberty, when such sentiments as these find their echo in the professors and preachers of Germany?

It ought to make one think. For human nature runs along parallel lines in all departments of life. A false premise in the religious sphere is just as fatal to religion as a false premise in the political world is to society. And the first question for us all to consider is, whether a claim to infallibility in any sphere of human action is not a fallacy which results in the paralysis of the human conscience and the destruction of human liberty.

The moment a large mass of human beings succeed in finding an infallible oracle they cease to think.

The atrocities of Prussian propaganda were accepted by the people because for forty years they had been inoculated with the virus that the State could do no wrong, and that when their private judgment found itself in opposition to the decrees of the State, then private judgment must cease to act and accept without dispute the political dictum that cruelty is the will of God.

Of course such a conclusion is a reductio ad absurdim and results inevitably in its own destruction, but the people who accept and act thereon are the victims of their own false premise.

There can be no league of nations, no basis of ultimate settlement by any peace board when one of the members sitting at that board is incapable of error. He must be forcibly suppressed or he will force his will upon the whole.

In the attainments of a league of nations, there can be no other authority than the well-tried traditions of justice finding their expression in the common will of the whole assembly, or a majority of the same. This does not mean that the league of nations will despise all authority, as do the Bolsheveki. On the contrary, they establish authority. The traditions of government and justice which have been tried out by the experience of all nations form a definite basis of authority when they find their expression in the learned representatives of the various civil governments.

Infallible dictation is one thing; constituted authority another; and the rejection of all government still another. It is only by constitutional authority that the human race has come to enjoy life, liberty and the pursuit of happiness. We have learned this in the political world. Germany and Russia are glaring examples of the folly of infallible emperors and incompetent theorists.

We have learned that in the civil sphere, but as usual the religious world is lagging on behind.

There are no precedents more tenacious than religious prejudices.

The theory of infallible authority has sprung from man's dislike to think in the spiritual realm, and so he has created infallible oracles to do his thinking for him.

One says the Pope and the Pope only is the infallible vicegerant of Christ; and another says "the Bible and the Bible only is the religion of protestants"; and still another swears by Mrs. Eddy, Joseph Smith or some other infallible prophet as the mouthpiece of divine wisdom. You can't argue with a person who has captured a divine oracle, for he has placed his pawn to think in a pawn shop.

God has not entrusted to either man or book any such oracular pawn.

It belongs to the Church as authority, belongs to the State to determine the traditions of Christianity as accepted by the experience of the human race, but in that the Church is not infallible any more than the government.

But what is the Church? Surely not the Roman Church, or the English Church or the Episcopal Church. These may or may not have preserved the traditions which Christ entrusted to her care. At best they are only fractions of the whole.

If we are ever going to fight the devil and all his works effectively we must have a united command, not under some divine oracle or imperial pretentions, but as the result of a league of Christians in which the opportunities of the present may be accepted without rejecting the best traditions of the past.

There must be an authority that adheres to the constitutional forms of church government and represents the accumulated wisdom of the ages.

Such a government will suit neither imperialists or Bolsheviki, but then their first premise invariably is that they cannot be mistaken.

It is only a body of men who may be mistaken, yet will accept the authority that is until it can be constitutionally changed, who will ever work out the problems of human society.

I do not believe, for example, that Bishops must govern any more than kings must rule, but I do maintain that any permanent league of nations who are going to work out the certainty of any unusual policy must accept the status quo as the basis from which they will determine the State which shall be hereafter.

Revolution or reformation may break up the status quo as it did in 1776 and in 1520, but revolutions cannot make a stable government (as in France and Russia) until they have been through chaos and come back to some principles of experience on which to base future experiments. The Commonwealth in England (1640-1660) had to summon back the infamous Chas. II, because they were unable otherwise to find a status quo from which they could work out the present constitutional government of England.

France after the revolution had to go back to an usurper before they could become a republic.

The United States was obliged to form a constitution based not upon the theories of dreamers, but on the experiences of the best educated body of men which this country ever saw in a constitutional convention, who used the precedents of parliments and courts as the basis of a new constitution. We can build only on the foundations that have been built, for other foundation can no man lay than has been laid.

We must learn in the readjustment of Christendom first, that there are no infallible oracles; second, that there is such a thing somewhere as constitutional authority; third, that wisdom was not born with us and will not die with us.

In short, we can learn much of the readjustment of the Church from imperialists, Bolsheviki, and those who believe in constitutional authority.

STUDIES IN THE ACTS

By Bishop Johnson.

"And when they were come in, they went up into an upper room, where abode both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James, the son of Alphaeus, and Simon Zelotes, and Judas, the brother of Jude.

"These all continued with one accord in prayer and supplication, with the woman, and Mary, the mother of Jesus and with his brethren."—Acts I, 13-14.

In an obscure upper room, the true identity of which has been lost, there took place the most far-reaching and important consultations that the world has ever known, for here the Holy Catholic Church was born by the operation of the Holy Ghost.

There was nothing in the personel of this little company to indicate the magnitude of the work in which they were engaged.

Several of them made their living by catching and selling fish; one was a tax gatherer; only one; Bartholomew (or Nathaniel, as he is elsewhere called), had any social position, the rest were of unknown occupation.

They were Jews for whom the pagan Roman culture had an ill-concealed contempt.

Their own countrymen had repudiated them as teachers of dangerous doctrines. They were, however, engaged in organizing an enterprise which would successfully cope with the operations of Greek philosophy, of Jewish prejudice and of Roman power, and would reach far beyond their wildest imagination in the scope of culture, power or religious devotion.

This little band of devoted disciples set to work on this tremendous program without any wealth, education, political power or social prestige.

They were of the very nature of Mother Earth, possessed only of those assets which are the common property of all mankind.

Like the mustard seed in their insignificant proportions, they were destined to grow into a tree, in the branches of which all nations of the earth would dwell.

Since such tremendous results could proceed from such plain men, it would seem desirable to investigate what they themselves regarded as the secret of their great success.

And first of all it lay in their simple-hearted devotion and obedience to Jesus Christ, and they knew Jesus as no one else on earth ever did. They had spent three years in intimate association with the man of Nazareth. They had camped with Him on many a trip; they had been behind the scenes in all of His miraculous ministrations; they had shared with Him in many critical episodes. They had known him as campers know one another, or as members of the same troupe become acquainted, or as soldiers become comrades. Their is no chance for mutual deception in three years of such intimate association as they had enjoyed.

They knew Christ, loved Him, adored Him, believed Him to be the Christ, the son of the living God.

But such intimate trust and devotion find their fixed value in the lives of those who are thus bound to one whom they regard as Lord and Master.

So one can determine the values of Mahomet's life from the character which such devoted attachment will invariably produce.

The lust, cruelty and fatalism of the sincere Mahomedan is but an index of the qualities of Mahomet himself.

So there were certain qualities which these men acquired because of their passion for Christ, which qualities give us a sure index of the character of their Master.

Chief among these qualities, one finds a passionate devotion to truth.

They told the truth even when its fierce light revealed their own shortcomings.

The denial of Peter, the doubt of Thomas, the follies of the sons of Zebedee, the cowardice of the whole body of Apostles are recorded with the same fidelity to truth as they recorded the acts of the Master, and they do this without giving any palliation or excuse for these faults.

Along with this passion for truth, we find an unselfish desire to be of service to others and one another. This love for the brethren carried them to the extravagant practice of having their goods in common; not easy for a Hebrew.

And in the third place we find the highest form of courage in that they hold neither their lives nor their reputations dear unto themselves, but gave either or both as the occasion might require.

To these individual qualities of truthfulness, unselfishness and courage, they added the corporate quality of fellowship.

Church unity with them was not an academic willingness to agree in a common program, nor the sticking together of a dozen separate planks in a rather rickety platform.

Theirs was the solidarity of mutual love and trust.

Had the twelve been modern Americans instead of Palestinians, we would at once have had eleven separate religions, the only tie that bound being their common hatred of Judas.

Just as the patriotism of America has been welded together by the common hatred of the Hun, so modern Protestantism finds its one source of unity in their common hatred, of Rome.

Let modern sects be deprived of their enemies and they fall to quarreling among themselves.

The unity of the Apostles was based on something deeper than an intellectual agreement. They loved one another in the fellowship of Christ, and no intellectual difference could break that fellowship.

Each sunk his own individuality into the common family.

It is difficult to see how otherwise Bartholomew and Simon the Zealot, or John and Thomas, could have been members one of another.

In the last three centuries we have been deflected by the useless ratiocinations of egotistical reformers from the family idea of religion to the academic one. We must first think alike and then we will agree with one another. The disagreeable person is the one who won't agree with us. Whereas nothing but the moral obliquity of a Judas could destroy the fellowship of the Apostles.

It was these individual and corporate qualities which made possible the founding of the Apostolic Church.

It is the lack of these qualities which divide Christendom today. We could get along without the rich, or the educated, or we could divest ourselves of the crass egotism that makes our opinions more important than divine love and human fellowship.

We are like spoiled children who would rather have their own way, than live in Christian fellowship, one with another.

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CURRENT EVENTS IN THE AMERICAN CHURCH

The District of Salina has an area greater than the State of New York, more than 50,000 square miles, and contains a population in excess of 500,000.

By special request of the Council of the Chamber of Commerce, Port Huron, Mich., the clergy of the city conducted a brief service of prayer to God for our country and our allies, in the Council room every day at noon.

The children at Geneva, Ill., will be given religious instruction in the public schools one hour each week, beginning next year. Favorable action was taken upon the question recently by the school board as the result of a petition presented in person by local priests and ministers.

The autumn confirmation classes of Trinity Cathedral, Cleveland, O., will commence October 26th. The most hopeful aspect of the work in the Cathedral last year was the confirmation of one hundred and thirty-four souls, the largest number in the history of the Cathedral organization.

A referendum on the subject of free pews will be taken at an early date by the Church of the Ascension, Fall River, Mass., and a canvas of the parish will be made for new pledges for weekly offerings through the duplex system the last week in this month. It is hoped that a sufficient revenue may be secured to enable the parish to abandon altogether the renting of the pews.

"Have you trouble in meeting your apportionment? The man who KNOWS, gives," says the Spirit of Missions—The Witness.

And, by the way, the two above periodicals, The Spirit of Missions and The Witness are two of the best and most sensible papers that reach our desk. Everybody ought to have both of them.—The Mississippi Church News.

Dr. McComas, senior assistant at Trinity Church, New York City, announces that as the Trinity Community House has been handed over to the government for lodging and a canteen for soldiers, the activities carried on there will be divided between Trinity Mission House, in Fulton Street, and St. Paul's House, in the rear of old St. Paul's Chapel.

A series of sermons concerning the spiritual implications of Labor's after-the-war program will be preached at St. Luke's Church, Evanston, Ill., by Dean Bernard Iddings Bell on the following subjects: "The National Minimum," "Democratized Industry," "Democratized Finance," and "Socialized Surplus." The Dean is civilian chaplain at the Great Lakes Training Station.

In conjunction with the War Camp Community Service, the Rev. Dr. Manning is now arranging for Trinity Parish, New York City, to give the use of several of its buildings to serve as quarters for soldiers and sailors, while staying in the city. The Trinity Church Parish Building at 90 Trinity Place, will be entirely turned over to this purpose, the Sunday school and other organizations being transferred temporarily to the Vestry building in the rear of St. Paul's churchyard. This work will be known as the Trinity Church Unit of the War Camp Community Service. The building will provide sleeping accomomdations for a large number of men, also a canteen, gymnasium equipment, pool tables and other facilities. All soldiers and sailors will be welcome in accordance with the general plan of the work of the War Camp Community Service. On 25th Street, in connection with Trinity Chapel, the parish school building and the old Rectory at 27 W. 25th Street, are to be used in the same manner. This work will be known as the Trinity Chapel Unit of the War Camp Community Service. This work will be carried on under the direction of committees consisting of members of the two congregations in conjunction with representatives of the War Camp Community Service.

At a recent meeting of the American Church Building Fund Commission, held at the Church Missions House, New York City, loans amounting to $47,500 were voted to the following Parishes and Missions: Church of the Good Shepherd, Athens, Ohio; St. Paul's Church, Key West, Florida; Ascension Parish House, Denver, Colorado; Grace Church Rectory, Muswogee, Oklahoma; St. John's Church, Bowling Green, Ohio; St. Luke's Church, Cedar Falls, Iowa; Church of the Redeemer Parish House, Cairo, Illinois; St. Matthew's Parish House, Dallas, Texas; St. Andrew's Parish House, Mayaguez, Porto Rico; St. Matthew's Rectory, Spokane, Washington; St. Ambrose's Rectory, Groton, New York; and St. Andrew's Rectory, Emporia, Kansas. Gifts amounting to $6,800 were voted to the following Parishes and Missions: Christ Church, Osaka, Japan; Mission Church, Tsuruga, Japan; Calvary Mission Rectory, Seaside, Oregon; St. Mark's Rectory, Hood River, Oregon; St. Barnabas' Church, Bemidji, Minnesota; St. George's Church, Cordova, Alaska; Emmanuel Church, Boyce, Virginia; Calvary Church, Rosebud Mission, South Dakota; Grace Church, Cespedes, Cuba; St. Luke's Church, Mabton, Washington; Christ Church Rectory, Anvik, Alaska; St. Stephen's Rectory, Fort Yukon, Alaska; Mission Rectory, Nanling, China; Mission Church, Sakai, Japan; and Mission Church, Tanabe, Japan. Grants amounting to $3,300 were voted to the following Parishes and Missions: St. John's Rectory, Auburn, New York; Grace Church Rectory, Riverside, Pennsylvania; Emmanuel Church Parish House, Shawnee, Oklahoma, and St. Paul's Church Rectory, Waxahachie, Texas.

PERSONALS

At the invitation of the Bishop of Montreal, the Rev. Dr. Manning of Trinity Church, New York, will conduct the annual Quiet Day for the clergy of the Diocese of Montreal. The services will commence on the evening of October 29th and will close with a celebration of the Holy Eucharist on the morning of the 31st.

The address of Rev. G. M. Dorwart, formerly rector of the Church of the Holy Communion, Paterson, N. J., and more recently locum-tenens at St. Mary's Church, Pacific Grove, and chaplain at St John's, Del Monte, California, is changed from Carmel-by-the Sea, California, to Deal Beach, New Jersey.

The Rev. Paul B. James, rector of All Saints' Church, Torrington, Wyoming, and Dean of his District, has accepted a call to Trinity Church, Iowa City, Iowa, and will take up his work there the first Sunday in December. He succeeds the Rev. D. C. Garret who has removed to the Diocese of Massachusetts. Dean James is a young man of great energy, ability and spirituality, peculiarly fitted to serve the Church in the University City of Iowa.

The Rev. T. W. Attridge has been called to Kenyon College as chaplain and rector of Harcourt Parish. He has accepted and will go into residence in the spring. In the meantime he will take duty in Christ Church, Cincinnati, relieving the rector, the Rev. Frank Nelson, who will go into war work this winter.

October 1st marked the beginning of the Rev. Albert Martin's twenty-third year as rector of Trinity Parish, Yazoo, Miss. A reception was tendered Mr. and Mrs. Martin, under the auspices of the Trinity Guild at the residence of Mr. and Mrs. James G. Holmes on the 5th inst. It was a beautiful expression of affectionate regard for Mr. and Mrs. Martin and grateful appreciation of Mr. Martin's noble and loyal services, says the Yazoo Sentinel. Mr. Martin, in addition to his other duties, is editing the official organ of his Diocese, The Mississippi Church News.

Mr. Alfred H. Peabody has just completed twenty-two years of continuous service as organist, and much of the time as choirmaster, in St. Mark's Cathedral, Salt Lake City, Utah.

The Rev. Carroll L. Bates, author of a series of pagents on the Christian Year which are widely used, completed his work as locum-tenens at Emmanuel Church, Norwich, N. Y., on the last Sunday in September. In compliance with a general request his last sermon was published in the Sun of that city. It was a patriotic message from the text, Galatians IV:30, which, in the course of his remarks, he paraphrased as follows: "Cast out the bond woman and her son (Germany) for the son of the bond woman (autocracy) shall not be heir with the son of the free woman (America), God bless her, and Democracy."

OBITUARY

Charles Emmett Buck, Priest.

The Rev. Charles E. Buck, rector of St. Paul's Church, Rock Creek, in the Diocese of Washington, D. C., for the past twenty years, died on October 2nd at Garfield Hospital, Washington following an operation. The funeral was held at his church on Friday, October 4th, at 2 p. m., in the presence of a large congregation with the Bishop, the Rt. Rev. Alfred Harding, D. D., and several of the clergy officiating. About thirty priests of the Diocese were present. Interment took place in the Rock Creek cemetery. Mr. Buck was Honorary Canon of the Cathedral, Secretary of the Board of Managers of the Diocesan Missionary Society, member of the Central Missionary Committee, and a member of the Committee on Canons.

Mr. Buck was born in Baltimore sixty-four years ago and was educated at schools in that city and at Charlotte Hall Military Academy, St. John's College and the Virginia Theological Seminary. He is survived by his wife, Mrs. Emily C. Buck, three sons and two daughters.

Mrs. Maria Taylor.

On the morning of September 23rd, Maria Taylor beloved wife of the Rev. W. H. Hampton, Rector of Christ Church, Ironton, Ohio, passed into life eternal.

Though an invalid for many years from the effects of a fall, she led a life of usefullness and good work and was an example of Christian fortitude and cheerfulness.

The funeral was conducted at Christ Church, Ironton, by the Rev. A. E. Powell of All Saint's Church, Portsmouth, Ohio, and the Rev. G. H. Harrison of Calvary Church, Ashland, Ky., neighboring Rectors.

Mrs. Hampton was born in Danville, Ky., and was a great-grand daughter of General Zachary Taylor.

The burial was in Frankfort, Ky., on the 26th of September.

Mr. Jacob Kleinhans.

The demise of Mr. Jacob Kleinhans, one of the most prominent laymen of the Diocese of Western Michigan, occurred at the family residence in Grand Rapids, Mich., on Monday morning, September 30th. Death was due to heart trouble. Mr. Kleinhans had not been well for several months, but had been able to be up and about and to attend to his business affairs.

Mr. Kleinhans was born in Belvidere, N. J., January, 19, 1845. He was educated and admitted to the bar in New Jersey, removing in 1866 to Richester, Mich., where he resided but a few months, going to Grand Rapids, where he made his home until the time of his death, building up a large law practice and numbering among his clients many of the leading men of the city and the western part of the state.

He has represented the Diocese of Western Michigan at every General Convention since the Convention at Cincinnati, and has represented the Diocese at the meetings of the Fifth Missionary District, and also the Provincial Synod. He was a member of the Provincial Court of Appeals and was considered an authority on the Canons of his Diocese.

Mr. Kleinhans was one of the organizers of Grace Church Parish in 1875. He at that time was elected senior warden and has held the office continuously since. He was never absent from services unless ill or out of the city. For many years he was Chancellor of the Diocese of Western Michigan and a member of the standing committee of the church.

For years Mr. Kleinhans held a directorship in the Fourth National Bank and when his death was announced at the directors' meeting the board adjourned in honor of his memory.

On Feb. 25, 1879, Mr. Kleinhans was married at Grace Episcopal Church to Miss Emma Esster Miller, who with his two brothers, William H. Kleinhans of Nashville, Mich., and Edward L. Kleinhans of Buffalo, survives him.

A MESSAGE FROM BISHOP TUTTLE.

There has been appointed in the Province of Washington a Special Committee, of which Bishop Thomson, of Southern Virginia is chairman, and Dean Bartlett of the Philadelphia Divinity School is secretary, on the Recruiting and Support of Candidates for the Ministry.

In connection with the appointment the following Resolution was adopted by the Province, viz., "That the Committee should, through its Secretary, ask the Presiding Bishop of the Church to make a special appeal to all Church workers, lay and clerical, among the forces of the United States, asking them to act, as far as possible, as recruiting agents for the Ministry."

By enlistment or conscription our young men have been largely drafted into the military service of the country. Every one knows with what a fine spirit of alacrity they all have gathered to the colors. We are immensely proud of them. With them and among them have gone not a few of our young ministers and our candidates for Holy Orders and our boys and young men who were thinking about becoming ministers. In consequence there is coming or there has already come a dearth in the supply of pastors for our churches and missionaries for our posts.

In our great war there is in the army and navy a cry, loud and persistent, for "officers," "officers." In the great war which the Church is bound to keep up and means to keep up against ignorance and selfishness and faithlessness and sin, it is not strange that the same cry is uplifted for "officers," officers."

We beg, then, for help.

Help, O parents! In Spartan bravery of spirit, spite of the shrinking of the heart of flesh you have sent forth your boys to stand by the flag and to stand for the country. Will you not, also, when fit times come encourage your boys to enlist for service and leadership under the Saviour's flag and for His kingdom?

Help, O pastors! You have guided and cheered and blessed the young men of your flock in their goings forth to France and Flanders, and you have been proud to fix their stars on your service flags. Now turn, also, to cheer and guide some boys or a boy of your flock to take up the work, equally hard, though, thank God, unbloody, against the power of evil and for perishing souls.

Help, O American boys! The grownups hardly know how your heart swells and your blood tingles, each one, with the wish to throw yourselves into the war right now and do your bit, even though hard hits and cruel hearts should come. Ah, boys, in the ministry of the Church there are not wanting hard hits and some cruel hearts, but the Church wants you and needs you to be leaders there. I beg you come on.

Help, O soldiers and sailors and airmen! After you are discharged from this righteous war for truth and honor and justice and freedom, turn you one and another, I beg, into the ranks of the ministry, and fight there under the Church's banner against sin, the world and the devil, and continue Christ's faithful soldiers and servants and officers each one unto your life's end.

O parents, pastors, boys, soldiers, may God mercifully have us all in His holy keeping, and raise up officers for His Church Militant to meet her sore need!

(Signed) DANIEL S. TUTTLE,
Presiding Bishop.

St. Louis, Mo., October 3, 1918.

ALL CHURCHES IN WASHINGTON CLOSED

In compliance with the request of the District Commissioner every Church in the City of Washington, D. C., was closed on Sunday, October 6th.

In some instances Churches were closed up tightly but in many cases the several pastors had open-air services on lawns adjacent to their churches. The use of Dupont, Iowa, and Washington circles was granted to some congregations. Washington Circle is near to St. Paul's Church, 23rd Street, N. W. (the Rev. Robert Talbot, D D., Rector), and it was planned to hold a patriotic service there at 11:00 a. m. incidentally to boost the Fourth Liberty Loan, but this service was postponed to the following Sunday on account of rain. In the early morning the Holy Eucharist was celebrated in the open air court between St. Paul's church and the Parish Hall, and quite a large congregation attended.

A ban has been placed on all public services and entertainments and no public funerals can be held, only immediate relatives of the deceased are allowed to be present.

At the time of writing influenza fatalities in Washington show an encouraging reduction although the authorities are by no means hopeful that the crisis of the epidemic has been reached. Ninety-one deaths were reported from Saturday morning to Monday noon in the District. A total of 665 cases has been reported since yesterday, October 6th.

On Sunday morning, Oct. 6th, when all the Churches of Scranton were closed on account of the influenza epidemic the Rector of St. Mark's Church, Eugene A. Heim, called the Protestant Clergy together and invited them to unite with him in Prayer for the sick. All the Ministers of the City of Dunmore were present in the church and united with the Rector in the Litany of the Church and the prayers for the sick.

WANTED BY TWO MISSIONARIES IN KANSAS.

Any one who has a Stereopticon Lantern to give away or loan for use until Jan. 1, 1919, in the Blue Valley Missions of Kansas is requested to write Mr. Charles Bailey, Box 247, Blue Rapids, Kansas. The Missions will pay freight chages.

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

The Anniversary of the composition of "The Star Spangled Banner," (known as National Anthem Day), was celebrated in the United States on Saturday, September 21st, by a drive to teach the public the words and music of the National Anthem. Three-quarters of a million copies of the anthem were distributed in numerous meetings arranged. One of the most inspiring of these meetings took place in New York City. In all parts of the city, thousands of men and women assembled in public parks and sang the National Anthem and memorized the words, adding the fifth verse, which was written by Oliver Wendell Holmes after the Civil War.

Justice F. K. Pendleton, grandson of the author of the anthem, told of its history for about 15,000 people, assembled in front of the City Hall.

Francis Scott Key was sent by President Madison under a flag of truce to treat for the surrender of certain prisoners held on board the hostile ships. His mission was completed only as the fleet prepared to open its night attack on Fort McHenry, at the entrance to the harbor of Baltimore. He was compelled to remain over night, and was an unwilling witness within the enemy lines of that attack. His apprehension for the outcome, his anxieties to know the result, his joy at the enemy's defeat, the outburst of triumph with final victory, were all typical of the feelings of the whole people as they waited in painful fear for news of the result of the conflict. He voiced his relief in a paen of exultation.

COLLEGE EDUCATION UNDER THE WAR DEPARTMENT.

The plan under which the government is to direct the work of the colleges has not yet been made public in detail, but the essential feature of the situation seems to be that the final responsibility for the higher educational institutions of the country is placed upon Secretary Baker's already overburdened department. We are fortunately commtted to a military policy which demands the immediate use of enormous man-power. The new draft would naturally make short work of the men in the colleges, but to ease the severity of the strain somewhat, there is proposed the so-called "Student Army Training Corps." This is an arrangement under which students of draft age in the accepted institutions will be enrolled as privates in the United States army, with all the benefits and responsibilities thereby entailed and detailed for service at the various schools. There under military discipline and subject to call at any time, they are to be given a certain amount of training and instruction approved and probably prescribed by the war department. The benefits from an arrangement like this may be great. If the demands of the whole war machine as well as those of the battle-front, are carefully thought out, the possibilities of developing the engineers, doctors, chemists and other trained men so essential for the successful prosecution of the war are most encouraging. The student privates can be classified according to their aptitudes, and required to follow certain designated intensive but thorough courses of study. Every man would be stimulated to his maximum effort by the danger of military disgrace in the event of his failure, and by the opportunity for great service, through success. Fear of criticism as slackers would no longer keep men from their studies. The outlook is bright if the war department will not consider the colleges chiefly as barracks and training camps. Courses must necessarily be pruned of all non-essentials, instruction must be concentrated, the work must make up the lack of its former breadth by its intensity and seriousness.—Editorial Boston Herald.

THE PLAIN OF SHARON.

(From British war dispatch, Sept. 22, 1918.)

The infantry opened a way for the cavalry to pass through, and then there was a wonderful spectacle of long columns of British yeomanry and Australian light horse and picturesque Indian cavalry moving over a wide expanse of country through the coastal sector of the plain of Sharon to get the enemy's rear.

(From the Book of the Prophet Isaiah about 558 B. C.):

The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness.

The wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it the excellency of Carmel and Sharon: they shall see the glory of the Lord, the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God! vengeance will come, even the recompense of God; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals where they lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the way-faring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Editorial Column, Boston Herald.

In regard to Palestine ,the question has been asked, what will the British do with it? The answer may be indicated by what they have done and what they are doing. They have cleared Turkish tyranny out of five-sixths of the country. Judea, Samaria, and Lower Galilee are free. Only Upper Galilee remains to be saved from the Turk and the German. Sir Edmund Allenby, always a brilliant cavalry leader, has proved himself also a master of manoeuvre, and he may be trusted to finish the work on the heels of the fleeing generalissimo, Field Marshal Liman von Sanders. The British entered a country destroyed by Turkish misrule, a country of persecution, poverty, famine and disease. They have swept persecutors and persecution before them, helped the destitute, fed the hungry and done great things for the public health. It was a healthy army that crossed the desert from Egypt into Palestine, carrying fresh water with it all the way through a line of American pipes, and one of the first undertakings has been the provision of water supplies for the people, instead of the stuff they obtained from polluted wells and malarial marshes. These marshes are being drained and once fertile land reclaimed. Jerusalem has been provided with a public water supply from near Hebron.

The people of that city and of all the country traversed by the liberators, are rejoicing and offering whatever help they can give. Almost the entire manhood of the Jewish agricultural colonies has volunteered for service with the Jewish battalions arriving from England. Jaffa and Jerusalem have contributed largely. Observers tell us that hope, gladness, enthusiasm are everywhere, with something like the revival of the ancient national spirit, and this in addition—a patriotism of native Christians and Moslems. Not for centuries has the Holy Land been such a happy land. What are the British to get out of it? The glory of going on, as they write one more good chapter into the history of the nation. If we understand aright, their plan is to leave the status and government to Palestine to be decided by the people of the country and the peace conference of the powers. The number of nationalities in the little territory may make the problem complex. Its ultimate solution is not unlikely to be autonomous government under international protection.

Editorial Boston Herald.

American prisoners in Germany are now receiving 85 per cent of the packages shipped to them, according to latest advices. The American Red Cross reports that the delivery of supplies to the prisoners is progressing satisfactorily, with less looting of the packages than heretofore, owing to the practice adopted of binding them with strap iron. The American Red Cross is paying each imprisoned officer $50 monthly, and is arranging to have uniforms for the officers made in Berne.

A mail agency has recently been established at Vladivostok, Siberia, for the purpose of serving the boys with the American army operating in that region. Letter postage between Vladivostok and points in the United States will be the same as the usual domestic rates charged here. Parcel post packages not exceeding seven pounds in weight will be accepted for delivery at Vladivostok at the rate of 12 cents for each pound. All mail matter sent to men in the American army should be addressed plainly, showing the army unit to which he belongs, and stating that he is a member of the American expeditionary force in Siberia.

It is better to write American Expeditionary Force, in full, on all overseas mail to soldiers rather than abbreviate to A. E. F. to distinguish from Austrailan Expeditionary Force, which has the same abbreviation.

In an old grave-yard, it matters not where, on a grave stone over a small child, is the following epitaph:

"She tasted of life's bitter cup,
Refused to drink the portion up;
But turned her little head aside
Disgusted with the taste, and died."

The foresight of King Pharaoh, who saved Egypt from famine by following the advice of Joseph, to store grains in years of plenty against a period of drouth foretold in the ruler's dreams, was cited by Herbert Hoover, U. S. food administrator, in a message to the federal board for New York, where he announced the intention of the government to place in storage every possible kernel that could be saved from the wheat harvest, as an insurance against want in case of lean crops in the future.

The Woolen Situation.

For several months the national government has had absolute control of the wool and woolen situation. It has purchased the entire domestic wool clip of a little less than 300,000,000 pounds. It has arranged with the British government for a certain amount of imported wool from Australia. It has created a federal agency of Boston merchants to setian. Not one pound of wool can be from the great source of South American supplies, in Uruguay and Argentina. Not one poun of wool can be brought from South Africa or any other foreign place or port without the supervision of the war trade board in Washington. A revolutionary change has come upon this great national industry upon which the comfort of 3,000,000 of our fighting men and 100,000,000 of our civilian population so vitally depends.

The other day "Current Affairs," the weekly journal of the Boston Chamber of Commerce, paid this industry the tribute of a comprehensive review, emphasizing the part that Boston is now the greatest wool market in the world, and New England with 430 mills or one-half of all in the United States, controls two-thirds of American wool manufacturing. The mountains of raw wool that come to the Summer Street warehouses from all quarters of the world come because the machinery is here in New England to card and comb and spin and weave them. The Boston wool trade has bodily foregone all thought of anything but working for the government. Because of the paramount war needs not one pound of wool is being released for the production of civilian fabrics. No immediate wool famine is to be feared (for the civilian population). Previous wool stocks of many mills are not yet exhausted, and are in part, available for civilian use. Some varieties of wool are not adaptable for army and navy uniforms. There is still a considerable amount of cloth and clothing in the United States, unsold by clothing manufacturers and merchants—a reserve sufficient for many months ahead. Moreover, the government has commanded, and the people must loyally accept, a greatly increased use of reworked wool and cotton so that the new wool may be constanly available for the boys "over there" whose need is greatest. British and French allies have been gladly practicing this economy since the first year of the war.

Every house hold should know these facts: That before the war the United States was consuming yearly about 600,000,000 pounds of raw wool, of which 285,000,000 pounds were grown in the United States and the rest imported; that the American army and navy, because a fighting man requires from 10 to 30 times as much wool as a civilian, will demand about 600,000,000 pounds of raw wool in the year ending next June, and although the warehouses are crowded, in Australia, South America and South Africa, the imperative military and naval needs of our allies and of the American Expeditionary Forces will leave very few ships this year, to bring the foreign wools to the United States. Meanwhile, our own domestic flocks are increasing, but can in the nature of things increase only slowly.—Editorial in Boston Herald.

A BIT OF WOMAN'S WORK IN HAITI.

Mrs. Battiste is wife of the priest-in-charge of Leogane District, Haiti, and also Secretary of the Haiti branch of the Woman's Auxiliary. The Rev. Mr. Battiste has had a serious illness and his wife writes on August 19th, of one of the Missions under his care:

Thor still continued her little mission, and every week sees other souls renouncing their superstitions. But there are no lay readers and no ministers. Yesterday, after singing and prayers, I broke the congregation up into five protions, giving a class to five different persons to instruct them in the Bible and Catechism.

"The Rev. A. R. Llowyd (Bishop Codmore's commissary in Haiti) is very energetic and a wonder (as to all he accomplishes). Since his coming all the clergy are laid up; first Mr. Balliste, the Rev. Mr. Macombe, and now Mr. Jones, so Mr. Lloyd has practically the work of three or four men on his shoulders. He has brought a splendid large church property, and is giving his attention to ferring the boys' school into the only house upon it. The Women's Auxiliary has helped him in preparing vestments for the two choirs (English and French). The Auxiliary is constantly suffering in Port au Prince, for as soon as we get one or two capable officers they are transferred elsewhere, life in Haiti at this moment being so difficult."

Miss Julia Emery, to whom the Witness is indebted for many of these letters that come from our church family living so far away from the home center, writes that, "The Arkansas readers of the Witness will probably be glad to hear of the Rev. Mr. Llowyd and all he is accomplishing, as he went from Arkansas to Haiti."

DIOCESE OF SOUTHERN VIRVINIA

Convocation Southwest Virvinia.

The One Hundred and Third Convention of the Convocation of Southwest Virginia met at St. Thomas's Church, Christiansburg, on October 1st and 3rd. There were sixteen Clergy in attendance. The meeting was characterized by great earnestness and devotion, hearing most excellent sermons and essays.

At ten o'clock Tuesday morning the Dean, Rev. F. H. Craighill, preached a sermon; that night the Rev. T. F. Opie preached a sermon.

The Convention sermon was preached at 11:00 o'clock on Wednesday morning by the Rev. J. W. C. Johnston, after which the Holy Communion was celebrated. The Right Rev. A. C. Thomson, Bishop Suffragram, preached Wednesday night and confirmed a class of two.

As usual Thursday evening services was devoted to missions. The speakers were Rev. C. Wallace Rible on "General Missions"; the Venerable A. Vaughn Colston on "Diocesan Missions." At this service Bishop Tucker presided and introduced the speakers.

The practical essay was read by the Rev. G. Otis Mead on "Teacher Training of the Sunday School," calling attention of the Convocation to the drive throughout all communions in the United States and Canada for teacher training and emphasizing its necessity, especially in preparation for the work during and following the war. The Theoretic essay was read by the Rev. Claudis F. Smith on "Christian Unity as a Result of the War." This was a scholarly paper, presenting the great subject in a broad and sane light. Many participated in the discussion and made it one of the leading features of the whole Convocation.

The Devotional Meetings on Wednesday and Thursday held at 9:30 a. m. were conducted by the Rev. J. B. Dunn, D.D., on the general subject "Of the Promise of the Dawn," developing the thought that the spirit of man is the power working through soul and body.

During the business sessions of the Convocation a resolution was passed endorsing the Diocesean paper edited by the Rev. C. Wallace Ribble, promising co-operation in his endeavors to make it a real force of the Diocese.

The matter of maintaining the missionary work of the Diocese came in for a general review and the Convocation urged the use of the Advent Mite Boxes to gather money for this purpose. Qnite a good deal of routine business was transacted and the following were the appointees for the next meeting, which is to be held at Pulaski:

Devotional Leader, the Rev. T. D. Dowie, Sweet Briar.

Convocation Preacher, the Rev. J. F. Burkes.

Writer of the Theoretic Essay, the Rev. T. K. Nelson.

Practical Essay, the Rev. T. F. Opie.

Subject of the Theoretical Essay selected by Convocation for next meeting is, "The Church in Relation to the Social Conditions After the War."

The Convocational Board of Religious Education was elected and composed the following: The Revs. T. D. Lewis, T. G. Faulkner, T. F. Opie, C. F. Smith, G. O. Mead.

News Notes.

The Rector of the Church at Wytheville expressed a desire to have the Summer Normal in his Parish, and it was unanimously decided to hold the sessions of the Summer Normal at that place the week after the public schools close next summer.

The people of Christiansburg were most bountiful in their hospitality and the members of the Convocation enjoyed to the fullest the delightful three days' stay in their midst.

The Annual Convention of the Woman's Auxiliary of the Diocese of Southwest Southern Virginia, which was to be held at Christ Church, Roanoke, has been postponed on account of the prevalence of influenza throughout the State.

Richard Roberts, youngest son of the Rev. and Mrs. W. T. Roberts, of Rocky Mount, Va., died of pneumonia at Sheffield, Ala., on Thursday, Oct. 3rd, and was buried in Rocky Mount Sunday afternoon, Oct. 6th.

Rev. A. Vaughn Colston has taken up work in and around Roanoke. He gives a service nearly every Sunday at St. Peter's Chapel, Roanoke, but also ministers at Buchanan, Fincastle and Grace Church in Botetourt, Amherst and Clifford, in Amherst County.

VERMONT NEWS

At St. Paul's, Burlington, the whole of the Parish House is given over for the care of sick soldiers during the epidemic of influenza. Some fifty-four are accomodated there, from the Signal Corps and the Mechanical School connected with the University.

The epidemic has interferred with plans that had been made by the Bishop Coadjutor and the Diocesan Board of Religious Education for the holding during October of several conferences on Sunday school work in different parts of the diocese.

The diocesan school for girls, Bishop Hopkins Hall, has begun its new year with the full number of boarders that can be accomodated.

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TWO INFORMING LETTERS

Deputation Will be Sent to Russian Church When Conditions Permit.

In August 1917 the Rt. Rev. Dr. Anderson, President of the World Conference Commission of the American Episcopal Church, cabled greetings to the Council of the Holy Orthodox Church of Russia, sitting for the first time for centuries as a free and democratic Church. At that Council, Tikhon, formerly the Russian Archbishop in New York, was elected Patriarch of All the Russians, and sent the following reply:

To His Eminence Right Reverend C. P. Anderson, Bishop of Chicago, President of the World Conference Commission of the American Episcopal Church.

Dear and Right Reverend Sir:

On behalf of the Council of the Holy Orthodox Church of Russia we beg to express once more our gratitude to the World Conference Commission presided over by you for its friendly greetings that were presented through Mr. Charles R. Crane on the opening day of the Russian Church Council's sessions in Moscow, August the twenty-eight, and received here with deep appreciation and unanimous vote of thanks.

May the Holy Spirit lead all Christendom to the final victory of the Cross and Gospel and to the Kingdom of Love over Spiritual darkness and hatred that nowadays—as never before—attempt to hurt and destroy the precious work of our Saviour. Let all Christians unite in earnest prayers for Russian Church in her struggles against the enemies of Christ and Religion!

As soon as the results of sessions of the Council of the Holy Orthodox Church of Russia are systematized we will feel our pleasure to communicate them to your friendliness and to the sympathy of the American Episcopal Church.

Please accept our best wishes to the coming day of the Blessed Christmas and kindly convey the same to the World Conference Commission, to Mr. R. H. Gardiner and to our good friends—the American Episcopal Church.

Our blessings to all!

(Cross) Tikhon, Patriarch of All the Russians, Chairman of the Council of the Holy Orthodox Russian Church.

V. Beneshevich, Secretary.

To this letter Bishop Anderson replied as follows:

The Most Reverend Tikhon, Patriarch of All the Russians, Chairman of the Council of the Holy Orthodox Russian Church, Moscow, Russia.

Your Holiness:

The kind letter which your Holiness sent through me to The World Conference Commission of the American Episcopal Church, in acknowledgement of our greetings to the Council of the Holy Orthodox Church of Russia, has been received with deep gratitude and affection. Owing, however, to the vicissitudes and difficulties of travel, the letter did not reach me until the month of April. It was read at a meeting of our Commission in New York in April, and immediately upon its reading the Commission joined in earnest prayer for your Holiness and for the Church and people of Russia. We associated ourselves with your Church and people and prayed that God would deliver us from our common enemies and from the enemies of Christ and religion, and that He would draw us together into a united allegiance to Christ and His Church and the welfare of the world.

The American Episcopal Church, as your Holiness well knows, has an abiding affection and admiration for the Russian Church, and especially in these days of common peril; and the American people long to join hands with the great Russian people in the fierce struggle for liberty and right that is going on in the world today.

With assurances of the profoundest interest in the performance of the great tasks which have fallen upon your Holiness in your exalted position, and with the further assurance of our constant sympathy and prayers, I am, on behalf of the World Conference Commission of the American Episcopal Church,

Yours sincerely and faithfully,

(Signed) C. P. Anderson,
President of the Commisson.

The Episcopal Commission had hoped to send a Depuation to attend the Council and invite the co-operation of the Russian Church in the World Conference, having been assured by many eminent Russians that the invitation would be cordially accepted. That Deputation will be sent as soon as conditions permit.

READ THE CHURCH PAPERS

We see with our eyes but we realize, or make real to ourselves, by the faculty of imagination.

Merely to see such activities of your Church as may chance to come within range of your eyes, is but a dull and uninspiring experience. It would be like catching a momentary glimpse every five minutes of a stirring motion picture. You would soon fall asleep.

The individual in any parish develops and encourages a torpid unconcern for the Church because he permits himself to think of his parish and its activities detached from the whole battle which the Church is waging. If we did not know through the newspapers and the activities of our government that there was a war, the making of bandages by devoted women would seem a meaningless and dreary task, unrelated to any human need. But the casualty lists in the newspapers transforms the work of rolling bandages into an inspiring enterprise.

If you want to know why the work of your parish is not a dull routine, but is a throbbing and thrilling effort, you must let imagination relate the activities of the parish to the work of the Church as a whole.

Reading, with alert imagination, is the extension to every part of our land and into every problem of life, of the gift of sight. We call it insight.

Not only to enlarge our knowledge, but to broaden our experience and to quicken our enthusiasm and to fortify our efforts in the Church, we must read the Church papers. We are, wilfully, partially blind to the greater meaning of every parish effort, if we fail to do so.

They will open up a new world. If you long to travel, read. If you would enrich life with a sense of living in a nation and not in the corner of a village, read. If you would journey through the places where the vital issues of life and God are manifesting themselves, that is, if you would journey through other parishes, other men's minds, other people's efforts, read the Church papers.

George P. Atwater.

MY IMPRESSIONS OF THE METROPOLITAN OF ATHENS

By Rev. T. J. Lacey, Ph.D.

The presence amongst us of the Most Rev. Meletios, archbishop of Athens and president of the holy synod of Greece, has given America the opportunity to first hand acquaintance with one of the most interesting personalities in the religious world today. It has been my rare privilege to come into pleasant association with him these past few days and I am sure Church people generally will be interested to know something of this eminent leader whose visit is creating such widespread interest.

Meletios was born in the island of Crete, the native place of the great Venizelos. He was associated with the patriarchate of Jerusalem for several years under Damianos. People of Florida will doubtless recall Bishop Gray's visit to Damianos in 1907.

From Jerusalem Meletios went to the island of Cyprus, where he became archbishop and remained there until his appointment as metropolitan of Athens within the past year. He is the head official of the Church in the Kingdom of Greece and stands high in the confidence of the king and prime minister, by whom he has been entrusted with this important mission to the allied countries. In France he was received with great cordiality by Premeir Clemenceau, and was hailed with enthusiasm by the press and the people.

Last week he was received by President Wilson. I met His Holiness at the great reception at Carnegie hall a week ago where about 5,000 Greeks and Americans met to bid him welcome. A few days later he paid me a visit at my office, coming unheralded in a simple informal, democratic way. Yesterday I was present at a dinner given in his honor at the Mohawk, our leading hotel. I had an hour's conversation with him and our subjects covered a wide range, political and ecclesiastical.

In the simplicity of his manner Meletios incarnates the democracy of ancient Athens. In appearance he reminds us of the ancient fathers of Christendom and doubtless our minds go back readily to the figure of St. Spiridion of Cyprus, his early predecessor in that famous island. Meletios speaks Greek, French, Russian, Arabic and Turkish. He has a clear voice and a very fluent utterance. He is gentle and fatherly in his bearing. Democracy is his passion. It is his theme on every occasion. He is a staunch adherent of the allied cause and stands for the active participation of Greece in the war against Germany autocracy. He expresses great admiration for President Wilson. The archbishop advocates in no uncertain terms the elimination of the Turks from Europe. They must be driven out of Anatolia, Constantinople, and Asia Minor, and put back in the territory that belongs to them as an Asiatic people. Smyrna, Idumea and the coast of Asia Minor should be at once annexed by Greece. This is the archbishop's program with which most of us find ourselves in full accord.

I am charmed by the metropolitan's graciousness and winsome personality. I am impressed by his marvelous grasp of the significance of political issues in their most intricate bearing. Above all I marvel at his complete devotion to his people, even the humblest. Like a true shepherd he identifies himself with the flock and is ready to spend and be spent in the service of his countrymen. His first words spoken in America reveal the spirit of his mission when he said

"I thank God that He deigned, in His goodness, to bring me safely over land and sea to this great country, to be among my own countrymen. It is my love for them that made me despise distance and dangers. The joy which I feel this moment, my beloved children, cannot be rendered in words."

WHITE PROPOSED AS MOURNING

The proposal recently made in England that white instead of black be worn in memory of its sodlier dead appeals to the modern mind as a startling innovation, yet as a matter of fact it is but a revival of an old custom. White was the accepted mourning color of the greater part of Europe, as it always has been of China, until the latter part of the Fifteenth Century.

The distinction of having first worn black to express grief belongs to Queen Anne of Brittany, the spouse of two successive monarchs of France. It was 417 years ago today, on April 7, 1498, that her first husband, Charles VIII, of France, joined the great majority, and his widow set all the tongues of France a wagging by appearinng in public clad entirely in black, instead of the conventional white usually worn by bereaved widows. After the first excitement had died down, however, it was generally agreed that Queen Anne had showed good taste, inasmuch as black is more sedate and melancholy, and so more expressive of grief than white. The innovation of Queen Anne was taken up by all the court, and soon spread among the people, and from France to other lands until in the course of a century black had supplanted white as a color expressive of mourning throughout the civilized world. About the only exception is Turkey—where violet is the mourning color.—Scrap Book.

"IT IS WORTH WHILE"

Dr. Wilfred Grenfell of Labrador tells of his reverie one night as he sat watching beside a sick child. The cold, barren Labrador offered no comforts for the body; the missionary was worn out by long journeys and nightly vigils; the fight against greedy merchants in Newfoundland had only just begun; there were no sympathetic fellow-workers in whom he could confide; the Christians in Labrador were few and far between, and those in England and the States seemed to have forgotten the missionary's existence. Efforts were being made by evil-doers to drive him out of the country. Was it any wonder that the thought came: "After all, is it worth while? Why not leave these people to themselves, and go home to England where friends and comforts are waiting? What is this sick boy to me—one whom I never saw until yesterday? Is it worth while fighting out the battle in this great lone land of ice and snow?" Just then there was a stir in the cot, a little cough, and the sick boy's eyes turned towards the doctor and a smile lighted up the pale face. A still, small voice seems to say: "Is it worth while. 'Inasmuch as ye have done it unto one of these least, my brethren, ye have done it unto me. Lo, I am with you always, even unto the end of the age.'" — Pennsylvania School Journal.

A FABLE.

Once there was a Congregation that needed Money for repairing the Church, so the Women got together and decided to hold a Raspberry Festival. Sister Frisbie invited them to come and Carouse on her Front Lawn. Some 22 Members of the Flock flew out and brought a few Things to Wear, the Outlay for washable Finery running to about $8 per Head.

Mr. Frisbie got $9 worth of Chinese Lanterns and strung them around. He wanted to do the Thing up Brown so as to get a Puff in the Weekly. The Paper came out and said that the Frisbie Front Yard, with its Myriad Twinkling Lights, was a Veritable Fairy Land. That kind of a Notice is worth $9 of anybody's Money.

Mr Frisbie and three other Pillars of the Church devoted $7 worth of valuable Time to unloading Tables and Camp Stools.

The Women Folks ruined $14 worth of Complexion working in the hot Kitchen to make Angel Food and Fig Cake.

On the night of the Raspberry Orgy the Public came and trampled down $45 worth of Shrubbery.

When it came time to check up the Linen and Silverware it was found that $17 worth of Spoons with blue Thread tied around them had been lost in the Shuffle.

The Drip from the Candles ruined $29 worth of Summer Suits and Percale Shirt Waists.

Four Children gorged themselves and each was tied up in a True Lover's Knot with Cholera Morbus before another Sunrise.

After cleaning the Wreck, paying the Drayman and settling for the Ice Cream and Berries it was discovered that the Church was $6.80 to the Good, so everybody said it was a Grand Success.

MORAL: Anything to avoid dropping it in the Basket.

RELIGIOUS PLEA TO EMPLOYEES

The late railroad magnet, Mr. E. H. Harriman, sent to every man employed on his place at Arden, Orange County, N. Y., and to the men of Arden the following letter:

"The lack of interest on your part is discouraging to those who provide the means whereby you can have the important privilege of attending church services.

"Fair weather Christians are of no more use in a community than the same sort of laborer, milkman, dairyman, farmer, carpenter, blacksmith, railroad man or any kind of fair weather man.

"The opportunity is given your children for religious training at Sunday school and the church for yourselves and families.

"It is not a favor conferred on anyone else than yourselves and families.

"It is not a favor conferred on anyone else than yourselves if you avail yourselves of it.

"I hope by next Sunday that you will evidence more interest by attending the service.

Your faithfully,
"E. H. Harriman."

GO TO CINCINNATI AND FIND OUT

The Rt. Rev. Dr. Boyd Vincent, Bishop of Southern Ohio, has received the following letter from the Rt. Hon. and Most Rev. Cosmo Gordon Lang, D. D., Archbishop of York, Primate of England and Metropolitan, who visited the United States and Canada, sometime ago:

My Dear Bishop Vincent:

I have just read the pamphlet account you sent me of my visit to Cincinnati. It brings vividly back to my memory that most remarkable gathering of your fellow-citizens which I had the honor to address. I have continually fulfilled my promise which I then made, that if I were asked what America thinks about the war, I would say, "Go to Cincinnati and find out!" I must confess that it has been difficult to avoid a feeling if reaction after the exhiliration of such a visit as I paid to your city. It feels like leaving high ground where the breeze of hope, of confidence and enthusiasm was blowing, for a long and dusty road along the plain. But our people are still trudging with steadfastness of spirit, and they are immensely encouraged by all the help that comes from the United States.

(Signed) Cosmo Ebor.

VIEWS AND INTERVIEWS.

(Continued from page 1)

lot in life has been in these ways so greatly improved and blessed.

"We can proudly point to such Instiutions as Bishop Johnson has founded, or which he has acquired, in this part of the country, which possess a well-recognized value in the cause of true religion, as they minister to the needs of men, women and children, to better their condition, to brighten their lives, and to protect them from want and distress. And it is, indeed, cause for great thankfulness that this work in which the Church engages, is admitted on all sides to be one which she seems particularly qualified to undertake, and this because of the sympathetic zeal of her workers in ministering to the prisoners in Jails and Houses of Correction, to the inmates of Poor Farms, and to the needy people found in other public Institutions. But while this splendid showing ought to be very grateful to Church People, they must further recognize that the Church ought not to ignore the claims of work in other directions out of which good may come to the bodies and souls of men, and especially in connection with community interests she may hope to be of local importance and equally successful to the Praise and Glory of God."

OVERLOADED

A horse tugging up hill, with a wagon behind him, finally came to a standstill. The driver, mistaking his whiplash for equine muscle, gave some of it to the horse. There were two results: one was that the wagon got to the top of the hill; and the other was that the horse, shortly after died of the strain and exhaustion. He was overloaded. The overloading was easily done but not easily compensated for.

A child went to bed fretful, timid, nervous and "cross." He had a red spot on each cheek and forgot to say his prayers, until his overseer hustled him out onto his knees with a severe reprimand. He awoke in the middle of the night with fever and vomiting. His stomach had been overloaded. Loving parents had compelled him to "eat all that was on his plate," and part of that was somthing which nature declared unpalatable to him. On top of the parents' mistake came the child's mistake of eating one doughnut too many. Overloaded.

A school girl not very robust nor enduring, but yet ambitious and conscientious, became troubled with insomnia, nervousness and hysteria. She was overloaded with lessons, not because she needed to learn very much but because the textbook had to be gone through by the end of the term. She broke down from overloading—not from overlearning, for overloading insures underlearning.

A schoolboy, with muscles, like iron and skin like leather, pored over long, heavy lessons afternoon and night. He was so strong physically that he didn't break down. But had his lessons been about half as long and half as numerous, he would have learned a great deal more, and better enjoyed what he did learn. He was overloaded, also. Unlike the girl, his physical health didn't seem to suffer but like her, his mental development did.

A minister in preparing a sermon struck a capital point to make. From this he went on until it bristled all over like a chestnut burr and didn't stick anybody very hard, because there were too many points. It was overloaded. The people went away with no idea in particular. An arrow pierces because it has a single point. A chestnut burr irritates the surface only. It is overloaded with points. —Patterson Dubois in the World Evangel.

A Salvation Army lassie who was carrying on her work under shell-fire, asked if she was not afraid, said, "Yes, the shelling does get on my nerves at times. Then I think how much worse is the lot of the boys down the road in those swampy trenches. I think I have my worst fright at night, when the warring of the guns shakes our pans and kettles off the table. We sleep right back there, and these pans make a horrible noise when they fall." Does she think of giving up? No such case on record.

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MR. GEORGE W. PEPPER AND PROHIBITION

(From Philadelphia North American)

"I look for a landslide for the Prohibition Amendment; I am beginning to suspect that this is one of those situations which sometimes present themselves under abnormal conditions when the politicians, usually the first to feel the shifting inclinations of the public mind, are unaware of just what is passing in the hearts of the people, and I believe that the people today in an overwhelming majority want prohibition."

George Wharton Pepper acknowledges that he is not prejudiced in favor of prohibition, that while he is earnestly in favor of it, that position is one to which he has lately come and one which does not result from the habits and convictions of his life.

Mr. Pepper, who is chairman of the Pennsylvania State Council of National Defense, wanted it understood that in speaking for the Prohibition Amendment, he was in no wise speaking as a representative of the National Defense Council, the views of which on prohibition he does not even know.

But he was speaking as an individual, and as an individual Mr. Pepper is one of the most thoroughly well qualified persons to speak on that question; he is one of the leading lawyers of the Philadelphia bar, and he is regarded by many as probably the most influential and most widely known active layman in the Episcopal Church in the United States, and he is a rather new addition to the ranks of those who believe that prohibition is a National issue.

"I have until the last three years been always a user of alcohol in moderate quantities; I was brought up that way, and I have always believed that it was a question for each man to settle for himself; but about three years ago I came to the conclusion that it was a matter of National policy, and I gave up liquor in any form.

"I have been through many parts of the State, and I find an enormous sentiment in favor of the ratification of the Federal amendment. I don't think the politicians realize this; those who usually make the most reliable predictions today fail to take into consideration how intensely the necessity of subjecting ourselves by compulsion to the same restrictions which all agree are necessary for our fighting men has taken hold upon the public conscience. I know innumerable striking instances of men who have always taken what liquor they wanted who today will not touch it, just because they do not regard it as particularly manly to accept defense from those whose individual desires in that regard have been ignored and to go on drinking in the safety of that defense brought by the other man's self-denial.

"Of course, that feeling does not logically lead to enforced prohibition, but when that sentiment becomes sufficiently powerful, it is going to lead to a change in the law itself; and I have become convinced that there is no such thing as an inherent right when it comes to personal habits. The real question at any given time is whether the curbing of the Nation's desires does not become a matter of National expediency.

"Then, again, it is essentially a National—not a local—question. It is ridiculous to say that Pennsylvania has a right to say that a man shall not drink, but it is entirely logical to say that the Nation has a right to say whether it will be a Nation without liquor or not. It is always a National question, as I see it, regardless of whether a Nation is at war or not.

"And prohibition as a permanent policy for the Nation is a wise one. I mean by permanent, such permanency as you attribute to Constitutional amendment.

We all feel that civilization had gained ground when vodka was abolished in Russia, now given the right to drink intoxicating liquors, and the right must apply as much to absinthe and to vodka as to any other form. If the State has the right to forbid a man to drink absinthe, it has the logical right to forbid him to drink anything else of that nature; it has a right to protect itself.

"The war has had an enormous influence in the great growth of the desire for prohibition; there are, I think three elements in this: first, the sentimental feeling that what the boys who are fighting have had to give up for us, we ought to give up on our part; second, the growing consciousness of the absolute necessity for not spending any money on unnecessary luxuries; and third, to some extent the still insufficient knowledge that the food staples have got to be economized. And it is my impression that a considerable amount of edible grain goes into the making of alcoholic drinks.

"The sentiment for prohibition is today so strong, it is such a vital question in the consciousness of the country that any public man who wants to be sure of popular confidence has to declare himself as either on one side of the question or on the other; he can't evade the issue today. In war times people have the right to exact from their public men the courage of leadership; if a public man today believes that the prohibition amendment is vicious and dangerous he ought to come out and say so; he must take his stand openly.

" I haven't made an exhaustive study of the results of the prohibition in the States where it has been tried, but what I have heard and seen has all led me to believe that the result is always beneficial. In Maine, where I make my summer home, I see the most astonishing improvement, and yet prohibition, probably has not been rigidly enforced in Maine. And Bob McKenty will tell you after Billy Sunday went through Luzerne and Lackawanna Counties, he made such an impression that it was decided to enforce the closing laws; since then, Bob says, those two counties, which furnished a tremendous percentage of the inmates of the Eastern Penitentiary have become almost negligible in his reports; the miners did not have any place to spend their money for booze on holidays, and they got into the habit of saving it; and the results are seen in the most astonishing dropping off in number of people sent from there to the penitentiary.

"Those are all reasons why I, personally, am now earnestly for the ratification of the Prohibition Amendment."

IT WOULD MEAN THE DEATH OF THE CHURCH

"It was the gifted Victorinus," says the "Lutheran," of Philadelphia, "who said to Simplician, 'I, too, expect to be a Christian.' He received the reply: 'I will not believe it until I see you at Church.' To this the noted orator retorted: 'Do Church walls make the Christian? Simplician was not to be vanquished and proudly answered: 'Not exactly; but our Lord said, He that denieth Me before men, him will I also deny before my Father who is in Heaven.' That answer goes to the root of the matter. It brings out an element in church-going that is of great importance and that is little thought of by many Christians in our day—church-going as witness-bearing for Christ. To attend the services of God's house is to confess Christ before men. They who go to Church give notice to the world that they mean to be reckoned among those who have Christ for their Lord and Master. The Church member who is conspicuous by his absence from God's house is virtually denying Christ. He sets an example which would mean the death of the Church were all others to follow it, he practically teaches that worship and preaching of the Word are of little importance; and he does more to create and encourage disloyalty to the Church than if he were an unbeliever. While professedly in favor of the Church and religion, he casts the weight of his influence against it. And yet how many there are who do this very thing without once thinking of the denial of Christ their conduct implies."

A BOLD UTTERANCE OF SACRED ART.

That gifted mystic and poet, William Blake, in his book on Jerusalem, has a plate of the crucifixion. The atmosphere is sombre, save for one thin ray of sunshine that reveals Christ on the cross, and at the foot of the cross, not the fainting mother, not the beloved disciple, not the centurion or Joseph of Arimathea, but a solitary human figure of indistinguishable type, with outstretched arms, gazing upwards to the Christ. It is the very daring of genius, which in the moment of His supreme weakness sets the world with its wistful, passionate gesture of appeal in the presence of the Sufferer. And yet, perhaps, it is neither genius nor daring which accomplished so bold an utterance of sacred art, but simplest understanding of our Lord's own mind. We also can show how brave and loyal and victorious Christian souls can still be, and if we thus range ourselves on the Lord's side and claim, with proud humility, that He still draws all men unto Him and does not disappoint them when they come.—A. Connell.

A DOME HARMONIZES ALL DISCORDS

A beautiful incident is told by a traveler of his visit to the Cathedral of Pisa. He stood beneath its wonderful dome, spacious and symmetrical, and gazed with awe upon its beauties. Suddenly the air became instinct with melody. The great dome seemed full of harmony. The waves of the music vibrated to and fro, loudly beating against the walls, swelling into full accord like the roll of a great organ, and then dying away into soft, long drawn, far-reaching echoes, melting in silence in the distance. It was only the guide, who lingering behind a moment, had softly murmured a triple chord. But beneath that magic dome every sound resolves into harmony. No discord can reach the summit of that dome and live, every voice in the building, the slamming of seats, the tramping of feet, the murmur and bustle of the crowd are caught up, softened, harmonized, blended and echoed back in music.

If a dome, the work of man's hands, can thus harmonize all discords, can we doubt that under the great dome of heaven, God can make "all things work together for good to them that love him?" Every affliction, loss, grief or sorrow which God sends, every joy and happiness will be blended into harmony within the over arching dome of his grace, and be as the music of heaven.—Christian Observer.

HIS MISSIONARY WORK NOT ENDED

Roger Wolcott, who, for four years was a missionary teacher in the Soochow Academy, a preparatory school of St. John's University, Shanghai, China, resigned from the mission on July first and entered the service of the Chinese Government as an assistant District Inspector in the Salt Revenue Service. His knowledge of the Chinese people and language fits him for this important work which is under the direction of Sir Richard Dane, an Englishman of the best colonial administrator type. Roger was led to take this step chiefly by a desire to acquire official standing to enable him to approach and to meet on their own level the Chinese of the official and gentry classes, whose traditions and prejudices make them impervious to the ordinary missionary appeal. "Do not think that my missionary work is ended," he writes, "it is only just beginning." As a Chinese magistrate or Mandarin, he can now meet the upper class Chinese on their own ground. His post of duty at present is in the province of Chihli not far from Tientsin. Mrs. Wolcott and little Roger, a fine young Chinaman a little more than a year old, are spending the summer in this country and return to the flower-land in October.—Trinity Church, Highland Park (Ill.) Bulletin.

MEN DO NOT BELIEVE THESE THINGS

A man's whole life is busy laying up bankruptcy. His refusal to study when he was a boy; his laziness; his liking companions that were coarse and immoral; his slow and tardy application to business; his contempt of old-fashioned morality; his thinking "They were stupid and slow, but I am smart, and know how to do a thing or two;" his trickery in violating the laws and economics of the globe, of the social system, of commercial business—these little by little. though he seems to prosper, he is laying up; and by and by, when there is a panic, or a squeeze, and some sparks fall, they will blow him sky high—or the other way! He has been treasuring them up; and the explosion comes in a moment, in the twinkling of an eye. Men are going on doing this in every direction, in their own nature, in that vast magazine of laws in what we are laying up effects upon effects, on every side. Oh, that there might be a balancing of the books at least once a year in the external and internal economy of the soul! But no, the angels of record do not speak; and men would not hear them if they did; for men do not believe these things.—H .W. Beecher.

SELLING TOBACCO AT THE FRONT

No man condemns cigarette smoking by growing boys more than the Y. M. C. A. and yet it finds itself among the largest distributors of tobacco in the world. The Government in committing the canteen business to the Association required it to handle tobacco as one of the conditions regarded as army ration and not generally injurious for hard trained, out of door living men. The idea of the canteen is to supply the men's needs and keep them from the cafes and the towns. On the question of smoking good men differ. We have no plea for tobacco, nor would we think of saying that a man could not be a Christian and smoke. We are in the business in France, however inconsistent it may be, of necessity. We don't like it. Our secretaries in France who serve the canteens, of whom a very considerable number are clergymen, tell us it puts them in so close touch with the men that it is most worth while. Big business men, leaders in the church of highest character, have taken their turn behind the counter as a Christian privilege and say it is worth going to France for. We say that if these men who have left their homes, serve under shell fire, go up to the very front trenches and along with other ministries provide men and boys tobacco and cigarettes, think it is worth the risk, and even to die for it, then we who are living safe and snug at home have no business to criticise them. If they are so convinced that they are there doing their Chritsian duty, that they will die for it, surely we have nothing to say.—Association Men.

LEARNING HOW TO LIVE.

The war is staging many horrors and atrocities but it is not without its advantages, too. For one thing, it is eaching the country that happiness does not consist in having a whole lot. From many pulpits has always thundered the philosophy of happiness based upon poverty, humility, obedience and sacrifice. The Divine vision of Christ presented this view of life to the world for the first time on the mountain side. People and nations had grown indifferent to His teachings and many in a lustful greed for money and power had learned to ridicule them. But the war suddenly jerks the minds and hearts of people back to a Christian standard. We have begun to realize that an efficient national life must be built upon sacrifice, obedience and a deep regard for the higher values of daily existence. We have been taught that money is good for the things that it can buy and not an especially valuable thing in itself. We are also being taught to buy only the things that we need and we are taught to need only those things that are absolutely necessary. And when all is said and done, we are much happier than we were before. Of course casualty lists continue to come in to us; the lonliness caused by the absence of our departed boys, can be healed only by their return. We are carrying a heavy cross of sorrow but even in this we have been taught how to live and be happy. Perhaps it is because the war has aroused in our minds an appréciation for principles and has taught us how to measure the sordid things of life by their eternal values.—Monthly Calendar

THE AMERICAN GIRL

Some one has said that when God made the American girl "He sent his angel messengers throughout all the star-strewn realms of space to gather all there was of beauty and brightness, of enchantment, of glamour. When these angels returned from their harvesting of beauty and threw down their glittering burden at his feet, he began in their wondering presence the fashioning of the American girl. He wrought with the gold and the gleam of the stars, shifting glories of the rainbow hues, and the pallid silver of the moon. He wrought with the crimson which swooned in the roses rubied heart with the pure, sweet snow which gleams from the lily's petals, and the fires and the flames which flash and leap from jewels' depth. Then glanc-in deep into his own bosom, he took of the love which gleamed there like some rare pearl beneath the wind-kissed waves of a summer sea, thrilled into the form he was fashioning, and all heaven and earth rejoiced, for, lo! he had wrought the American girl."

THE EXCLUSIVE AND THE EXCLUDED

It is the sole remaining boast of many an old downtown church that "once it was in the heart of the exclusive section of the city; now the neighborhood is dead." By which is meant that the exclusive have moved far hence because the excluded have "swarmed in." What has actually happened is that what was once a tame, stupid, artificial garden has suddenly become a riot of wild-flowers from the four corners of the earth. And the proprietors and the gardeners instead of glorying in the possibilities of the flower lands of Holy and Palestine, and of a dozen others, sell out and move and grow the same stiff and even stiffer "American Beauties," with the same fat round heads and the same or longer and stiffer necks. Think of a Christian parish having a missionary field deposited at its front door, and selling out and moving to get away from it! Which would appeal more strongly to the mind of Christ—the boast. "The old church was once in the heart of the exclusive section of the city," or the resolve, "Let us make the old church the heart of the excluded section of the City?" "Let the dead bury their dead. Come thou and follow Me."—From the City Missionary, Journal of the Philadelphia City Mission.

LORD KELVIN ON RELIGION AND SCIENCE

Lord Kelvin is one of the foremost scientists in the world. He has spent a lifetime delving into the mysteries of electricity, heat, magnetism, tidal action—in short, into almost all the problems of physics—and when he speaks the whole scientific world listens. His recent declarations of his views as to science and religion, first in an address at University College, London, and then in a letter to the London Times, are therefore of the greatest interest.

"Is there anything so absurd," he asks, "as to believe that a number of atoms by falling together of their own accord, can make a sprig of moss, a microbe, a living animal?" To explain these things, he says, or to explain any case of "the coming into existence or growth, or the continuation of the molecular combination presented in the bodies of living things," by such a phrase as "the fortuitous concourse of atoms" is "utterly absurd." "Here," he says, "scientific thought is compelled to accept the idea of creative power." And again: "Every action of human free will is a miracle to physical and chemical and mathmatical science."

He tells an anecdote of a walk in the country with Liebig forty years ago, in which he asked the savant whether he believed that the grass and flowers around them grew by mere chemical forces. Liebig's answer was: "No, no more than I believe that a book of botany describing them could grow by mere chemical forces."

The Red Cross is going into the dairy business in France. With 5,000 set aside for the purpose and with 1,000 cows loaned by the French government, a model dairy plant will be established at the largest American army hospital in France. The dairy will be operated by convalescent soldiers. Fresh milk daily for 20,000 injured fighting men is expected. Similar dairies at all of the French base hospitals are contemplated.

THE DAUGHTERS OF THE KING

An organidation for the women of the Church throughout the world (communicants of good standing in their Parishes), for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible Class is desired in every Parish.

Handbooks at the office of the Order, Room 84, Bible House, New York.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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A MESSAGE FROM BISHOP PERRY

Letters of General and Unusual Intesest Written to The Record and Friends

The October number of the official organ of the Diocese of Rhode Island comments as follows on Bishop Perry's absence, and publishes a number of his letters, extracts from which we print below:

Everywhere one goes in the Diocese he hears expressions of affection for Bishop Perry, and is conscious of the deep interest that is felt in his work in France as Head Red Cross Chaplain there. From clerks in stores, from station masters, from policemen, from telephone girls, from people on the street as well as from those in churches comes the question, "What is the latest news from the Bishop?"

The September number of the Record was thought by many to be the best ever issued, largely because of "The Bishop's First Message" and his portrait printed in it. There was such a demand for it that the edition was soon exhausted, and several hundred extra copies could have been disposed of. Every one is eager to hear every word the Bishop has to say and to know everything that he does over there, and in every household as well as in every church and mission station prayers are being offered for his guidance and protection.

One or two parishes before he left sent him officially letters of appreciation that deeply touched him, and there is not a parish, not a mission station in the Diocese that is not ready to do the same thing. If every one who knows him should write him what was felt, the Bishop might be almost overwhelmed with letters, and he could hardly do anything else than read them. His going to the front is without doubt welcomed by those there, and, moreover, has not only brought forward in those at home the love of his people for him, but also has helped largely to give them in some measure his devotion and patriotism, and has made more prominent in them the spirit that is in him.

In this condition of mind and heart "The Bishop's Second Message" will have the closest attention:

The Bishop's Message.

Lorraine, Sept. 9, 1918.

To the Readers of **The Diocesan Record:**

My Dear Friends—I am writing on a hillside far forward in the American sector. My home for nearly twenty-four hours is the Mobile Hospital of the Yale unit; my guest room one corner in an empty ward of eighty beds. Were it not for the military aspect of the camp, the trenches dug before the barracks for an abri, the ambulance evacuating the wounded from the wards, the outlook would present a picture of rural tranquillity. The villages in the valley below seem to be sleeping in unbroken peace. The farms are cultivated as if no hostile forces were near. Yet the hills and forest on all sides hide vast armies that at any moment might transform the scene to one of the great battles of the war. A little beyond the hill to the north are the German lines. Yesterday afternoon, on my way from an evacuation near by, I came over a portion of the road —"Dead Man's Curve," they call it— not far from the German lines and within full view of them. Among such scenes and in the presence of such uncertainties are the mobile and evacuation units at work. In the past week I have visited ten of these, besides as many more base hospitals further back of the lines. The former sort are models of compactness, neatness and adaptability. The mobiles can pack and move to another section in a few hours, like an Arab encampment. They number from two hundred to five hundred beds each; the evacuation hospitals from a thousand to three housand. Eight of the ten that I have visited have Chaplains of our Church. At this one, the Rev. Roger Anderson, O. H. C., has served since April, and though in khaki and engaged in military and practical duties of many kinds, is still unmistakably in name and in fact Father Anderson. The same degree of leadership is exercised by the Rev. Craig Stewart and the Rev. Leslie Kelley at their combined camps at another evacuation, by the Rev. John Lewis of Waterbury at his mobile hospital on the other side of the St. Mihiel Hill salient, and by the Rev. Sherrard Billings of Groton in Evacuation No. 1. They are all "Fathers" of their camps. Chaplain William Wood has just moved into a little mobile hospital on a hill facing Verdun, and the Rev. Samuel Booth and Dean Hicks have in the past week taken duty at two large Evacuations further to the east. The Church may be proud to have such men at these posts, and the army may well be grateful to them.

Spiritual Contact of Chaplains Close and Real.

The spiritual contact of the Chaplain with his flock at one of these units is very close and very real. When the wards are filled, his presence is in constant demand at every bedside. Often he has ten burials in one day. In quiet weeks the unit constitutes a parish of two hundred or three hundred persons, with all of whom he comes in daily contact. It is a united and sympathetic congregation which fills the chapel tent on Sunday. Last night I addressed nearly two hundred officers, nurses and orderlies, assembled like members of one family, singing their hymns without accompaniment, following the service in the dim light that helps to protect the camp from air raids. At **reveille** this morning I celebrated Holy Communion for a group of ten who arose before the sun to consecrate themselves to the tasks of the day. In the congregation was the head nurse, whom I had presented for confirmation twelve years ago when she was a young girl in my parish, and had been sent later to her hospital for training course. There was also a stalwart orderly whose name is well known in St. Stephen's Church, Providence, and in Middletown, Conn.

At the base hospital in which cities are all grouped about small villages I have spent small time as yet. Visits have been planned to the Rev. J. P. Conover at Brest, the Rev. A. L. Washburn and the Rev. Everett Smith at their hospitals. My first confirmation candidate in France was one of a "class" of nine in the ward of a Paris hospital. After the laying on of hands I turned back to the lad and asked him where he lived. "Providence, R. I.," was the answer.

Last week I saw our boys of the Field Artillery. For two weeks I had been searching for them on my journeys, and at two places had just missed them by a few hours. Riding to an evacuation hospital not far from the front with Chaplain Moody of the Headquarters Staff, I found them deep in camouflage on the border of a forest. There was no opportunity for a service, not even a general meeting. But for a good hour I was with them, visiting their headquarters, talking to one battery as they assembled for mess, to others in small groups. There were Parsons, Toll, the Langdons and boys from nearly every parish in the Diocese. Some had left the regiment for other assignments, and a few like Captain Davis and young McAllister, had fallen in the fight. General Edwards, with whom I dined two weeks ago, had words of highest praise for our Rhode Island batteries, and how well they looked!—keen, strong and clean; men to be proud of. They have had hard work to do and will have more, but never were men better prepared for the chances of war, nor for the changes and chances of life.

James DeWolf Perry, Jr.

From Private Letters.

Paris, August 21st.

I came back from G. H. with a young lieutenant of a machine gun outfit after six months of unrelieved work, fighting much of the time in the trenches; the only one of eighteen officers in his outfit who had not been killed.—The worn, tried look in their faces goes to one's heart, but those, who, like that young chap, are men all the way through, as are all the French officers that one meets, noble, humble and fine; and our boys along the country road sides and in the little villages are splendid in their

(Continued on page 7.)

CONSECRATION OF BISHOP COADJUTOR ELECT.

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Clinton Simon Quinn, D.D., Bishop Coadjutor-elect of the Diocese of Texas, as follows:

Time: Thursday, October 24, 1918.

Place: Christ Church, Houston, Texas.

Consecrators: The Presiding Bishop; the Rt. Rev. Dr. Kinsolving, Bishop of Texas; the Rt. Rev. Dr. Capers, Bishop of West Texas.

Presenters: The Rt. Rev. Dr. Temple, Bishop of North Texas; the Rt. Rev. Dr. Moore, Bishop Coadjutor of Dallas.

Preacher: The Rt. Rev. Dr. Woodcock, Bishop of Kentucky.

Attending Presbyters: The Rev. Charles Clingman, the Rev. B. Duval Chambers.

Daniel S. Tuttle, Presiding Bishop.

INAUGURATION OF NEW DEAN AT BERKELEY.

The inauguration of the Rev. William Palmer Ladd, A.M., B.D., to the office of Dean of Berkeley Divinity School, Middeltown, Conn., will take place on the day of SS. Simon and Jude, October 28th, at 3:30 p. m. The Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut, will preside Supper will be served in the Deanery at 6:15 o'clock. In the evening at Holy Trinity Church, Dr. Karl Reiland and other speakers will give addresses on the general topic, "The Church and the International Situation." The Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut, will preside.

The inauguration will be preceded by a mass meeting at the Middlesex Theatre on Sunday evening, the 27th inst., when addresses will be given by Bishop Gore, of Oxford, Eng., and others. Following the inauguration there will be a series of faculty conferences and other meetings. On Tuesday, the 29th inst.: Conference on "War-time Opportunities for the Church," led by the Bishop of Oxford and other speakers. Alumni luncheon and open meeting of Joint Committee of the Trustees and Alumni. Lecture by Dr. Dickinson S. Miller on "Psychology Applied to Parish Work." Conference on ways of making seminaries more directly serviceable to the parishes. Lecture by Dr. Duncan McDonald on "The Part Played by Mohammedanism in the War." Wednesday, the 30th inst.: Conference on "Social Reconstruction After the War." Open meeting of the Connecticut Social Service Commission, the Bishop of Connecticut presiding. Meeting of the American Ecclesiological Society, Dr. Milo Gates presiding. Lecture by Mr. Ralph Cram on "Art in the Service of Religion." Thursday, the 31st inst.: Conference on "Conduct of Services." Dr. Percy Dearmer and other speakers.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

The Allies Share in the Same Purpose.

"France and Belgium are examples of the dedication of whole nations, materially and spiritually, to one great purpose, with a determination to die rather than to lose," says ex-Governor Myron T. Herrick of Ohio. "That purpose is the defence of the principles on which her government and all true government is founded —the principles promulgated in the Sermon on the Mount two thousand years ago. France decided in the beginning that it was better to sacrifice everything, better that French people should all die, than submit again as in 1871, for that would be the extinction of her national life and the destruction of the soul of France. In that purpose and that determination the Allies all share. They are in the war to preserve inviolate their homes, their men and women from slavery. They are in the war to preserve liberty, to keep the spirit of freedom alive in the world. In that faith the men of the Allies are fighting; in that faith they shall in the consciousness of a cause that is just, conquer. Like Sir Galahad, their 'Strength is as the strength of ten, Because their hearts are pure.'"

Power is Nonsense, Pomp is Prattle.

"God forbid that our newspapers stuff us Americans with pride, as being the nation that saved humanity," said the Rev. H. L. Bowen of St. Paul's Church, Peoria, Ill., in an address at a banquet given at Grace Church, Galesburg, Ill., to college students. "Belgium saved humanity and we will see a great mistake enacted if when the treaty is made, Belgium does not have first seat at the table. Let us take our task humbly and not be proud. Sacrifice is essential. Power is nonsense. Pomp is prattle."

A Social War Prevented.

"If we had not had this war with Germany we would have had a social war in our own country," asserts the Rev. William Du Hamel, the vicar of St. Luke's Church, Reading, Pa. "Few realize how near we were to an industrial revolution. Not only the poverty of the masses of the working people, but even more the pride, arrogance, wastefulness and ostentation of the rich, and the plutocratic control of legislatures and courts that was stirring up discord and discontentment, would soon have brought upon us this catastrophe.

"Now the sky is clearing. It is what you are and are willing to give that counts today. The covetous, the selfish and the hoarders are relegated to the background. The real hero on whom we depend is not the man of brass and bluff, not the swaggerer or the bully, but the man who goes quietly into the fray at home or abroad, to do manfully and bravely his whole duty to God and for country.

"Don't boast about the war work you are doing, and don't try to advertise it. Just do it and do it faithfully. God knows every loving deed that glorifies your life. Genuine people, those whose regard is worth while, will sooner or later come to recognize your worth, and join you to their noble brotherhood. These shall inherit the best things of earth and enter into the glory of heaven."

Where Do Ministers Come From?

"When one stops to ask the question, 'Whence does the Church draw her ministry, and by what methods are ministers chosen?' one does not find answers ready to hand, says the Diocesan Board of Religious Education of the Diocese of Bethlehem." To say that the ministry is recruited from the laity, while true, does not get us very far. The fact is, until quite recently no one ever heard of any plan whereby the idea of a call to the ministry was suggested to promising youths, and quietly followed up, until the conviction of a call came to the individual. Some of us, like the writer, forced their way in; neither Pastor, parents, nor Sunday-school teachers spoke of the ministry to us, and when after a long time it was falteringly suggested as a secretly cherished thought, it was rather frowned upon than hailed with satisfaction. But we have come upon different times today. The Church needs a constant supply of intelligent and godly Ministers; and she can have such a supply only if she take the necessary steps to secure it. By suggestion, by supervision, by encouragement, many a lad may be turned into the groove which will ultimately lead to his ordination. The decision must finally rest with him, of course, but sympathetic direction by Rectors and Sunday school teachers will be found most helpful influences in making a decision."

God and Country Show the Way.

Mr. George Gordon King, Treasurer of the General Board of Missions, in his October report to the clergy on the progress of the Apportionment says:

"Brothers and Sisters throughout the Church, but three months remain to complete our apportionments. Most parishes have not yet done so. There is still due the sum of $693,830.44. And this is but the minimum. Every dollar is needed and more too.

"Men today are seeing the Son of Man in a new light—witness the myriad host now bearing testimony to His Name. Their hearts throb with the promise that His Righteousness shall prevail upon Earth, and they are spending their blood on the fields in order to vanquish the forces of evil. And men now realize they are their brothers' keepers, and their tenderness is limited.

"May we too learn, maybe we have already done so, the lesson of forgetting self, and of substituting therefor, not obligation or duty, but prayer to Father and to Country for assignment of service. And God and Country show the way. All things we must do for our Country in these heavy days, and all things too for God and His children. Not a minimum in either case—but all things."

The Clergy Speak For God.

"In using the Invocation before the Sermon do we realize our claim that we are speaking in the name of the Blessed Trinity—speaking for God—?" asked Bishop Johnson of Southern California in addressing the clergy of his Diocese. "If so how careful we should be to prepare ourselves by Prayer and Study so that our people may value it as a message from Heaven."

The American People Are United.

"One thing struck me above all others in a recent trip through the West and Southwest" says Mr. Gerard in a letter to the New York Times, "the splendid unity of the American people, their determination to win the war, and the stand they take behind the great President who has led us with an efficiency to be envied by even the Great German General Staff.

As I traveled thousands of miles through states almost as large as the whole German Empire, States rich in all the resources needed for war, and, best of all, rich in fighters. I could not help thinking how poorly informed or helplessly feeble-minded was the German Emperor who so foolishly challenged to war the one hundred and ten millions of Amrica."

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White.

SAINT SIMON AND SAINT JUDE, APOSTLES.

October 28.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord.—*Amen.*

"Built Thy Church upon the foundation of the Apostles and Prophets." Sometimes people talk as if the Church was a man built affair. This phrase is a call to us to adjust ourselves to the point of view that the Church builder is God. He decides on the fitness or unfitness of the stones of His temple. He will rightly place us in that temple which He is continuously building. Human judgment is not capable of making such decisions: it has to be reversed too many times. That is what Jesus meant when He said "the first shall be last and the last first." What God wants us to make sure of is giving Him material which can be edified by contact with the saints and with Jesus Christ. Of course God makes the Church out of people like you and me; sinful, weak, mortals, whom He straightens by His spirit, either directly or by contact—but most frequently by contact—contacts that are human and divine. Our lives must find at their foundation "Apostles and Prophets": that is to say God builds us into His Church by contacts with those of His people who by actions or words tie us up with the life of Jesus Christ. A foundation is not seen—by using this word, the Church teaches us to realize that what God builds on is that unseen thing we call "character," character formed by people who do the Acts of the Apostles, and think the thoughts of the prophets. And by putting St. Simon and St. Jude together, it may be that she suggests to us that "birds of a feather flock together," and that if we do not find holy people edifying, the trouble is most likely with our faulty living, though once in a while, it may be that the trouble rises from the poor or thin or false conception of holiness which the people have whose company does not help us or tend to draw out the best that is in us.

Measuring the Values of Life.

"Jesus Christ Himself being the head corner-stone." What makes the Church "worth-while" to each generation is the life of Jesus Christ tying the new members to the older saints and prophets. "Jesus Christ the same yesterday, today and forever" without Whom the Church of yesterday becomes a shell: the Church of today a chaos: the Church of tomorrow a fantastic dream—all of it unreal, unproductive, disappointing, deadly dull. Your business and mine as teachers and preachers of Jesus Christ is to see that He and His Cause are so vividly shown and proclaimed that all men everywhere may look unto Him and be saved. Our characters are to become edifying because they are touching His character: Our values of life are to be measured by the value we set on His life, whether we are talking with an Apostle or listening to a prophet.

"Grant us to be joined together in unity of spirit." If we seek to have the spirit of the Christ, we will develop points of contact, whereby we will find ourselves fitting in with one another as we speak of the doctrine of the Apostles and prophets. Our effort as Christians should be to discover the spirit in which a man seeks to express his values of life, because it is the spirit that profiteth. It is good to remember that it is a "gift" to be able to understand another man's point of view: therefore, it is shameful to ask God to give us the ability to understand the spirit of a fellowman, and then make no effort to render our understanding profitable for the whole body.

Other Spirits Besides the Holy Spirit.

"That we may be made a holy temple." God the Holy Ghost came that He might fill all things even, yes especially, temples. It is possible for us not to know what spirit we are of. There are other spirits besides the Holy Spirit. Therefore if the spirit which possesses us as we come together to talk of the doctrine of the Apostles and Prophets is a divisive spirit, a separatist spirit, a competitive spirit, how can the temple be a whole, be holy? "In unity of spirit, in the bond of peace, in righteousness of life" we Christians are to hold the faith. As we do this so shall we be acceptable unto God.

St. Simon and St. Jude are put together to remind us of the question "how can two walk together except they be agreed." The answer is that no two of us ever can walk together unless we strive to understand, each one of us, the spirit of the other. As we thus strive to understand others in a meek and holy spirit, God will see to it that we are joined together in a way acceptable unto Him, because He will show us that our common ground of understanding is the One Who said and proved it true that He is the Way as well as the Truth and the Life. May the spirit which held these two Apostles together in thought and word and deed be more and more evident in us as we walk together in the House of God, and strive to promote that unity of spirit which will make for righteousness of life in the community where we live.

The Epistle. St. Jude 1.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

"Sanctified by God the Father, preserved in Jesus Christ, and called." Let us remember that "sanctify" does not mean to be poured into a common mold which people have predetermined shall be known as saintliness. There can be as many kinds of saints as there are kinds of people. Let us remember that God's saints are not determined by their clothes, their attitudes nor platitudes. Making saints is a process of spiritual evolution; sainthood begins when the spirit of a man wakes up to the fact, as a fact, that God is his Father. Sacraments are the means through which the Holy Spirit is given a door of entrance into a man's thought-life. What one has to guard against is putting up a concrete dam of Gospel-hardening which will prevent the outflow of the Spirit. The more helpfully a man expresses himself as he comes into contact with his neighbor, the easier it is for God to make that man a saint. Here is where the Blessed Christ comes into a man's life, preserving that life, and keeping it from degenerating into a noxious center of morbid, self-centered religiosity: when we glimpse the Spirit of Him who sanctifies Himself "for their sakes," then we are saved, preserved, from taking ourselves too seriously, and thus hindering the spread of the Gospel. We are preserved to usefulness when we realize that our business in life is a vocation, a calling from God, to let Him do His healing, helpful, constructive, wholesome, sanctifying work through us.

The Common Salvation.

St. Jude found it was necessary to write about "the common salvation." Everyone needs salvation; everyone can have salvation: That is not "salvation" which emphasizes exclusion rather than inclusion. The common salvation ties Simon to Jude and makes them "earnest" in their struggle to keep and maintain that faith which will save men from becoming fanatics. Fanatics are people who go off at a tangent: for them the common salvation is a matter of the circumference rather than the centre. A spoke is no use to the circumference that does not hold fast to the centre. The common salvation includes all who will aim and struggle for adherence to "the faith as it is in Jesus," as the central fact of their lives.

The Christian who is not preserved in Jesus Christ, is the one who perverts the help or grace of Jesus into a something which is self-indulgence and which harms the common salvation instead of helping it. We all need this strong reminder from St. Jude: that the minute we loosen our hold on the faith which endures because it holds fast to Jesus Christ as the centre of the common salvation that very moment we will find ourselves losing the power to distinguish right from wrong: the spirit of good from the spirit of evil: our sense of values will become so confused that we will neglect the warning God has had kept for us in the history of the past, when those who held not to the revelation, which they had, became a menace to their people rather than a help to them; no matter whether they were slaves with no privileges, or angels with great privileges, or whole communities who felt that to minister to self no matter through what base agencies was their own concern and no one else's business.

Religious people are warned against the spiritual self-indulgence which isolates, divides, degenerates, debases a crowd: rather should they make it their bounden duty to adhere to, yes even to the point of fighting for, that spiritual allegiance to an ideal which gives adherence to the common life, unifies, purifies, uplifts it, and makes it a wolesome thing to live or die for.

The Gospel of Jesus Christ Is a Social Gospel.

In tying together St. Simon and St. Jude for our admiration and imitation, our Mother the Church makes it evident that in Church work it is not good to "go it alone." The Gospel of Jesus Christ is a Social Gospel: but the Gospel of society is only a good Gospel when men unite about the reason for and the author of that Gospel, and refuse steadfastly to replace the facts of the creed with the fancies of men's dreams, as possible cures for the sorrows, trials and sicknesses of the common people.

The call of this day is to visions and not dreams. Dreams are the occupations of minds when bodies are asleep; they are generally concerned with self-activities and self-indulgence. Visions are the occupations of those who more or less consciously see the Christ in their vocations, and so make it their business to translate what they see into acts for the common good, which is the common salvation.

Is not this Epistle with its warnings one of those letters it would do us good to read, mark, learn and inwardly digest in connection with the thought that God has called us to be His witnesses for the common salvation in our day and generation?

The Gospel. St. John xv. 17.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my mane's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

"These things I command you that ye love one another." The command that men readily obey is one where obedience is provoked by love. Soldiers who have a beloved Captain always manifest the best results of necessary discipline because the beloved captain only commands that which promotes the common good, the common salvation. True love is neither unreasoning nor unreasonable. There is a profound experience with the human heart evidenced in Jesus' words: "Woe unto you where all men speak well of you." The world's love is a self-centred love: the love that provokes the world's hatred is the self-sacrificing love, which puts the self-centred love on the defensive.

Why Did He Call Us Out of the World?

Jesus, the Christ, chooses men out of the world. He says, "Follow Me," and then He says, "Go into all the world," out of which world, a Godless, because a thoughtless world, I have called you. Why did He call us out of the world? So that we could serve that world for that world's good. Missions, so called, is not a popular subject because it puts unthinking people on the defensive, and people do not like to be put on the defensive. It carries with it an implication that is irritating. Persecution comes easy to the hand of one who has no good reason for his actions. The thoughtless person is apt to be of the tribe of persecutors because he neither reasons, nor loves in a reasonable way. "I did not think" explains more misery and shame than any other single phrase you can mention, except it be "Because I wanted to:" both which terms are the evidence of the service of self rather than the service of others as a life motive.

Those Who Have Vision Stay Faithful Unto Death.

"If I had not come and spoken unto them." "If I had not done among them the works"—"they had not had sin." The words and works of a Christian are erpected to stimulate the unthinking and stir up the self-satisfied, so that they will realize what sinners against their own souls they are. St. Simon and St. Jude are typical of those quiet, unobstrusive souls whom God can find in every congregation, whose words and deeds are stimulating to the faithful, but irritating to the faithless. It is the faithless men and women in a congregation whose lives and words react on the Cause of Christ exactly as if they were inspired by hatred. Faithlessness is the result of running around in a circle, instead of running out from a centre. Faithlessness results from looking on life as a treadmill, rather than an adventure for Christ in word and deed. Dreamers can become faithless. Those who have vision stay faithful unto death. The dreamers talk about their dreams. The men and women of vision tie their deeds up to what they see—"they hitch their wagon to a star." The dreamer comes to the Altar to satisfy himself. The person of vision comes to the Altar for strength to bear witness to what he has seen. The contest between these two classes of people begun ages ago led the cynical emperor to say "behold how these Christians love one another!" Yet to love one another is the command of Him who came to show men the Father who sanctifies His children. What heart searchings for each one of us lies in this day's Gospel! Are we, by any chance, enemies of the Cross of Christ? Causing the Christ to be hated by our unthinking words, our thoughtless acts?

"The Spirit of truth which proceedeth from the Father shall testify of Me" saith Jesus. St. Jude writes "to them that are sanctified by God the Father." If we seek daily to be true in thought and word and deed, we have the authority of God and the witness of men that it will be impossible to be hated by any but those who are willing to bear like witness with ourselves to Him who hath proven Himself to be the most beloved of all Captains, and also the most hated of all the sons of God. Let us be sure then that we obey the commands of this beloved Captain: so shall we bear a witness that shall not be erratic, but straight and true because it starts from an ever growing knowledge and thoughtful appreciation of "Him Whose we are, and Whom we serve."

The bells have tongues
But cannot talk;
Could they their tale unfold,
I'm sure that they
Would soften it
By saying: "So we're tolled!"
—Spokane Spokesman-Review.

GOING TO THE RIGHT SOURCE.

The following is the first message of a series of eighteen cards distributed during the eighteen afternoon open air services held at Pittsburgh, Pa., June to September, the sixth successive year of the Movement. The Lord's Prayer is printed on the reverse side of each card.

If my automobile breaks down, and it is necessary to have it towed in, do I take it to a College professor? If I have a son and am anxious for him to be instructed in Latin, do I send him to a man who is simply an expert mechanic? I am after something definite in both cases. I want my automobile made right. I seek the treasure of special knowledge for my son. So in these two instances, I go to the man who knows, and who is able to put his knowledge into practice for my benefit. Now turn the other side of this card. A Prayer is there. It is THE Prayer given to us by our Lord, Saviour and perfect man. He is really appealing to us to show wisdom, and take our imperfect lives to the right source—to the Father. If we go earnestly, and often, we are bound to come nearer to what we know we ought to be, and also to what we can be. God through Jesus Christ, is more than willing to put us right and keep us so. All that is necessary is our willingness, ever kept alive by our determination. No day, however busy we may be, should be allowed to pass by without thoughtfully and prayerfully voicing the petitions of the Lord's Prayer.

IF I ONLY HAD MORE MONEY

Many a man has the fixed idea that to have more money would mean he could represent a much better life. It is true he could then have more pleasure. He could taste luxury once in a while. And also he could be spared the repeated inconvenience of trying to make both ends meet. But, let us look at the facts of life squarely in the face. What do we find? Pleasure, luxury and freedom from struggle are not the furnaces that turn out real men. It is very doubtful, if we fail to be genuine men with little means, that we are going to manifest any better manhood when a raise in salary or an increased income takes place. Why not be fully awake to "making good" with our manhood today? Then, and only then, are we really equipped for being strong men tomorrow. A man who keeps his eyes, his ears and his heart open can never stand still. He must march on in spite of every obstacle. He sees God, through Jesus Christ. Still more, he hears His voice. And even again, he invites Him to occupy the throne of his activities. Whether poor or rich financially, it makes no difference. The consciousness of the eality of God's presence in the world will eventually make man realize the full stature of his manhood.—Open Air Service Committee, Pittsburgh, Pa.

As a rule people can find time for anything they want to. Thousands and hundreds of people who cannot find time to perform their religious duties can find time and plenty of it, for everything else. Time for feasting and flirting, and dancing, and novel reading, and dressing, and play going, and fiddling, and fishing, and holidaying, and smoking, and party giving, and a hundred other harmless and unnecessary things. If you can't find time for religion, make time.—Church Messenger.

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Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

FIFTH PAPER

By the Rev. H. Fields Saumenig.

Proposed Change No. 8. Amend the second rubric on page 5, by omitting the words "both here and wheresoever else it is used in Divine Service."

The purpose of this change is to simplify the rubric and to remove the conflict that now appears to exist between the rubric governing the saying of the Lord's Prayer in the Choir Offices with the rubric in the Confirmation Office and the Lord's Prayer as said at the beginning of the Holy Communion Office.

Proposed Change No. 9. In the second rubric on page 6, omit all after the word "appointed," and insert in place thereof: "but Note, That on Ash Wednesday and Good Friday the Venite may be omitted." The purpose of this alteration is to permit the ommission of the Venite on Ash Wednesday and Good Friday. There is much more to this proposal than really appears on the surface. A similar proposition was made in the General Conventions of 1883 and 1886, and was defeated both times. There are three points for discussion suggested by Proposed Change No. 9.

1. Is the rubric as proposed by the Commission sufficiently broad enough in its scope? Why not add Holy Week?

2. If it is felt by the Commission that the Venite is not suitable for Ash Wednesday and Good Friday (and possibly others may feel that the Venite is not suitable for Advent, or Lent, for example), why not substitute an alternative canticle instead of providing by rubric for the ommission of the Venite? The De Profundis might well be used because it has the sanction of the usage of the Church for many centuries as obligatory in the Choir Offices during Lent. It is to be noted that the providing of an alternative canticle for the Venite would not be an innovation because already the Prayer Book makes provision for an alternative canticle in the place of Venite on Easter Day, Thanksgiving Day and when Morning Prayer is said upon the occasion of the Visitation of Prisoners.

3. While the Venite is under discussion why not omit the portion added from Psalm 96 and append the verses omitted from the English Book and restore the Venite complete. To do this would be to approve the proposal made in 1886. If the General Convention cannot agree regarding the proposal to omit the Venite on Good Friday and Ash Wednesday possibly the purpose of the Commission may be met by substituting the word "may" for "shall" in the present rubric which would permit the omission of the Venite at the discretion of the Minister.

Proposed Change No. 10. Amend the first sentence of the third rubric on page 6 so as to read as follows:

Then shall follow a portion of the Psalms, according to the Use of this Church.

Why this change is proposed is not easy to see. No doubt the Commission had some good reason in mind. The wording of the present rubric is sufficiently plain. However, there can be no objection to the change if it comes with the approval of the Commission.

WHEN THE BISHOP COMES.

When the Bishop visits a parish it brings to mind some considerations which at other times are apt to be forgotten. What is involved and implied in the visitation of the Bishop?

First, Confirmation. To the general public the most obvious fact in connection with the coming of the Bishop is the administration of the rite of Confirmation. Confirmation is, first of all, the public ratification, by persons brought up in the Church, of the vows and promises made for them by their sponsors in Baptism. It is taking upon themselves, before the people, the responsibility for their own spiritual lives. It is the public acknowledgement of Jesus Christ as Master and Saviour. In the case of persons brought up in other communions it means this, and it means also their admission into the communion and fellowship of this Church.

This Is the Original Way.

If it be asked why we adopt this method, the first answer is we didn't adopt it, we have simply continued it. This is the original way. This is the Scriptural method. This is what the Apostles did. When the Apostles in Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John who laid their hands on them and they received the Holy Ghost. Why do we continue that method? The answer is, why not? In other words, the burden of proof is on those who have forsaken the Biblical method and substituted something else. It is those who change who must give reasons for the change. The question is not up to us. It is not we who are on the defensive. Why do we continue the old way? The answer is, why not?

Second, Inspection of Outposts. The subject of Confirmation leads to a second consideration involved in the coming of the Bishop. It is the Inspection of Outposts by the Commander-in-Chief. The word Bishop means "Overseer." It is an ecclesiastical word, and its counterpart in the military profession is "Inspector-General." The Bishop's visitations therefore are a tour of inspection by the Inspector-General.

We Belong to a Church, Not to a Parish.

We are accustomed to hear the word "Church" applied to a local congregation. We use it loosely ourselves in the same way. But with us, speaking accurately, the Church is our entire Communion. The local organization is simply a parish, an outpost, a garrison. A garrison in an outpost does not think of itself as the army. A ship is not the navy. A local post office is not the Post Office Department. The visit of the Bishop reminds us that we belong to a Church, not to a parish; that we are part of the army, not simply a garrison; that we are enlisted in the navy, not in a ship. The Bishop is the outward and visible sign that we belong to a great historic, age-long, world-wide institution which has outposts everywhere, and that we have all its resources back of us and its power within us. Confirmation is not administered by the rector of the parish, who represents only the local congregation. It is administered by the Bishop who represents the entire Church. We are admitted, therefore, into the communion not of the local congregation or parish. The Bishop's act acomplishes something far wider than that. We are taken into the communion and fellowship of the entire Church throughout the world, including every parish, mission, outpost or garrison under the Church's jurisdiction. That is why we are Churchmen, not congregationalists. That is why it is that our imagination is stirred and our enthusiasm is kindled by the world-wide institution more than by the local organization. For while we are registered in, and attached to, a given parish, our citizenship is in the all-including Church.—(Edward Sullivan in The Church Militant.)

SOURCE OF A COMFORTING THOUGHT.

The Rev. H. C. Whedon of Rochester, N. Y., under date of October 15th, writes:

I was much interested in reading in The Witness just at hand the reference to Archdeacon Waddell and the story of the candle put out by a mourner's tears. Would it seem to you presumptuous if I say that my first acquaintance with that beautiful and truly comforting thought was in Holmes' "Immorality" (Oxford Library of Practical Theology). On page 151, in a chapter on "The Sin of Sadness," he writes:

"Is it not possible that our sadness is affecting their (the dead) happiness? . . . The thought is suggested very simply in a poem by William Barnes, the Dorsetshire poet, writing of a little child,—one of those little ones born to die, . . . A mother dreams that she sees her own dead child, joining in a procession of happy children in the 'Children's Kingdom.' Each child carries a lighted lamp, in honor of the Children's King. One lamp alone is dim, one child's joy alone is damped. It is that of her child. And why? The poem provides the answer:

I'd a dream tonight
As I fell asleep;
Oh, the touching sight
Makes me still to weep,
Of my little lad
Gone to make me sad.
Ah, the child I had
But was not to keep.

As in heaven high
I my child did seek,
There in train came by
Children fair and meek
With a lamp alight,
Each in lily white,
Each was clear to sight,
But they did not speak.

Then a little sad,
Came my child in turn,
But the lamp he had,
Oh, it did not burn.
He to clear my doubt
Said, half turned about:
'Your tears put it out,
Mother, never mourn."

Canon Holmes adds, "It is at least a parable of the possible." He also refers to Hiawatha, viz., "We are ghosts of the departed, Souls of those who once were with you, etc."

I write this solely as a matter of interest, possibly to you and to the rest of the readers of The Witness, and while the subject is fresh in your columns.

A SOUTH DAKOTA INDIAN SCHOOL.

The Spirit of the School Is Beautiful and the Children are Happy.

We are indebted to Deaconess Baker for the following letter, written to the Diocese of Rhode Island by Florence L. Everett, formerly of Rhode Island, who recently entered upon her duties as a teacher in St. Elizabeth's School at Wapala, S. D.:

When I reached the end of my long railroad journey on the morning of Septemer fifth, I saw a small station, a few low houses, one or two stores and perhaps a dozen people,—that is about all.

At the train I was met by Deaconess Baker and was soon whisked away from even this tiny inhabited spot until after a ride of two or three miles, the buildings of St. Elizabeth's appeared upon my view. They looked exactly like a tiny village, for there was the Church with its Cross so clearly cut against the brilliant Dakota sky; the little rectory, where the Rev. Mr. Deloria, of whom you have heard so much, has his abode; the main school building containing the dormitories, kitchen, dining room, etc.; the Chapel, which is also the schoolroom; the barn and several smaller buildings beside.

My first feelings were those of deep joy and thankfulness that I had really reached St. Elizabeth's, and I have been here several weeks now and have never been happier in my life.

Indian Children Most Interesting.

The Indian children are most interesting and they have such fascinating names; for instance, Edward Good House sweeps my room every morning, and Leo Bird Horse and John Eagle Bull attend to the schoolroom, under my supervision, each day. Then we have Nellie Rattling-Thunder, Matilda Takes-the-Gun, Benjamin White Eagle, Magdalene Loves War, Esther No Heart, Henry Brown Wolf and others. Would not you enjoy teaching children with these appellations?

Our day begins early at St. Elizabeth's, for at six o'clock some of the older children who have duties before breakfast arise, and at six-thirty everybody is awake and stirring. We breakfast at seven, then go to Chapel for prayers, and after they are over, the children return to wash dishes, sweep dormitories, make beds, fill lamps, etc. Speaking of the latter, makes me realize how dangerous kerosene lamps are in these wooden buildings and how very inconvenient when we get up in the dead of night for a fire drill or perchance a *real* fire! But who knows? Perhaps some day the fairy electricity will be with us and then we shall merely press the button and we shall have abundant light.

It is a busy, lively period from seven forty-five until nine in the morning, but at that hour, all the little people, with nicely brushed hair and clean and shining faces, come to me in the schoolroom and then it is my delightful privilege to teach them until half past eleven each day. They are such bright and happy youngsters and are so responsive that it is a great pleasure to be with them, and as I look into their little dusky faces I am determined that they shall have the best that is in me each day.

I am glad that Rhode Island loves St. Elizabeth's, and I hope that she will continue to take an interest in it and realize with me that nothing we can give is too good for those children, both to make reparation for the past and to prepare them for future Christian citizenship.

Work Done by Boys and Girls.

While the little children are having lessons, the older boys and girls are busy with many duties about the house and farm, such as cooking, mending, laundry-work, etc., and then, as "turn about is fair play," in the afternoon they come to the schoolroom and Deaconess Baker, Miss Fingel and I enjoy with them the delights of English, Geography, History, Arithmetic, Reading, Spelling and the rest.

At this time, the little people are attending to their small duties, such as learning the Catechism, trying to sew, etc., but at four o'clock all the children have free time until supper, and oh, how they love to play!

Sad to say, while we have a beautiful playground, as far as space is concerned, we have nothing on it except *two swings*. Think of that equipment for fifty-two children! I, myself, have seen four or five boys in one of them at once and have wondered how the rope could possibly endure the strain. Yes, we have one thing more, an alluring mud puddle at the foot of the bluff on which the school stands. This is the outlet of our artesian well and thither the boys resort, when, as all boys will, they feel the need of some vent for their superfluous energy. But when they return to the house, you should see them—mud, mud everywhere! Shoes, stockings, overalls—truly, they are pictures indeed. All this could be prevented if we had suitable apparatus for their play, and at the same time for the development of good, sound, healthy bodies, too. This is one of Deaconess Baker's fondest dreams,—a well-equipped playground,—and I am sure that some day it *must* come true.

English is used here wholly in teaching at the school, but when the children are at play, you should hear them chatter in Dakota. It is very interesting to me, and I hope some day to understand and speak a little myself. Even now the children are teaching me, so we are mutually helpful, you see.

Everyone Seems to Attend Church.

It is a picturesque sight when the Indians drive up to Church in their two-horse wagons, with dogs and babies and the whole families, I guess, as everyone seems to attend service here. The men sit on one side of the Church and the women and children on the other, and all are very reverent indeed. The service, of course, is in Dakota, but with a Dakota Prayer Book and my English one, I love to follow it, and I realize strongly every Sunday, what we all know so well, that the love of Jesus Christ is indeed for all men everywhere.

The hymns, too, are sung in Dakota, but as they are set to familiar tunes, we all sing, whether we can pronounce correctly or not. By the way, you will be interested to know that "Kakpala" is a Dakota word and means "little creek." There is a small creek near us, which, a few miles from here, flows into the Missouri River, hence the appropriateness of our name.

I hope you have gotten some idea of our daily life here at St. Elizabeth's from my letter, and in closing, I want to say that the spirit of the school is beautiful, the children are as happy as the day is long, the teachers are most congenial, and altogether we have a happy, well-ordered, Christian home.

PAPERS ON THE PSALMS

By the Rt. Rev. Dr. A. C. A. Hall

FOURTH PAPER.

The Christian Meaning of the Psalms.

Notwithstanding the varied experiences of the writers of the Psalms (from David to the time of the Maccabees), the thought may well come, They were all men of one nation, and they were Jews. How then can their songs be fitting for constant use in the Christian Church? Let us make answer:

1. The Psalmists were men of one nation, but that nation was the Chosen People of God, whom He had singled out among the nations of the world, to receive His earlier teaching and to prepare the way for the coming of His Son and the setting up of His universal Church. The Jewish people was a school of religious instruction and training for the whole world. As the world received special lessons in government from the Romans and in Philosophy from the Greeks, so in Religion from the Jews. Their prayers and praises we may then well repeat and cherish.

2. The great religious ideas of th Psalmists (as of the Prophets) are not superseded by Christian teaching. On the other hand Christian teaching is distinctly based on them, and could hardly be understood without them.

The greatness and majesty of God, His mercy and His Justice:

The entire surrender of ourselves to His will in trustful obedience:

The manifestation of His wisdom and power and love in Nature and in History—

these are the great thoughts of the Psalms, which are common to the Old and the New Testaments, and which we need continually to have in mind.

3. This explains how naturally the Christian Church took over the Hymnal of the Jews. But in a further sense Christians made the Psalms their own. They saw in the Psalms, as in the Prophecies, continual promises which had their full meaning and realization in our Lord Jesus Christ. The Old Testament was full of descriptions of the Great Messenger and Deliverer whom God would raise up. He was foretold not only by direct predictions but by all sorts of types and figures.

Every priest and teacher, every captain and king, every sufferer and saint pointed on to One in whom all these officers and characteristics should be combined, and who would perfectly accomplish what these earlier representatives did only partially and on a small scale. So, for instance, the songs that told of a king ruling in righteousness (72), of a warrior going forth to battle (20, 21, 45), of one gaining a victory through suffering (22), whatever their earlier reference, Christians applied to the Lord Jesus Christ, His work, His suffering, His victory, His reign.

4. This is the Christian meaning of the Psalter. We shall see continual illustrations of this as we consider some of the Psalms appointed for special use in connection with the Christian seasons.

It is not only that we say the Psalms about Christ, nor some of them to Christ, but we say them with Him. Words first spoken by others gain a new meaning from His lips, God's Son in our nature.

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EDITORIAL

PEACE OBJECTIVES.

At a recent public meeting a minister said that America would not be satisfied until as many cities had been destroyed in Germany as Germany had destroyed in France.

To me, such a statement of the purpose of the United States is ghastly. Unless our sacred dead have died in vain, there will be a better world after the war than there was before. Not so rich a world, for I fancy the world will be very poor, scarcely able to pay its debts to itself, incongruous as that statement may seem, but a world richer in heavenly treasure by just so much as there has been taken out of it the diabolical spirit of the Hun and the things for which he stood.

But it will not be a better world if we descend to the level of the Hun and wreak our vengeance on civilian populations, bad as they may be.

It is the same kind of a question as the penal statutes against crime. Time was that the brutality of the offender was met by the brutality of the State.

But we have not so learned Christ. For modern methods in penal institutions have taught us that you cannot beat virtue into criminals.

True, you cannot reclaim all criminals by kindness, but you can reclaim a larger percentage by that method than by cruelty.

I am willing to grant that Germany is a criminal nation and that those responsible for the blackest of all crimes should pay the penalty, but I am not willing to use our American boys to carry out a program of revenge, for it will defeat the object for which they have fought and debase their present high standards of chivalry.

It was here that the Crusaders failed. They had a high objective, but they sank to the level of the unspeakable Turk in their morale.

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(4) Then came the Reformation, with its convulsive shocks, and the world started on its nationalistic program. It was no longer a united Europe. Here arose an imperial government, and there a democracy, but in each nation the leaven of constitutional democracy was working. The plague of Nationalism lay in international diplomacy, which was responsible for handing Macedonia back to the brutal Turk, and for crushing the smaller nations in the interests of the larger.

It was from Wolsey and Richelieu to Cavour and Gladstone and Bismark, a game of lying intrigue and secret mendacity.

Gladstone's idea of splendid isolation was fully as selfish, if not as cruel as Bismark's policy of blood and iron: Each sought to make his nation the dominating factor in a purely selfish policy.

It was of these diplomats that Cavour once said, "If you tell the diplomats of Europe the truth, they do not know what you are talking of."

It is out of this background that Mr. Wilson has put forth his fourteen points, doing away with secret treaties and hidden alliances, and giving to each nation, however small, the right to its own existence and its own justice.

The nations are to come out of their splendid isolation by this blood and iron struggle into a new birth—that of some form of internationalism, which is but a long name for human brotherhood.

Out of the furnace of this war must come something better than revenge, something bigger than retaliation, and Germany need not be beaten for her past crimes so much as locked up from committing future ones.

The main issue today is not how to punish the Hun for what he has done. That will come from God anyway. But it is to so lock up the Hun that he cannot break out again.

The main issue of peace lies in the future rather than in the past. Not that one would not welcome the punishment of the Potsdam gang. If it can be done, let it be done, and done properly. But let us not be so obsessed with the idea of vengeance upon Germany that we lose sight of the idea of justice for the whole world.

There can be no more awful punishment than the mark of Cain which God has put on her forehead, and which will make all men shun her society for ages to come. Man cannot invent a punishment as cruel as the nemesis of her own iniquity.

But in the great issues that are involved we must not sacrifice too much to the idea of vengeance.

I am one who believes that Mr. Wilson and those around him know more about the issues involved than do the millions who regard themselves as competent to advise, and I believe that the people must be as loyal to the government in the difficult days before us as they have been in those that are past.

The government has made mistakes, but in the main it has been mighty effective, and there can be no doubt of its sincerity.

So now, in the job of bringing this war to an end, let us hope that the people will be willing to settle it, not in the heat of passion, but in the light of the great possibilities that lie before the world.

USE OF CHILDREN IN WAR DRIVES DISAPPROVED.

In a recently published letter in the newspapers, expressing the disapproval of the Junior Red Cross and of the Division of Education of the National War Savings Committee, of the exploitation of children for the purpose of collecting money, Dr. H. M. MacCracken and Dr. George D. Strayer, the heads of these organizations, have shown commendable courage and farsightedness. The increasing use of little children in "war drives" both for the government and for private funds in New York, Chicago and other large cities, has become a matter of serious concern to those interested in child welfare.

In spite of data from England and other warring countries showing the increase in juvenile delinquency since the beginning of the war, we have been in grave danger in our characteristic Yankee zeal, of encouraging young children to engage in collecting money entirely without adequate supervision or possibility of checking their receipts, regardless of the consequences. In the sale of thrift stamps, this evil has become most objectionable in some of our largest cities. Attractive children from four years of age and upwards have been sent out to peddle stamps in the street. Little girls unattended were sent into strange apartments and in crowded subways. In some cities keen competition among schools in the sale of stamps resulted in children being excused in squads from their classes to solicit business on the streets during school hours.

Such lowering of the standards brings a double evil. Its direct effort is to increase the influences and conditions which contribute to juvenile delinquence. Indirectly, by example, it encourages the breaking down of existing child labor laws. It manifestly becomes increasingly difficult to enforce a street trades law when girls and boys from eight to twelve years of age are everywhere on the streets selling thrift stamps or collecting money for war funds, or to enforce a statute regulating the use of child actors when other children are speaking night after night in theatres in the interest of Liberty Bonds.

All enlightened citizens agree in the belief that school children of the country should be given definite education in such times as these in patriotism, thrift, and war service. There are enough wholesome and safe forms of patriotic activity for children under present conditions without having them engage in those which are clearly unwise or of doubtful value. The closing exhortation in the letter referred to above is worthy of our most careful consideration:

> "The children are 'the hope of the world.' The generation will leave them a heavy legacy of world problems. The future waits upon their energy, their sanity, their breadth of vision. Our wisdom and foresight today must insure them the strength to meet the future."

It is to be hoped that the example thus set by these governmental agencies will be followed by the various private organizations in their war drives this fall and winter.—George A. Hall, Secretary New York Child Labor Committee, in Child Labor Bulletin.

AN ESSENTIAL EDUCATIONAL WORK.

The Young Women's Christian Association has dotted the country from California to Maine with thirty-four International Institutes, each engaged in breaking into little bits some isolated group of foreigners by introducing American ideals and American ways, and teaching the English language. Before 1919 ends it hopes to have two hundred International centers established; in some cases full-fledged International Institutes and in others American and Foreign Language Service Bureaus. It hopes to put one of these centers in any community where there are foreign-born women, or girls who have been raised in a foreign atmosphere. The standard of one unit for each camp comprises an American and two foreign-language workers. The mothers are reached through the girls, who are encouraged to engage in club activities in industrial centers. There they are taught domestic science, dressmaking, milinery, nursing, all the rudiments of education they were denied as children, instructed in hygiene and given higher ideals of morality.

CONCERNING ANGELS.

A clergyman in New York, Dr. Montague Geer, vicar of St. Paul's Chapel, asks "do we then really believe in angels?" and answers his question by saying that he believes the Angel Gabriel of the Annunciation has been working of late in the city of Galilee, named Nazareth. And he continues that the angels of the Nativity, of the Crucifixion, and the Resurrection have been helping General Allenby and his brave Britishers to win their victories in those regions of sacred memories. And he reiterates that he "believes in angels and so do you," not perhaps in a visible presence, but in those lofty inspirations that the important scenes of that locality excite. And then referring again to angels, Dr. Geer says:

"They have in large measure been driven out of our great universities and other seminaries of learning, out of our public schools, out of family life, and in far too great a way out of our churches. We have in far too many ways treated them with cold hospitality indeed."

Thus the doctor gets down to solid ground, where so much imagination is not required to maintain his angel theory, for he then refers to impulses derived from divine influences, which indeed seem to be so wanting in these days of rank materialism. To be a real man and a true believer, one must submit to these influences and give them the direction of his life and doctrine. It was Lincoln who spoke of the angels of our better nature and surely he was no dreamer. Whether angels flew about the Holy Land or not, everybody knows that Lincoln's angels are gathering about every true heart these days. To entertain those angels is one of the great purposes of the dreadful war.—Columbus (O.) Journal.

A DIRECT OBLIGATION UPON ALL.

The Central Diocesan Missionary Committee has issued a letter to the clergy and laity of the Diocese of Bethlehem, (Pa.) stating that, "The following resolution adopted by the last General Convention expresses the mind of the General and Provincial Boards of Missions exactly:

"Resolved, That hereafter it should be the unfailing policy of the Church, through the Board of Missions, to secure each year from its living members such an amount as may be needed each year to provide in full appropriations for the maintenance and extension of existing work."

This makes plain our duty. We, as the responsible heads of the several parishes and missions of the Diocese, must realize the situation and not rest content until each place under our care has seen the vision and responded to it fully.

The best possible way to get our missionary finances on a sound basis is by the regular and universal use of the duplex envelopes. This means a house to house canvass of the parish or mission. When such a canvass has been made the results are far beyond the highest expectation. Poor people will give weekly a sum that will total more than the average yearly subscription of the wealthier members of the congregation. And those who have not been contributing to the missionary funds will come to see the importance of so doing, if the responsible heads of the parishes and missions will put the matter as a direct obligation resting upon all of the members of the Church of God."

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CURRENT EVENTS IN THE AMERICAN CHURCH

Next Monday morning at 2 o'clock you will be expected to set your time piece back one hour.

The blessed sacrament of the altar is administered by intinction to communicants at St. Paul's Church, Richmond, Va.

The annual meeting of the Woman's Auxiliary of the Diocese of Southern Virginia was held at Roanoke, October 10th and 11th, in Christ Church. Dr. and Mrs. Harry Taylor of St. James' Hospital, Anking, China, were in attendance and addressed the meeting.

The next meeting of the Junior Clergy Missionary Association of the Diocese of New York will be held on Tuesday, November 12th, at the Church of the Holy Communion, when the Rev. Dr. William T. Manning, rector of Trinity Church, New York City, will speak upon the subject, "The Church and the Army at Home." A report of the October meeting appears in our New York Letter in another column of this issue.

St. Augustine's School, Raleigh, N. C., for colored young men and women, is endeavoring to raise an adequate endowment during this year in which it is celebrating its Fiftieth Annicersary. A number of Auxiliaries and Sunday Schools and other friends of the school have already contribueed or pledged Liberty Bonds for the purpose. It is earnestly hoped that others will follow their example, and thus help to put the school on a firm financial basis. Bonds or pledges may be sent directly to the Rev. A. B. Hunter, Raleigh, N. C., who is the Treasurer of the Fund, or to the Principal, the Rev. E. H. Goold, or through the Treasurer of the American Church Institute for Negroes, Mr. William Fellows Morgan, 416 Lafayette Street, New York City.

On account of the calling by the Government into service of many young persons in the various professions, many men who had retired are coming back to help in active work. Why should not the Church in its Sunday Schools and all activities have the advantage of the return to work of many who have drawn out? They are greatly needed.—Newark Churchman.

St. Paul's Church, Harrisburg, Pa., announces a series of profitable October evenings: October 6th—Choral service of invocation upon the year's work at the Harrisburg Academy and the High schools of the city. October 13th—"World Problems in Central America." Meeting to inaugurate the American Branch of the Honduras Church Association. October 20th—Boy Scout service. Address by the Rev. J. F. Virgin. October 27th—Popular picture service

The churches at St. Lake City, Utah, being closed on account of the influenza epidemic, one of the city dailies "conducted" a service in its columns for use on Sunday, October 13th. Dean Fleetwood, of St. Mark's Cathedral, was asked "to make the invocation." The sermon was preached by a Congregational minister, and the benediction was pronounced by one of the twelve apostles of the Mormon denomination. The article was published on a full page with the photographs of the three officiating clergymen," and the readers were asked to begin the service with reading or singing America and to close with Onward Christian Soldiers.

Get behind the government!
Live, give, work and pray for a Christian nation and a Christian world.
After the war of the kings, then the war of the King.
Wider and wider yet
The gates of the nations swing,
Clear and clearer still
The wonderful prophecies ring.
Go forth, ye hosts of the living God,
And conquer the earth for your King!
—Merriam Park Churchman, St. Paul, Minn.

The New York Evening Post says that a Minnesota man has invented a novel contribution box for churches. If a person drops in a quarter or more there is silence; if he contributes a dime a bell rings; a nickel sounds a whistel. If an unfortunate pretends to be asleep when the box is passed it wakens him with a watchman's rattle. It is said that a Nebraska man has perfected an invention which enables the user of a party telephone line to identfy any other subscriber who may be listening to his conversation. Even the milder transgressions are becoming impossible.

Dr. Marlay, Bishop of Waterford, once ordered his coachman to fetch some fresh water from the well (the footman being absent). To this the coachman venturel to object, saying: "his business was to drive, not to run on errands." "Well, then," said the bishop, "bring out the coach and horses, set the pitcher inside, and drive to the well," and thus the witty bishop gained his point, to the great amusement of the neighbors.

The annual meeting of the Woman's Auxiliary to the Board of Missions, Diocese of Newark, will be held November 20th in Trinity Cathedral and Parish House, Newark, N. J. The service of the Woman's Auxiliary and its various affiliated organizations in war time will have special consideration, and the fifteenth anniversary of the consecration of Bishop Lines, in that week will be remembered.

A curious case has been decided in the Swiss Courts. Mme. Waldevogel, the proprietress of a cafe in Zurich, had certain phrases in the Bible such as "Come to me, and I will give you rest," "Abide with me," etc. painted on the walls of the cafe. M. Liechti, a Swiss pastor, in a letter to the local newspapers condemned this manner of advertising in strong terms. Mme. Waldevogel brought an action for libel against him, claiming damages. The action was tried at Zurich. The judge described the suit as "an impudent advertisement," and ordered the plaintiff to pay all costs and give £2 to the pastor for a charity.—**The Christian Register.**

PROVINCIAL SYNOD POSTPONED.

Acting under the authority of the Ordinances of the Province of Washington, The Rt. Rev. John Gardner Murray, D. D., President of the Province, announces the postponement of the Synod of the Province on account of the epidemic of influenza now raging, until a date to be settled later, prior to the meeting of the General Convention of 1919.

PERSONALS.

The Rev. Richard Wilkinson has taken up his work as rector of St. John's, Montgomery, Ala. He received a cordial welcome from his people.

The Rt. Rev. N. S. Thomas, of Wyoming, made a tour of the west in behalf of the National Security League's campaign for "Patriotism Through Education." He spoke before a number of schools, State Normal schools and teachers' institutes in Montana, Colorado and Idaho.

Bishop Capers of West Texas, returned some weeks ago from a long, happy vacation which he spent in Canada, made necessary by a very serious need for rest. He has returned refreshed and restored to health and is looking forward with enthusiasm to a very active year's work.

The Rev. J. F. Plummer, rector of St. Andrew's Church, Kokomo, Ind., has returned home from a visit with his parents at Fairibault, Minn., where he spent some time after recovering from his recent critical illness, and has resumed his parish work with renewed vigor.

Rev. B. F. Fleetwood, D.D., has served 22 years as dean of the Northern Deanery of Chicago. The Deanery takes in all the northern counties of Illinois. All these years the work has appealed to him in connection with his work as rector of Waterman Hall, Sycamore, Ill. Feeling that a younger man would better accomplish the work, he has formally resigned the office.—Sycamore (Ill.) Republican.

The Rt. Rev. Dr. Gailor, Bishop of Tennessee, was the special preacher who gave an address before the Sunday Evening Club in Orchestra Hall, Chicago, on Sunday, October 13th, taking for his subject, "America's Nationalism." In the morning the Bishop preached a most edifying sermon at Trinity Church, where he was extended warm greetings at the close of the service by a number of friends who remembered him when he served the parish for a few months some twenty-five years ago.

APPEAL FOR THE UNITED STATES MARINES IN CUBA.

The Editor of The Witness:

There are some seven hundred United States Marines stationed in and around Santiago, Cuba, with whom, for the next six months, it will be my high privilege to live and work. These men stand much in need of all that the Church can do for them, both religiously and socially. In a foreign land, where there are no restrictions against the sale of liquor to men in the service, they are subjected to temptation which would not assail them in the camps at home, or in France. Part of our work will be to create new interests which will afford some protection against many pitfalls. We shall need a constant supply of papers, books, magazines, church papers, and records for the phonograph. I should like, also, to give every man a Christmas card, together with some little gift which will remind him of home. I appeal, therefore, to your many readers who are keenly interested in the welfare of our American boys, to mail such articles regularly every week or month. They can be sent at the postal rate of four ounces for one cent, and may be addressed to me, care of the Royal Bank of Canada, Santiago, Cuba. If any are disposed to contribute to a modest fund to be expended by the chaplain for the benefit of the men, such contributions may be sent to the same address, and will be duly acknowledged.

E. CLOWES CHORLEY,
Rector of St. Philip's in the Highlands, Garrison, N. Y.

ITINERARY OF MR. JOHN W. WOOD.

Mr. John W. Wood, secretary of the Board of Missions, sailed from San Francisco, October 7, to visit the Church's Missions in the Far East. The journey is undertaken upon the urgent and repeated requests of the bishops and missionaries. Mr. Wood is accompanied by Mr. Charles O. Ford, of Detroit, who will act as his secretary. Bishop Williams and the Church Club of Michigan have kindly released Mr. Ford from his important work for the diocese, in order that he may make the trip. Mr. Wood's itinerary is approximately as follows:

All dates after Oct. 23rd are approximate and subject to such slight changes as local steamer sailings may require.

October 5—Sail from San Francisco, S. S. Siberia Maru.
October 23—Arrival Yokohoma.
October 23-November 18—District of Tokyo. Address, care Bishop McKim, 38 Tsukiji, Tokyo.
November 19-December 12—District of Kyoto. Address, care of Bishop Tucker, Karasumaru-Dori, Shimotachi-Uri, Kyoto.
December 12-16—At Sea.
December 16-Jan. 26—District of Philippines. Address, care of Mr. John W. Shannon, 378 General Luna, Manila.
January 26-31—At Sea.
February 1-4—Hong Kong. Address, care of Rt. Rev. G. H. Lander, D.D., Victoria, Hong Kong.
February 4-5—At Sea.
February 8—Arrival Shanghai, care of Bishop Graves.
February 15-March 15—District of Hankow. Address, care of Bishop Roots, American Church Mission, Hankow, China.
March 16-April 10—District of Anking. Address, care of Bishop Huntington, American Church Mission, Anking, China.
April 10-May 10—District of Shanghai. Address, care of Bishop Graves, Jessfield, Shanghai, China
May 10-17—Peking. Address, care of Rt. Rev. F. L. Norris, D.D., Peking, China.
May 17-24—Peking to Tokyo via Korea Address, care of Rt. Rev. M. N. Trollope, D.D., Bishop's Lodge, Seikokwai, Seoul, Korea.
May 24-31—Tokyo. Address, as before.
June 1-11—At Sea.
June 11-35—District of Honolulu—Emma Square, Honolulu, T. H. Address, care of Bishop Restarick.
June 26-July 3—At Sea.
July 10—New York.

SPIRITUAL WORK IN A HOSPITAL

The Things a Chaplain Sees, and Hears, and Does, and Thinks and Prays About

We print below a series of interesting stories and comments from letters written to his parishoners by the Rev. Dr. Coupland, Rector of Trinity Church, New Orleans, La., from a hospital in France where he is serving as Chaplain:

It is wonderful what this terrible experience is doing for some of the men. One who was very badly wounded, developed pneumonia, and then contracted scarlet fever. He has suffered agony for over a month. He told me that this experience had done for him what nothing else had. It had made him pray for the first time in his life, and that he had promised himself and his Lord that if he lived, he would live a different life from that which he had always lived.

A few days ago I had the burial service over the bodies of two Germans. They were brought into the hospital as wounded prisoners and died. One of them was about twenty-five, the other one could not have been over sixteen. The older one had on his body a letter written to his father just before he went into battle, so we not only knew his name and that of his father, but also his rank and home. There was nothing whatever to identify the younger one.

I held eight services yesterday, the other six being held in different wards. These latter services are always a great joy to me for the boys are so reverent and so appreciative. It is wonderful the way they ask for them, and the manly, courgeous way in which they take part. Even when I go into wards which have not asked for services, and inquire of the boys whether they would like to have a service, the invariable answer comes: "Sure, we would like to have a service, Chaplain." Of course, we always pray for our country, for our soldiers, sailors and aviators, for our doctors and nurses and for the dear ones at home, and then we all say the Lord's Prayer together. Of all the touching things you ever heard, none could be more pathetic and yet inspiring than to listen to a ward full of these poor boys with arms and legs strung up, sometimes all four, saying: "Our Father, who art in Heaven." Even those crying from pain unbearable will control themselves and stop long enough to join in.

I went to see a very ill boy from Texas, and found he had but a little while left before he would start on the long journey from which none return. He was a fine lad. I found him very weak, but with mind perfectly clear. I had prayers with him, read a part of the 14th Chapter of St. John and St. John's description of the new Jerusalem in Revelation, after which I read the hymn, "Abide with Me, fast falls the eventide." When I had finished he reached out and took my hand and said, "I am a Christian, and have tried to live as one." He gave me his mother's name and address and asked me to write to her. After which I sat by him silently until he had crossed the stream which divides that fair land from ours, which was not more than a half hour. Certainly he passed on as a Christian should, for there was nothing but peace in his eye and calm in his heart, and his mind was clear until the last minute.

One thing has been made clear to me here, and it is this: While many of the men, perhaps most of them, who have not had good religious training in their homes are becoming hardened and cynical as a result of the war, and are drifting morally, the men who have the right kind of religious training at home are being made finer men every day by these same experiences of the war as terrible as they are. After all, it is not the experience that determines the results, it is the man and the man's use of the experiences that determines whether he deteriorates or whether he develops. And yet, I could give you also, striking illustrations of how this war is saving the souls of men whose souls were never awakened by anything else that ever came into their lives.

A STRAIGHTFORWARD TALK.

An Archdeacon Speaks In The Language of The Street With Sweetness of Expression.

The following story from "Trench and Camp," a soldier's paper published at Camp Meade, Maryland, tells of a talk, says The Church News, made by Archdeacon Smeade of Mississippi, known and loved by nearly every Mississippian:

Archdeacon George Gordon Smeade of the Episcopal diocese of Mississippi, told Meade men last week that the greatest temptations were those which would come to them in the trenches.

When he said these things he was speaking to men in various parts of the camp. He spoke in almost every hut.

But the most impressive meeting was that with the 7,000 colored men in the open air theatre. He said himself that it was the greatest experience in all his work as a minister of Christ.

"I love the colored man," said the speaker, who has lived his whole life in the Southland, "I like to talk to them."

His Kindly Nature.

There is no question that his words were understood. He spoke in the language of the street, but with that sweetness of expression and evident bigness of heart which made every man feel the truth of his appeal. It was not the voice of one who practices one thing and preaches another sort of life. He just made the men wish that they might each be as lovable and as virile a Christian as he.

The things which Dr. Smeade denounced were the vices which come to those who do not think, debauches with wine and women and profanity. Referring to those who said that a man could not maintain his purity because of physical reasons, he said:

"It is the most damnable lie ever perpetrated upon the young manhood of the world."

Illustrates With Story.

He told a story that will live long in the hearts of those who heard it. It was this:

A young man at the University of Virginia was the most popular man in college. He played upon the baseball team and was a great all-around athlete. He was a member of a Greek letter society. He was graduated with highest honors and then completed a four-year course in medicine.

Upon becoming a physician he announced that he was not going to remain in this country and earn a fortune, but would go to a certain foreign land, there to devote himself to healing those who would otherwise die of neglect. His work was successful, and, as he made his friends understand that his work was in the name of Him who died upon the cross, many were brought into the Christian fold. Telling of him, a man of the University remarked:

"I know of nobody connected with this institution who has made a greater impress upon it than he."

Dr. Smeade told the boys that this man of the story was being reproduced in the lives of thousands of soldiers, who were giving up their careers that others might enjoy freedom.

A PROSPEROUS PARISH.

The Rev. W. W. Daup, recently celebrated his fifth anniversary as Rector of St. John's Church, Elkhart, Ind. The parish has prospered spiritually and materially under his administration. One hundred and fifty three persons have been confirmed and 123 baptized, the property has been improved and many gifts have added to the beauty of the interior of the church. The parish is $12,000 better off than it was five years ago. In commenting upon his minstry in the parish, Mr Daup, says:

"Surely we have every reason to be grateful to the Father of all and taking our cue from what has been done, it is safe to say that the next five years will come freighted with greater blessings and achievements. We trust that all the people have learned in this time that the Rector is human, being composed of flesh and blood, and that he makes mistakes as others do, and cannot please all alike, any more than all others find it possible to please him. He wants you to uphold him. He wants you to uphold him and to know that an ill word from you may ruin his influence over many, while a word in his defense may enable him to save hundreds."

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

Shift Your Clock Back.

"The time to shift your clock back will be at 2 o'clock in the morning of October 27th. One need not feel that one must sit up until that early morning hour however, in order to turn back our clocks to where they were on March 16th, when the daylight saving plan became a law. When each one retires for the night, if the clock is set it will answer the purpose. And we are told not to set back the hands, as it disarranges the delicate mechanism of the clock. Only two ways then are left—to stop the clock for an hour —which might lead to much disarrangement of time; or to turn the hands around to the required hour. And we have the chance to make up that lost hour's sleep, when the clocks were all set ahead last March."

A Hundred Reasons for Buying Liberty Bonds.

America, Allies, Atrocities, Aces;
Belgium, Bombs, Bolsheviki and Bases;
Congress, Columbia, Camouflage, Crimes;
Doctors, Destroyers, Dogs, Dollars and Dimes;
Expeditions, Equipment, Enemy, Emma Gee;
Foes, Freedom, Food for France, Flag of the Free;
Germans and Generals, Gas, Gardens, Guns;
Hoover and Hospitals, Helmets and Huns;
Income Tax, Italy, Issues, Ideals;
Justice and Junkers and Juggernaut—wheels;
Kulture and "Kamerad"! Kaiser and Krieg;
Louvain, Lusitania, Liberty League;
Murders and Morale, Mails, Mascots and Mercies;
No Man's Land, Newspapers, Navy and Nurses;
Over There, Over the Top, Optimism;
Peace, Perseverance and Patriotism;
Quarters and Quarantine, Quickness and Quiet;
Rheims, Rifles, Russia, Ruthlessness, Riot;
Star-Spangled Banner, Smokes, Sugar and Soups;
Tommies, Tars, Trenches, Tanks, Taxes and Troops;
Uncle Sam, Uniforms, Units, U-Boats;
Victory, Vandals, Valor and Votes;
War-Workers' Wonderful Win-the-War Way;
Extra Xpenses, Am-Ex and X-Ray;
Y. M. C. A., Yanks, Yaphank, Yip! Yip!
Zest, Zeal and Zealotry, Zeppelins, Zip!

—Carolyn Wells in Life.

The following article was written by a Chinese living in Cambridge, Mass.:

China's Great War Day.

When the calamity befell Europe in 1914, few could foresee what it would bring about. It is no longer individuals brought closer together in pursuit of economic gain, but peoples in response to the call of justice. We obtain a greater proximity, not only of markets, but of popular governments; a greater nobility, not of capital and labor, but of political ideals and thoughts of which your great President is such an adroit and brilliant spokesman. For under the standard of justice, are aligned the peoples of the world, associated for a noble common cause. The international community of interest becomes more and more clearly perceived.

The Chinese people, however, have found this by-product of the great war peculiarly significant. First, our confidence in justice and right, which has been a firm outgrowth of the teachings of Confucius and other philosophers, and which has been rudely shaken by the predatory politics of the European statesmen, is being restored. It was no wonder that we rallied to the call of the justice's cause.

Second, we received added inspiration in the glory and triumph of democratic institutions, which we ourselves have busily been experimenting. But democracy was perilously near being overturned everwhere. It is natural that we have spared no effort in contributing every assistance which our present economic and military organizations would permit.

Tomorrow comes the day set apart in recognition of the stand China has taken in this war. It will always be an exalting day for her; it will not fail to prompt her toward greater efforts. Her internal feud—probably a necessary stage of her constitutional development — has occupied her troops; but she has sent contingents to the aid of the Siberian expedition. Her factories are of limited capacity; but she has in France hundreds of thousands of mechanics and artisans who must have replaced an army of an equal number. She would be the last to claim credit for whatever she might have contributed; but is awaiting confidently and fervently the dawn of the day when the irresistible ascent of the democratic ideal shall scatter the mist of mistrust and intrigue among the political units. Nations will evolve into an inter-nation and will be brought close together, even as markets have been by steam and electricity. Under the solar brilliancy of popular sovereignty, mankind will declare: "Now we are neighbors."

Chungtao T. Chu.

A Woman's Editorial for Women.

This is the day of propaganda, of drives, of campaigns, of Hooverism and Heroism, the day when the middle aged woman stands on an equality with youth and the old maid has come into her own. There is no rest for the soles of our feet or the wings of our brains, and never in the history of man (or woman) has woman held the place in the work of the world that she holds today. She campaigns like a veteran; she drives Liberty loans, Red Crosses and War Stamps with a deftness and success that prove the efficiency of her methods and the capability of her sex, and in the position accorded her surely the heart of the most ardent suffragist cannot but purr in satisfied content. If the world were not altogether too busy to give time to moral reflection it might be edifying to ponder upon the theory that by the whole-souled, self-forgetful giving of themselves and their energies to a common cause, women have gained that which all their revolutions, starvations and violence had failed to achieve.

Few will deny that, in this country, at all events, women were ready for war before the men and that by their example in word and deed they stirred American men to a spirit of patriotism to their country and of loyalty to the vision of an ideal that has never been surpassed. Nor have they taken special credit to themselves for it, because this is what women are here for—it is all in the day's work—but they have not stopped at this point. They have offered themselves in every usual and unusual capacity except that of fighting, and when the need comes they will give their lives for that purpose as readily and as valiantly as they have given to their country the lives of those who are nearest and dearest to them. Women of all nations have proved it, for though they have not fought, they have died on the fighting line, and no woman worthy of the name will hesitate to follow where they have led.

One may feel justly proud that no call has yet been made upon women to which they have not responded promptly and efficiently, and now far away and faint as yet, but clear and unmistakable is heard the first note of a call for a new order of recruit; a reserve force which has not yet been trained nor brought into action; but without which the success of the allied forces would be gravely questionable. Will women be true to their inherent perception and hear it? The regiment to be recruited is not popular; its ranks are undecorated with stripes or medals; Pershing has never, as yet, received them, and their only banners are Love and Patriotism, but upon it rests literally, not figuratively, the fate of nations—the Reserve Regiment of Homekeepers. We have this call as an echo from a country which has faced and risen to the solution of problems created by such a cataclysm as the world has never known; a country to which we stand in the relationship of child to parent, and nobly has our mother led the way.

In a recent "Message from an English woman to America" she says, in describing the work done by women in England:

"We come now to our last reserve of women—the great company of homekeepers—and believe me their hearts are just as full of fire as the others. They are obliged to stay within the four walls of the house because homes must be kept together, the children cared for, and the fires kept burning for the boys when they come home and for the men who are working at civilian occupations.

They are simply carrying on the every day drudgery which we women know so well, forgetting that It is the very Foundation of a Nation's Strength and Fineness." In those last words lies the keynote of the efficiency of a nation. Unless we bring into disciplined and ordered operation every agency at our disposal we are working at a disadvantage, and the fundamental profession of the Keeper of the Home is as necessary for the winning of the war as is the finished product it turns out; and the perfection of the finished article depends wholly upon the sterling quality of the foundations laid by the hands of the women. The conservation of food in its broad and general application is one of the ways in which women have done their best and most signal service and they are, so to speak, the commanding officers in that line, but they have not yet sent out their call for non-coms in the ranks. As yet they are all generals and C. O.'s and details are suffering for lack of individual attention. It is, or ought to be, a mortifying fact that not every woman is competent to be a non-com and, still less, a private. That is all right. Pershing is undoubtedly an expert in the kind of flour to be used or the number of loaves to be requisitioned, but if he were required to go into the regimental kitchen and make a batch of bread one might well tremble for the cause of democracy. But non-coms are a necessity. Every day we are seeing more and more clearly the need of trained non-coms in our kitchens to direct personally and individually the details of the battle of food, and the women who are possessed of this ability should be proud to place it at the disposal of the government.

Surely the need for adequate individual guidance in small things is crying as loudly for control as are broad and general principles. These are comparatively easy to formulate and set forth, but the real task lies in their individual application, and it takes an intelligence and knowledge of no mean calibre to order the details. It is well, and wholesome for body and soul, to give up this or go without that article of food in order that other countries or the men at the front should be supplied, but the working men and women at home must be properly nourished and above all, children and youth must be so fed by an intelligent use of the material at command that the physical as well as the spiritual foundations may be of equal stability, for they are interdependent the one upon the other. This is not an undertaking that "may be entered into lightly or unadvisedly," nor does the ability to deal with it competently come by instinct. It requires real study, real application and real hard, steady work, and when women have achieved that task they will have contributed a very essential element in the winning of the war.

A call is coming to the American woman which will be an immense strain on her generosity. To go into a munition factory or a bank or a shipbuilding plant in order to free men to go to the front is meritorious; it is likewise mildly interesting and a little exciting, but to go into one's kitchen to free one's cook or one's chore-man, both better fitted for the purpose, is a drab and dreary one, indeed, in the present highly-colored scheme of existence. Yet one may well wonder if it is not the more useful and telling note despite its monotone. The mistress of the house is the only person who can satisfactorily keep in condition the mind and body of the civilian husband working at home for the war, or provide the proper food, rest and recreation for the soldier at home on leave. Only she can hold the reins of domestic government firmly in her hands and drive the heterogeneous team of daily duties to a successful finish, and no woman is so admirably placed in a position to practice what is preached on the conservation of food as is the woman in her own home.

Then, how about the boys of from fifteen to nineteen? Just too young to enlist or go to the front, and yet whose bodies and minds and souls must be trained and prepared and brought to the pink of perfection against the day that is coming all too soon and their turn comes to go out to battle. The cook and the chore-man cannot do that; neither for that matter, can the commander-in-chief. That job lies exclusively in the hands of the non-com officer, and her only ranking is that of mother. Mother or deputy-mother, the duties assigned are much the same, and if many of the commissioned officers and half the number or weight of these upon their shoulders they would uunquestionably sink beneath the load.

No homekeeper in either the narrowest or the broadest sense will deny for a moment the arduousness of her task, but it is probable that few of them realize its seriousness and its importance.

Moreover, and be it said in all reverence, somebody must stay at home to pray. A story is told of Kitchener and another general as they stood together awaiting the issue of the battle of the Marne. Defeat seemed inevitable, but their fear was turned to wonder and their wonder to hope, and when that hope became a certainty, it is said that Kitchener of Khartoum turned to the other general and said briefly: "Somebody must have been praying." It is an old-fashioned method of warfare and one that has never been given a really fair chance, but in these days of psychological influence upon an army in the trenches of an army on its knees.

Five years ago one would not have dared to say this outside the four walls of one's room, but a new spirit of religion has been born on the battlefield of France which has animated the battlefield at home, and much of what before we knew only by faith we now see clearly. To labor is to pray, but, also, to pray is to labor, and only in the interchangeable harmonies of the two obligations is found the perfection of service.

The coming call to our women is new in the world as a war service, but old as the everlasting hills in the heart of a woman. To serve is inborn, inbred, the very core of her being, and no modernity or equality can cure her incorrigible habit of the giving of her service and herself though it be to her own effacement.

—Written by Mrs. R. Clipston Sturgis, author of the "Random Reflections of a Grandmother."

WONDERFUL WHISKY.

The following correspondence took place many years ago between Robert G. Ingersoll and his friend, Dr. Buckley, the eminent Methodist divine and editor:

"Dear Buckley—I send you some of the most wonderful whisky that ever drove a skeleton from the feast of painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadows that chased each other over billowy fields, the breath of June, the carol of the lark, the dews of the night, the wealth of the Summer and Autumn's rich content, all golden with imprisoned light. Drink it and you will hear the voice of men and maidens suggesting the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawn, the dreamy, tawny duck of perfect days. For forty years this liquid joy has been confined within staves of oak, longing to touch the lips of man.

"Your friend,
"ROBERT G."

"My Dear Bob—I return to you some of the most wonderful whisky that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an arctic midnight, in which the breath of June grows icy, and the carol of the lark gives place to the foreboding cry of the eraven. Drink it and you shall have 'woe,' 'sorrow,' 'babbling' and 'wounds without a cause.' Your eyes shall behold strange women, and your heart shall utter perverse things. Drink it and you shall hear the voice of demons, shrinking women wailing, and worse than orphaned children mourning the loss of a father who lives. Drink it deep and long and serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs. At last it 'biteth like a serpent and stingeth like an adder.' For forty years this liquid death has been confined within staves of oak, harmless there as purest water. I send it to you that you may put an enemy in your mouth to steal away your brain, and yet I call myself

"Your friend,
"BUCKLEY."

"God knows best how long the jewel must suffer the grinding of the wheel."—W. L. Watkinson, D. D.

A NOTABLE SERVICE.

Especially inspiring was the Allied Victory Service at St. Ann's Church, Brooklyn, N. Y., on Sunday afternoon, Oct. 1st, the main object of which was to offer thanksgiving for the recent victories of the Allies, and intercession for a continuance of tne Divine favor. One striking feature of the service was its widely representative character. Perhaps rarely, if ever before, have representatives of so many nations of people been gathered within one church in the City of Brooklyn, or prhaps anywhere in the land. All the following nations were represented by Consul or Clergy, or both, namely: Great Britain, France, Belgium, Italy, Servia, Greece, Cuba, China, Japan, Portugal, Siberia, Syria, and Bohemia. The service was a complete example of unity of thought and action, both on the part of the Church and State. Unusually interesting addresses were given by natives of Servia and Belgium. The Grand Procession of Church and State, with which the service began, was a magnificent spectacle, starting with the Boy Choir, led by the Crucifier. There followed in order, first: A detail of the United States Marines, then the clergy of the various countries, each preceded by an acolyte bearing the flag of his particular nation. Each clergyman was vested in his own robes, which varied all the way from the conventional street attire to the magnificent embroidered cope of the clergy of the Eastern Orthodox Church. After the procession had reached the Chancel, the various flags of the Allies were placed in position, presenting a somewhat gala appearance. The singing throughout was most spirited, especially "The Star Spangled Banner," the well known "Battle Hymn of the Republic," the title of which for this occasion was changed by the Rector to read "Battle Hymn of the Allies," which surely seemed a fitting title, judging by the fervor with which it was sung by all present. The most impressive and unique part of this service was at the end, when the various clergy grouped themselves about the altar. Behind each one stood an acolyte holding the flag of the country to which the clergyman belonged, with its flag dipped toward the altar. Each priest offered petitions in his own liturgy and intercessions in his own tongue for his own people, after which the Rector offered a general intercession for America and all the Allies, after which the benediction was pronounced by Bishop F. Courtney. A few moments of silent prayer followed, when the recessional started, the choir followed by the clergy and consul, like an army with banners, marching to the tune of "Onward, Christian Soldiers."

This most unique and impressive service had its inception in the thought of the Rector of St. Ann's Church, that, inasmuch as all these various nations were working, fighting and sacrificing together, they ought also to be able to pray and worship together. It seemed most fitting also in connection with this Liberty Loan drive and in particular the observance of Liberty Day, that the various nations should gather together and come to God's altar to offer a united thanksgiving for His blessing on their efforts and for a continuance thereof.

The response on the part of those invited was so gratifying and enthusiastic as to prove beyond question, that the service met a real need of the community.

THEY CAN WHIP THE DEVIL

A German baron went with Bishop Ames to see the great review of the armies in Washington at the close of the war. Some soldiers came by with new uniforms. The Baron said, "What fine men!" The Army of the Potomac came by with firm tread. The baron said, "Bishop those men can whip the world!" Bishop Ames said, "They can?" By and by the Western army marched by. Their ranks were decimated and their uniforms were tattered. They swung along in open order. Some carried mess kettles on their shoulders; some had a chicken or a part of a ham hung on their guns. On they swung up Pennsylvania avenue, making all kinds of noises, imitating all kinds of animals as they passed the grandstand. The baron, springing up, threw his arms around Bishop Ames, saying, "Bishop, Bishop, those men can whip the devil."—Bishop Fitzgerald, in Western Christian Advocate.

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DIOCESAN NEWS

SOUTHERN OHIO.

The influenza epidemic has closed the churches in many of the cities and towns of Southern Ohio. Red Cross work and other war activities, however, still go on in the parish houses. Attempts to hold outdoor religious services have not been very successful on account of the cool weather.

The Advent Call of the Women's Auxiliary is receiving very special attention and preparation in this diocese. Plans are completed for a series of institutes to be held, one in each of the three convocations of the diocese, for the training of the messengers from each parish. Nearly every parish in the diocese has expressed its approval of the "Call" and its willingness to take active part in the movement.

The Mission of the Holy Spirit, which ministers to the religious life of Episcopal students at Ohio State University, has moved into a new building opposite the University Campus in Columbus. This move into larger and better quarters was necessitated by the increase in the number of students of the Episcopal Church enrolled this year at the State University Army Training School. The old quarters would not accommodate the new students, and the war department requires that new students enlisted in the Students' Army Training Schools shall attend the Sunday services of the church of their choice.

St. John's Church, Columbus, is using a novel plan for clearing the church building of mortgage indebtedness. Each family is asked to get and give one Liberty Bond to the church for the purpose of liquidating the mortgage. As there are about one hundred families identified with this church, it is hoped to completely wipe out the mortgage indebtedness through this means, the mortgage being for five thousand dollars. Over a thousand dollars has been pledged in this way in the past two weeks.

RHODE ISLAND.

The Church of the Good Shepherd, Pawtuxet, R. I., will celebrate its fiftieth anniversary on All Saint's Day. When the Rev. Asaph S. Weeks took charge of it twenty years or more ago, it was a mission parish. Now it is doing missionary work on its own account, gaining strength yearly and pushing out its influence constantly.

The Rector of St. Paul's Pawtucket, the Rev. R. A. Seilhamer, is planning much aggressive work for the coming winter. He himself is going to preach sermons on Sunday mornings on lively subjects, and on Sunday evenings, when there is not an elaborate musical service, he is to have preachers of some reputation for eloquence give the sermon. For ten Sunday eevnings, the Rev. John H. Robinette, Rector of Trinity Church, Pawtucket, will be the preacher. On one Sunday evening, October 20th, there will be a war service, when the Rev. Edward R. Evans will preach. On the morning of that day the preacher will be the former rector, the Rev. Marion Law, D. D. October 27th will be a Prohibition Sunday, and the preacher in the moring Henry Martyn Savville, lately rector Washington, D. C., of the Anti-Saloon League of America.

Vacancies in the rectorship of two parishes have been filled by two priests from outside of the Diocese. Trinity Church, Bristol, had been without a rector since the resignation over a year ago of the Rev. Charles E. McCoy to become the rector of St. Matthew's, Kenosha, in the Diocese of Milwaukee. Its new rector is the Rev. Frank Damrosch, Jr., of St. Luke's Church, Mechanicsville, in the Diocese of Albany. He began his duties at Bristol the first of this month. At the same time the Rev. Henry Martyn Saville, lately rector of the Church of the Ascension, Waltham, in the Diocese of Massachusetts, assumed the rectorship of St. Mary's Church, East Providence, left vacant the first of September by the Rev. H. C. Dana resigning and going to St. Peter's Church, Westchester, N. Y. A hearty welcome to Rhode Island is extended to both of them and the good wishes of many will attend them in their new work. In this time, when there is such a scarcity of clergy, the Diocese is fortunate in having the services of two such good men.

The Rev. George McClellan Fiske, D. D., for thirty-four years the rector of St. Stephen's Church, Providence, at a recent meeting of the vestry of the parish presented his resignation of the rectorship to take effect December 1st, which was only accepted after he explained fully that the reason of his doing so was that he had not fully recovered from his illness of last winter and he felt that the need of more rest had become imperative. Hardly any priest in the Diocese is better know or more highly esteemed, not only by Churchmen, but by the people generally of the city and State, than Dr. Fiske. For many years he has been a member of the Standing Committee and in several General Conventions he represented the Diocese as a delegate. He has won a place in the affections of the many who know him by his courtesy and his kindness. It is not an easy matter to give up what has virtually been one's life work, and Dr. Fiske's friends appreciate the struggle he must have had in his heart in resigning, and they regret greatly the cause of it, but they hope that by so doing he will have many years of usefulness to the Diocese and to the community added to his life.

TRAINING SCHOOLS FOR TEACHERS.

The Diocesan Board of Religious Education in Chicago, through the co-operation of the Sunday School Institutes of the diocese, has opened four teacher training schools in the city and suburbs, and has also encouraged the establishment of local study classes in those parishes and missions which cannot reach the larger schools.

The South Side Training School will be held at Christ Church, the Nort Side at St. Peter's Church, the West Side at St. Barnabas' Church, the West Suburban at Emmanuel, La Grange. Each institute has organized its own school, with its special activity. Meetngs will be held once a month. The program will be the same at each school. The first part of each meeting will take the form of a general conference upon "The Teacher," using Weigle's book as a basis. This will be followed by a short intermission and a devotional service. The second part will be devoted to group conferences on the various courses of the Christian Nurture Series. For such persons as are not using the Christian Nurture material there will be a special conference upon "The Pupil."

A great deal of interest has been aroused in this campaign, and the leaders hope to have not less than 400 teachers studying in the various groups.

FOR LITTLE AMERICANS.

Our Flag.

I know three little sisters;
I think you know them, too.
One in red, and one in white,
The other one is blue.

I know three little lessons
These three sisters tell.
The first is love, then purity,
And truth we love so well.

When we think of saving, let us try to think of saving other usable things than food. Boys and girls in these days are so active that there is a great deal of wear and tear, especially tear, on clothing. In play at home or at school, children should take good care of their clothing.

Just the best you can do,
Is the service asked of you.
—The Oregon Churchman.

"A certain English divine is reported to have recently remarked: 'Iam first a British subject and then a churchman.' It is just the same as if an American had said: 'Iam first an American and then a Christian.' I do not think much of the religion of a man who will relegate his Christianity to the background. I see no contradiction between loyalty to Christ and the allegiance to our civil rulers. I see nothing in the Constitution that is opposed to the gospel, and I see nothing in the gospel that is at variance with the Constitution.'"—Cardinal Gibbons, D. D.

"Life without industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet."—Ruskin.

A MESSAGE FROM BISHOP PERRY.

(Continued from page 1)

behavior. I have seen thousands of them billeted in quaint little cottages, in farms and straggling towns, and everywhere they bear themselves as guests. Sometimes they make amusing pictures sitting in family groups under the vince-covered doorways and making friends with Pere, Mere, Petitjean and Marie in Yankee or in Dixie. One youth on guard on a nearly empty village street through which we rode, had sprung to a "present!" trying to hide his confusion behind a blushing countenance while across the narrow roadway a little girl of six with whom he had been playing was making grimaces at him.

Near the Front, Sept. 2nd and 3rd.

I have been as near the Front as my mission allowed. Yesterday Colonel Perkins of the Red Cross returned from G. H. Q. with his eyes flashing and his jaw set. "You should spend your time there for the next ten days," he said pointing to the critical points on the map near the line. "I'll go today," I answered, "if you will let me have your car." "Done," said he, and Captain Prosser added, "Go up to New Chatteau on the way and fill your car with supplies for the evacuation and mobile hospitals." I asked Moody to go with me, got pass, money and my kit at the "Episcopal palace" and jumped into the car with Moody for a dash at forty miles an hour for N., which we reached at four o'clock. There we found Capain Tilney, Elton Clark and others at the Ware House. "Not much stuff on hand," they said, "but here are one hundred and fifty pounds of chocolate and fifteen thousand cigarettes.' Perkins' chauffeur shook his head. "We've a broken spring. It's taking big risks." It was just a question between death for a broken spring, or for lack of sweets and smokes in hospitals. So we piled the stuff about us and threw the car into a road for Bar le Duc.

The Sweetest and Holiest Country in All France.

It was a golden afternoon in the sweetest and holiest country in all France. The sun was low, and the shadow of the hills lay in deep colors over the woods and villages when we rode into Domremy. Far up on the hill above the village, on the edge of a forest, a high towered Church marks the place of Joan's vision. Her home lies in a little sheltered close, under overhanging trees. As we stooped to enter her little room, lighted only by a ray from a small low window, the meaning of the war to the homes of France came to me as it had never come before. It was here that the daughter of a peasant family rose from her knees to save France for all time. I went from the house to the little village church, unchanged since she received her first Communion there, and I said a prayer for France before the Altar which is flooded by light from the eastern windows and is crowned by the flags of all the Allied nations. In the stall across the aisle from me knelt a village girl of fourteen with dark, wondering eyes. When Joan knelt there five hundred years ago the villagers believed, as most of us do, that miracles belonged to a time five hundred years before them.

Ministering to the Boys a Deep Satisfaction.

"I am sitting in a long hospital tent beside a fine young boy wounded, I fear, mortally. I have his mother's address so that I can write to her later and tell her how it is with her boy. This young man's suffering and probable death are part of what I see and experience—the fearful cost of this war. Beyond, in the next bed, is a fine Southern lad who has a big shocking wound and is about to go to the operating room. He seems to like to have me with him. When I have a little leisure, I like to sit and write near my boys, for their companionship is the sweetest thing in my life. There is such deep satisfaction in being with our fine, brave soldiers. They are so courageous and patient and have much to endure.

"This is an evacuation hospital, which was placed near the front before the line was pushed back. In these days a stream of wounded came to be cared for day and night, and another stream passed out to hospital trains which caried the men to base hospitals all over France. It was at that time that I came. In April I had been assigned to a hospital at St. Nazaire, where I worked until July 17, when I was relieved and came to Paris to be reassigned to other work. That day I was sent hastily here in the emergency and unless moved again, I shall remain with this unit until the Chaplain regularly assigned here comes. It is purposed then to place me in another base hospital.

A Wonderful Experience.

"This is such a wonderful experience. I am with the boys almost all my waking hours. Twice a day I make rounds. I find out their needs. I stand by at first dressings, which are so painful—such agony—I comfort the dying,—I try to,—and pray with them. Never before have I been so convinced of immortality as in this place. Where there is suffering and death in a great cause one learns to look at death more deeply as a gateway into larger immortality through which one sees the glory beyond, where the reason for this pain shall be better understood. Near by there is a cemetery with row on row of wooden crosses where I bury our brave dead and read the hallowed words of our burial office. Itis a lovely spot, with a beautiful wood close by. Above, in the sky, airplanes fly. Just before the burial of an English aviator, one came and scattered flowers. Such a place means so much. I always use the Collect for Easter Even. At St. Nazaire we had three volleys fired over the grave, but here this cannot be and taps are blown on the bugle.

These boys are so thoughtful. There is a lad here badly gassed and when I suggested doing things for him he was afraid it would keep me from those who needed me more.

NEW YORK LETTER.

Junior Clergy Missionary Association.

About fifty clergymen who are members of the Junior Clergy Missionary Association met at St. Michael's Church Oct. 7th. After half an hour of intercessions for missions and for the work of the chaplains of our armed forces, there was luncheon served by ladies of the parish, followed by a business meeting. The Rev. G. Aston Oldham, of St. Ann's, Brooklyn, is this year's president; the Rev. Harold G. Willis, vice-president; the Rev. J. Henry Fitzgerald, treasurer, and the Rev. E. Briggs Nash, of St. John's Cathedral, secretary. The devotional tone of the meetings of this association is very promising, and there seems to be no fear of even an extemporaneous word of prayer in the intercessions. The address of the day was by Bishop Reese, of Columbus, Ohio, who had illuminating things to say of "This Time and its Lessons." The meetings are held monthly in various parishes, and the topics for the year are arranged under the general head of "The Church and the Present Crisis." The appointed speakers include the Rev. Drs. Manning, Stires, Slattery, Gardner, Delaney and Fosbroke.

The Anglican and Eastern Association.

"The Anglican and Eastern Association for promoting intercommunion between the Anglican and Eastern Orthodox Churches" held a series of important meetings Oct. 6th and 7th, the Metropolitan of Athens being the honored and revered guest, with other members of his staff. His Grace preached in the Cathedral Sunday afternoon, and spoke again in the evening at St. Michael's with a dignitary of the Serbian Church, together with Bishops Darlington and Parker, who are greatly interested in uniting these two great branches of the Catholic Church.

Monday at 3:00 P. M. about fifty people assembled in Synod Hall for a conference. Bishop Greer and Dean Robbins made addresses of welcome, and the greetings of the Association were given the visitors by the Bishop of New Hampshire. Bishops Courtney and Lloyd also spoke. Dean Papadoulos, of the Athenian Theological Seminary, made the principal address in reply. At the dinner to the Metropolitan in the Undercroft of Synod Hall, there were only about sixty people, but they were representative and influential, including the Serbian consul, who made a brilliant speech. Bishops Greer and Parker presided, and various delegates spoke. The Metropolitan responded in Greek, interpreted by an English-speaking professor from Athens. His Grace is impressive looking, and there was considerable charm and dignity in the manner of his delivery. With his flowing beard, dark hair, long and just turning gray, added to his bright, deep-set eyes, he gave one the feeling of looking on a Eusebius just stepped out of the Nicean Council.

Small as the gathering was in our Synod Hall, it may mean much in the hoped-for-days of reunion.

Church for Deaf Mutes.

St. Ann's Church for the Deaf at 511 W. 148th St., is the only church of its kind in New York State.

It was founded as a Bible Class with twenty members in 1850, at St. Stephen's Church, W. 69th St., by the Rev. Thomas Gallaudet, D. D., a clergyman of world-wide fame for his interest in the deaf. The Rev. Mr. Gallaudet's father established the first school for the Deaf in the United States in 1817, and married one of his deaf pupils. The Rev. Mr. Gallaudet also married a deaf mute.

About twenty years ago, St. Ann's was consolidated with St. Matthew's Church, W. 84th St. In 1897 the present building was erected, and in 1912 the parish house was added. The Rev. Dr. John Chamberlain, who celebrated his golden jubilee as a priest two years ago, is Vicar of the church, with which he has been connected since 1873.

The Curate is the Rev. John H. Keiser, M. A., the only deaf clergyman in New York City and the first to be ordained in the diocese of New York. He is a graduate of the N. Y. Institute for the Deaf, and also of Gallaudet College, Washington, D. C.

The Rev. Mr. Keiser is married to a deaf girl who grew up with him at "Fanwood," as the school for the deaf is known. Last year the Keisers celebrated their tenth wedding anniversary. They have two children, both girls and perfectly normal.

The Rev. Mr. Keiser conducts missions for the deaf mutes in Brooklyn, Jamaica, Newark, Newburgh and Portchester, as well as in New York, while the work of St. Ann's Parish actually covers New York State as far as Poughkeepsie, Southern New Jersey and Long Island. Within these boundaries there are some 8,000 deaf mutes.

Services follow the prescribed order of the morning and evening prayer as set forth in the Book of Common Prayer. There are also frequent celebrations of the Holy Communion.

Services are in the sign language. The Book of Common Prayer lends itself with peculiar beauty to sign interpretation.

There is a choir at St. Ann's composed of six members. All hymns are rhythmically rendered in the sign language.

WANTED BY TWO MISSIONARIES IN KANSAS.

Any one who has a Stereopticon Lantern to give away or loan for use until Jan. 1, 1919, in the Blue Valley Missions of Kansas is requested to write Mr. Charles Bailey, Box 247, Blue Rapids, Kansas. The Missions will pay freight chages.

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INSTRUCTIVE ORDINATION SERMON

A Clear and Practical Message on the Offices of the Ministry and to the Laity

We print below extended excerpts from a sermon preached at Ithaca, N. Y., by the Rev. Frederick W. Dickinson on the occasion of the ordination to the Diaconate of Mr. Ralph Simpson Nanz. Mr. Nanz has been engaged in Mission work near Ithaca as a lay reader, first while an instructor in the University and then while engaged in government service. He became a candidate for Holy Orders through his interest in this work. Until advanced to the priesthood he will continue in government service and in charge of the Missions which he served as a layman.

As My Father hath sent Me, even so send I you.

Verily, Verily, I say unto you, he that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him sent Me. St. John XX 21 and XIII 20.

The Church is the body of the baptized, among whom the sacraments are administered, and the word of God preached.

The Church is a living organism—not merely an organization—and like other organisms, is self-perpetuating. To insure the preservation of the divine life with which God endowed it, and which He has enshrined in the holy sacraments, it is necessary that those who administer those sacraments should act with the same authority which was exercised by the first servants of Christ. These, Christ Himself ordained and commissioned, to act for Him and to represent Him effectively to those who should be grafted into His body, the Catholic Church.

Our Church, in common with other Catholic communions accepts and acts on the teachings given from the beginning, that the Ministry is composed of those who have been given the grace of the sacrament of Holy Order received at the hands of a Bishop, who in turn has authority to bestow that gift in the name of God and His Church. As we find the first Bishops of the Church, notably Saint Paul, ordaining and sending men to act as Christ's representatives, so now the Bishops of the Church have and exercise the same power to ordain and send those who have vocation to serve our Blessed Lord by trying to win souls to Him.

We see that those who are ordained thus are bound by the vows required of them, when they receive the Holy Spirit, to try to shape their lives so as to do God's work best.

One Can't Teach What One Doesn't Know.

It is axiomatic to say that one can't teach what one doesn't know. Nowhere is this more evident than in the case of those who are called to teach Christ's people the truths of our holy religion. He who speaks and acts in Christ's Name must be in close communion with Christ. The means to this end is the Life of Devotion. No man is fit to serve as a representative of Christ who does not give a sufficient amount of time and attention to the deepening of his devotional life.

Primarily, a clergyman must be a man of God. This he can become only by giving himself to prayer and the study of God's word, the Holy Scriptures, in order that he may establish in his life an atmosphere of devotion which shall color all that he does. The practice of the presence of God must be first concern. Devotion must be the background against which each act can stand out in clear relief, illuminated, speaking of God.

I recall a story of a clergyman who had just finished preaching a "successful sermon." No one was offended. Everybody was pleased with it. The man's eloquence and pleasant manner of speaking won admiration. The well arranged style pleased all who heard it. All? No, one person stopped to speak with the clergyman after the sermon and said: "Your sermon was well constructed; your reasoning was good; it might have helped me, but what you are spoke so much louder than what you said that I couldn't hear you." The first duty of the clergy is to try to cultivate the beauty of holiness. By prayer, by meditation, by study, they must draw near to our Blessed Lord. Personal holiness, that reflection from the very face of God, should be the aim of those who serve God as His representatives. This is a life-long task. It never grows easier. It is a shadow from Calvary which falls across the path which the servants of God must tread. One can't lead others where one dare not go one's self. One can not preach the cross unless one is willing to bear it!

The Interior Life is that which makes or mars the usefulness of the clergy, and it is not possible to stress the importance of it too strongly.

The Sacrament Not a Bit of Magic.

We thank God that we have a succession from the Apostles which all the changes and chances of history have not impaired. Even the Reformation, so called, did not deprive us of the continuity of the Ministry. We bless God's Holy Name that in the Episcopate is inherent the apostolic grace and authority which nurtured the infant church and made the cross the banner of salvation. When one is made a Deacon, one receives this sacramental grace of Holy Order. What is important to keep ever in mind is that this sacrament, like all other sacraments, is not a bit of magic. The grace of Orders, apart from the grace of good, hard work, will produce nothing but remorse in the life of him who receives it. Without the prayerful resolution to co-operate with the grace so given, it is vain. In this, as in other parts of the Faith, we are reminded again and again that the Christian religion is not a philosophy; it isn't ethics which vary with the ratio of environment; it isn't a series of thrills which can be experienced if the light is right and the setting proper—IT IS A LIFE. The grace of God given and received in ordination must be **used**, else it withers, being divorced from life. Soon we shall witness a miracle. By the laying on of the Bishop's hand, the candidate for Holy Orders will receive that which by nature he cannot have, the special gift of God to enable him to do a special work for God in His Church. But the life of devotion is requisite to the fulfillment of the life of which ordination is the beginning. Action is ceremonial. It is the outward expression of an inward life. If it be anything less than this, it is hollow—a pretence. Hence it is that the chief thing demanded of the clergy is a life of devotion to God which shall be the moving cause of all that they do.

Men, Women and Children Hungry for The Gospel.

The Interior Life of Devotion finds its normal expression in the second part of the clergyman's life—the exterior life. The outward life of the servant of God takes its direction from the words of our Master: The Son of Man came not be served but to serve. In this connection, let me give a quotation from a Lieutenant who is an instructor in one of the camps, he says: "Seventy-five eager, hungry men are mine to teach; they are hungry for all that I can give, and more. Each day I give ten hours of drill and lectures, the lectures being on affairs military, personal, ethical, and spiritual. To you I have not to take time to explain my need, for you see that a man's possibilities for useful service are limited only by his powers. And, oh, I feel so small and weak!" That, I take it, is the way in which all of us feel to whom has been committed the cure of souls. It is not regret, it is a challenge! Let us paraphrase and say "A clergyman's opportunities for useful service are limited only by his powers. Men, women, yes and little children are eager, hungry for the GOSPEL—the Good-News of Christ. Only as our lives are in touch with our Blessed Lord and His Saints can our outward life find its expression giving food to the souls of Christ's people who are **hungry** for Him.

Must Visit The People in Their Homes.

The first essential in cultivating the exterior life is to know your people. The congregation whom you will serve is not made up of specimens to be used for mental and spiritual vivi-section, but men and women who want the truth about God, and who want that truth stated in no half-hearted, timid, vapid manner! Reality must be the keynote of all religious service. Get to know your people in their homes. Try to gain a share, if even a small share, of their lives. Let the love of souls in Christ be your beginning and your ending. To you, their religious leader, they will look with trust, and to you is committed the responsibility of feeding their souls with the **Gospel**. Other subjects, however interesting and alluring to mental curiosity, are not to be substituted for the Gospel. Bear in mind that many of our people have not been instructed in the truths of religion, and meet this need by giving instructions, rather than by preaching sermons which will gain you a reputation for eloquence. To know one's people, to love one's people, to instruct one's people! These are the elements which comprise the exterior life of the clergy.

A Word to the Laity.

To you among whom he who is to be ordained will serve, I would say a word. God's servant comes to direct your attention to spiritual truths. He comes not as an entertainer, he comes to be your leader in God. Do not think of Him as a person who reads the service and preaches to you once a week! Let him share your life. Receive him in the Name of the Master Whom we all serve. Look on him as one to whom authority has been given by God to teach you the way of life eternal. Listen to him, knowing that he has but one object—YOUR GOOD; but one hope—YOUR SPIRITUAL WELFARE. When he comes to you in your homes, let him be for the time being one of the family. Don't feel that when he comes you ought to look unhappy and be unnatural! Let him know your difficulties. Ask him questions about the Church. Work with him, that, by God's grace, he may bring you nearer to our Blessed Lord. Remember that he is a human being like all of us. Don't try to find things which you can criticise, but meet him half-way, and you will be surprised to see how much good hearty friendliness will do for him and for you! Recall our Saviour's words that whoever receives His servants receives Him. Give him your undivided support and encouragement. Let him feel that he can count on your loyalty. Remember that the servant of God gives up gladly many things (which he might otherwise enjoy) for the sake of his people. This he does that he may give his whole attention to your needs. Meet him half-way, therefore, and hold up his hands that he may give himself entirely to your service, under God. Bear in mind always that he is not acting in **his own name**, he is not teaching what **he thinks, he is acting in God's Name**, with God's authority, **and he is teaching you what the Church KNOWS!**

JERUSALEM.

Rescued from the Turk After so Many Centuries.

(Katherine Lee Bates in The Congregationalist).

At last, at last the Crescent
Falls back before the Cross,
Great spirits incandescent
With longing and with loss,
Gleam from the clouds, crusaders
Who knew no requiem
While Saladin's invaders
Possessed Jerusalem.

King David harps for Zion
A glad, celestial psalm;
The face of the young lion
Is toward the sacred palm;
Now Europe's noblest nation
Has won the diadem
Of him who brings salvation
To thee, Jerusalem.

Isaiah, Hosea, Amos,
Who cried against thy sin,
Whose vision saw thy famous,
Bright bulwarks beaten in,
And made a cup of trembling,
God's house a broken gem,
On all the winds assembling
Comfort, Jerusalem.

The Christ, Messiah proven,
Whose gentle armies free
Thy walls, not battle-cloven,
But won with jubilee:
As when thy people, pressing,
Would touch His garment's hem,
Enters with love and blessing
Thy gates, Jerusalem.

Arise and shine, O City,
The joy of all the earth!
Show poverty God's pity;
Teach misery God's mirth.
Be thou to all the nations
A light, ay, even to them
Who wrought thy tribulations,
Holy Jerusalem!

"Whoever obeys nature's laws, finds his work crowned with beauty. Obey the law of perfect writing, and you have literature; the law of right and wrong, and you have character."—Newell Dwight Hillis, D. D.

PARISH LEAFLET PUBLICATIONS

The Parish Leaflet Company operates one of the largest and est equipped Church publishing houses in the country.

Here are a few supplies, always on hand, ready to send to the purchaser, which every clergyman or parish ought to have, and without which they cannot do the most efficient work:

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The above series are printed in two colors. They teach as well as certify. 25 cents a dozen; $1.50 a 100. With name of parish printed, $2.00 a 100.

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A War Litany.
A Memorial Service for those who have died in War Service.
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A Service for Graduation of Nurses.
Any number of these Services, post paid, for $1.50 a hundred.
Easter Morning Service, with Hymns.
Two Forms — Holy Communion only; Shortened Morning Prayer and Holy Communion.
Attractively printed, $2.00 a 100.
Hymns for Mission Use—$2.00 a 100.
The Cross and Flag. Outline of a service for pledge of allegiance—card—two colors. $1.00 a 100.

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Misconceptions of the Episcopal Church—Price 25 cents. Postage 5c.

Searchlight on Christian Science—Price 50 cents. Postage 10c.

Prayers for My People—A manual of preparation for the Holy Communion. Price 25 cents. Postage 4c. We will print a special edition of this manual for any clergyman wanting to adopt it as his own to put in the hands of all his people. Changes made at moderate cost.

Private Prayers for the Faithful, by Bishop Sage. Price 10 cents. Postage 4c.

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6. **Request for Conference.**
7. **Resolution Cards.**
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10. **Four-page Leaflets,** to distribute among the congregation. An assortment of 1,000 Leaflets, $5.00. See elsewhere Mission Service Leaflet and Hymns.

A VERY VALUABLE IDEA.
Worthy of Universal Adoption.

When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching," which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

FOLDERS, LEAFLETS AND TRACTATES

In each case one page is used for your local announcement. You can order them with this page blank, and your local printer can print your local page, or you may send us the copy and we will print that page for only One Dollar, plus the cost of the Folder, Leaflet, or Tractate.

This is the way to reach and to teach the entire congregation.

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Baptism.
Confirmation.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

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COUNCIL OF MISSIONARY BISHOPS

Important and Far Reaching Changes Recommended in the Domestic Missionary Field

By the Rt. Rev. HUGH L. BURLESON, D.D.

A new thing was launched in the Church when the first Council of Missionary Bishops met under the presidency of Bishop Thomas at Cheyenne, Wyoming, October 9th to 13th. For the first time a group of bishops with common problems met together for the purpose of mutual conference, quite apart from the distractions of the General Convention of the formal meetings of the House of Bishops, and the four days they spent together were so fruitful and stimulating that all who were present went away convinced of the value of this new organization, both to the work of the bishops themselves and of the general Church.

Cheyenne was most hospitable to the eight bishops who gatherd. The meetings were held at the Bishop's residence, and before the quarantine due to influenza put the ban upon public gatherings, Bishop Thomas had managed to slip in a very effective parish dinner and a social evening with the men of the city.

Those present at the Council were Bishops Thomas, Page, Funsten, Sanford, Howden, Touret, Bruleson and Bunting; also the new Domestic Secretary, the Rev. Francis S. White, and the Rev. Dr. Gardner, Secretary of the General Board of Religious Education. The total membership of the Council, which includes all missionary Bishops in the continental domestic field, is eighteen. Of the eleven who were absent, three were detained by illness, two are with the forces in Europe, and two live on the Atlantic Coast; therefore the attendance of those who might reasonably be expected was satisfactorily large.

The first general subject considered was "Church Institutions." Bishop Funsten read an excellent paper which became the basis of discussion, after which the conclusions of the Council were summarized and presented in the following resolutions:

Church Schools a Primary Factor in Development of the Church

1. We accept this definition of a Church School: "An institution duly incorporated, in which the property is legally assured for the Church, and in which the influence of Churchmen is dominant and permanent."

2. We record our conviction that Church Schools have been a primary factor in the development of the Church in the West, and that they have an important place in our missionary policy.

3. If we are to secure the best results, there should be co-ordination of interest and effort among ourselves, and a certain territory should be recognized as a special sphere for each school.

4. We urge the immediate consideration of the whole subject of Church Schools by the General Board of Religious Education.

The Great Value of Church Hospitals.

RESOLVED, That this Council of Missionary Bishops, recognizing the great value of Church Hospitals, Sanitoria, and other charitable institutions, such as Children's Homes, etc., as important opportunities for sacrifice and service in the development of our Missionary Districts, give such benevolent work our hearty approval and support.

RESOLVED, Further, That a Standing Committe of three be appointed to carefully review any plans for the starting of any new institutions or the suspension of any existing Church institutions in our domestic missionary fields.

That, pending the adoption of some plan by the General Church whereby the Church shall enlist and organize the co-operation of physicians who are Churchmen, for the medical and healing work, the committee may, as occasion arises, temporarily add to its number physicians, within or without the territory represented by this Council, to the end that the healing profession may be enlisted and officially recognized in any plans that the Council of Continental Bishops may have for hospital work.

That a copy of this report be sent to the Joint Commission on Social Service, with the request that they consider whether the fostering of hospitals and charitable institutions of the Church be not a proper function of their Commission.

On the evening of the first day the bishops attended as guests a delightful supper at St. Mark's Church. The Rev. S. A. Huston, rector of St. Mark's, presided. He then introduced Bishop Thomas as toastmaster, who in turn introduced in appropriate and delightful fashion Judge J. M. Carey, the seven other bishops present, the Rev. Mr. White and the Rev. Dr. Gardner. It is no slight tribute to the members of this council to state that dinner was eaten, thirteen addresses made, and the meeting adjourned at 9:45.

The second topic taken up for discussion was that of our Indian work, to which an afternoon was devoted. The council was deeply interested in the enterprise of Bishop Thomas among the Arapahoes of which he told most interestingly. A valuable and illuminating discussion followed, but no formal resolutions were passed.

A Common Budget Proposed.

The third day of the conference brought the bishops to the important and difficult question of "A Common Budget" and the whole matter of relating their work with the Board of Missions. The entire day was devoted to the matter. A paper was read on this subject by Bishop Burleson. The Council then went into a committee of the whole for a general discussion, and finally the following resolutions were presented and adopted:

1. This Council of Missionary Bishops believes that a common budget for the work of the Continental Domestic Missionary field is desirable, and asks the Board of Missions to undertake it.

2. This Budget should include all proposed expenditures of the Continental Domestic Missionary Bishops for (a) salaries and travel, (b) institutions, (c) buildings, and (d) miscellaneous needs for the ensuing year.

3. The duties of the Executive Committee of this Council are as follows:

1. To prepare and present to the Board of Missions the annual budget of the Continental Domestic Missionary Bishops.

2. To formulate in conference with the Board of Missions plans whereby the Bishops may co-operate with the Board for the raising of funds for missionary work.

4. The Bishops shall continue to solicit and receive specials to apply on the budget. They may also solicit specials for needs not included in the budget, approved by the Executive Committee of this Council and the Board of Missions.

5. To increase the efficiency of

Continued on Page 7.

ILLINOIS CELEBRATES ITS CENTENNIAL.

Clergy Take Part in Patriotic Service at Springfield

The great state of Illinois in its recent celebration of its centennial as a state placed a significant emphasis upon the solmenity of the festivities by concluding a three days' observance with a great patriotic union service at the State Arsenal in the capital city of Springfield at which over five thousand people were present on Sunday evening, October 6th. The Friday and Saturday before had been given to the presentation of a great Masque of Illinois, in which the history of the state was reviewed with all the splendor and beauty of poetry, music and dramatic picturing.

Saturday was given to the dedication of the State House grounds, of the statue of Lincoln by Andrew O'Connor with a dedicatory speech by Lord Charnwood and a statue of Douglas by Gilbert T. Riswold with a dedicatory speech by Secretary of the Navy Josephus Daniels.

The Illinois Centennial Commission placed the concluding celebration on Sunday evening before the Springfield Ministerial Association, of which the Rev. Lester Leake Riley, rector of Christ Church, is president, and invitations were sent to all faiths to participate. Accordingly, at the early hour of seven o'clock the great congregation had assembled for a community sing of one hour of patriotic songs and familiar hymns, and it is significant to record, in Lincoln's home town, that the singing was led by the Colored Centennial Chorus of nearly two hundred voices, who also contributed a group of their own negro folk hymns which met the fervent response of every one not only because of their religious fervor but the artistic rendition of those racial melodies in all their wonderful harmony and rhythm. This event alone is worthy of notice, for it brought about a spirit of mutual understanding and appreciation between the races.

Promptly at 8 o'clock before the Governor and the distinguished Centennial guests, the regular order of service was followed with all the quiet dignity and beauty of a Church service. The devotions were led by a Methodist, a Presbyterian and a Lutheran minister. The Scripture lesson was read by the Jewish rabbi. Lord Charnwood gave a short address which revealed the speaker's interpretation of Christian experience as a man of penetrating spiritual insight. His address concluded with the word of the English communion service—"Here we offer and present unto Thee, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee!" The sermon of the occasion was delivered by the Rev. Dr. Z. Barney Phillips, rector of St. Peter's Church, St. Louis, Mo., from the text, "O ye that love the Lord, see that ye hate the thing that is evil." It was a patriotic appeal suited to the moment and struck a responsive chord in that great assembly by its high appeal and noble eloquence.

This patriotic union service deserves record as a fitting climax to the centennial celebration of the great state of Illinois.

The Rev. Francis B. Nash, who has been serving faithfully and well as locum tenens at Trinity Church, Chicago, since last June, will return to Sarasota, Florida, on Monday, November 3rd. In the past, Chicago was familiar to him, as his youth was spent in the shadow of the great middle west city. For five years he was rector of Christ Church, Ottawa, Ill. In June, 1878, standing before the pulpit in Trinity Church, the Rt. Rev. Edward Sullivan expressed the wish that the Rev. Mr. Nash "might one day stand there in his place.' June first of this year that wish was granted.

THE MINNESOTA FOREST FIRE

Toll of Human Life 1,200—Parishes and Rectors Suffer a Total Loss of Property

The great forest fires which swept over a large section of the northeastern part of Minnesota a few weeks ago, rendered thousands homeless and took a toll of human life estimated at over 1,200.

It will be a matter of special interest to Churchmen throughout the country that the property of St. Andrew's Parish at Cloquet and of St. Andrew's Mission at Moose Lake was totally destroyed and only partially covered by insurance.

The church building at Moose Lake had been in use for about one year, erected under the administration of the Missionary, the Rev. T. J. E. Wilson. It was a very inviting church and a credit to the congregation and the community. The members of the Mission are left without a place in which to worship, and the missionary, owing to the heavy losses sustained by the people, will probably receive from them very little or nothing in the way of a salary for several months to come, but he is staying on the ground ministering to his people and giving them such assistance as he is able.

The property of St. Andrew's Parish at Cloquet consisting of a beautiful church and fine rectory, were also totally destroyed. Fifteen cords of wood just cut by the rector, the Rev. H. G. Stacey, and placed in the basement of the rectory, all of his household goods, clothing, books and sermons were burned up. He is also faithfully at work ministering to his people without any prospect of receiving a salary while his parishioners are making a new start in life.

It would seem that ample provision should be made by contributions from Churchmen throughout the country to care for both of these zealous and faithful clergymen, to reimburse them for the loss they have sustained, and to restore the church property.

The Rev. Dr. Ryan, of St. Paul's Church, Duluth, in a communication to The Witness, says, "I feel keenly that these small churches should be taken care of and this will not be done nor the parsons supported, unless help comes from the outside, and I feel the help should go to them, rather than to some other point. They are both noble men, doing unusual service, and now is our opportunity."

The Diocese of Minnesota responded promptly, and the Rev. F. D. Tyner, of Minneapolis was appointed to make a tour of investigation and report the needs of parishes and missions and Church people who had suffered by the fire. The Rev. Dr. Rollit also visited the fire swept section with the purpose of doing what he could to encourage and help the people. Duluth has responded splendidly to its opportunity although the fire destroyed part of its suburbs and took in its toll of life a number of its prominent young people. St. Luke's Hospital at once opened its doors without charge, taking care of about seventy-five badly burned persons and ministered to many more who were less seriously injured.

The fire was one of the greatest disasters that has occurred in the country. Those who sustained losses will for the most part be well cared for, as county and state authorities have taken steps to reinstate farmers and laborers in new homes and to make provision whereby they will be able to continue in their usual occupations. But interest will soon be lost in the work of the Church unless Church people everywhere come to the rescue. Under any circumstance it will be a long time before the work of the Church can be restored to such a basis as it enjoyed before the fire. It would be a wonderful stimulous to the work and a great encouragement to the people if their places of worship could be rebuilt at an early date. Response to this urgent call for help should be generous and immediate.

BISHOP CHESHIRE'S ANNIVERSARY

Joseph Blount Cheshire, fifth Bishop of North Carolina, was consecrated on Oct. 15, 1893. The people of his Diocese had planned for a commemoration of his 25th Anniversary in Tarboro on Oct. 15, 1918.

The influenza was so prevalent in the State of North Carolina that public assemblies had been forbidden. This was not contrary to the gathering of the Bishop's family and a few of his old friends in Christ Church, Raliegh, on the morning of Oct. 15, where he celebrated the Holy Communion with his dear ones about him. The Rev. A. B. Hunter read the Gospel and the Rev. M. A. Barber, Rector of the Church, the Epistle. There are eight clergymen now in the Diocese who were in it when the Bishop was elected. It had been planned to have a celebration of the Holy Communion in Tarboro with a reception in the afternoon and a public service of congratulation at night and there is still hope that such a public commemoration may take place. One of the Bishop's family was in khaki, being at home on a furlough, having been wounded in France by the accidental discharge of hand grenades. Another son is in France, and two daughters are wives of missionaries in China.

The influenza also has caused the postponement of the consecration of the Rev. H. B. Delany as Suffragan Bishop of North Carolina which was to have taken place in St. Augustine's Chapel on St. Luke's Day during the session of the Conference of Church Workers among Colored People. This conference also was necessarily postponed.

GREETING TO CHURCHMEN OF THE BRITISH EMPIRE

The following resolution was adopted at the October meeting of the Church Club of the Diocese of Michigan, when the Club was honored by an address by the Bishop of Oxford:

The Church Club of the Diocese of Michigan assembled in Detroit, Michigan, at their regular monthly meeting, October 16th, 1918, send brotherly greetings to

The Churchmen of the British Empire,

and respectfully ask that the

Right Reverend Charles Gore, D. D., Bishop of Oxford,

carry these greetings home with him to prove our appreciation of all that was done for us by the British and our other Allies before we were ready to enter the World War, and we desire them to know at this present time that we will all work diligently and faithfully to win the war and for the right kind of Peace for the whole world."

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

On St. Luke's Day, twenty-seven years ago, in the city of Omaha, the Editor-in-Chief of this paper, the Rt. Rev. Irving P. Johnson, D. D., together with the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, and the Rev. John Albert Williams, Rector of St. Phillip's Church, Omaha, Nebr., were advanced to the Priesthood.

COLUMBUS DAY

The papers have been giving us accounts of the celebrating of "Columbus Day" in many of our large cities, principally along the Atlantic Coast. It has always been a wonder to me that all of America does not make more of that day than it does. It should really, it seems to me, be a public holiday in all parts of our vast land. Another thing I often wonder about, is why one sees so few statues of the man to whom we owe the discovery of America. An editorial in the Boston Herald, fitting for the day, is so interesting that I reproduce it in this column:

America pauses midway in the grandest undertaking of her history for another backward look at Columbus, and never did the discovery which she now commemorates annually take on the sublime meanings or furnish the solemn inspiration with which it is freighted today. The sailing of the Santa Maria, the Pinta and the Nina from Spain in the days of Ferdinand and Isabella has been called "the most momentous event in the world's annals since the fall of Rome," but it would take a library to describe its consequences and an epic to celebrate them worthily. Little more than four centuries ago this vast continent had no place on the map and was inhabited by savages; today 103,000,000, mainly the descendants of Europeans, are at home here shouldering the world's burden and furnishing the world's moral leadership in the greatest war ever fought on this planet.

Think of what has been done since the first English colony was formed on these shores in 1607. No uneventful tale of a "pent-up Utica" has been ours, but a record of expansion and achievement which went on until well-nigh the whole of a geographically unified territory had been gathered in under a unified political system. We have turned our prairies into flowing fields of wheat, brought our waste lands under cultivation, developed the country's mineral resources, and put such skill into our manufacturing industries that their products have gone out to the uttermost parts of the earth; today our harvesting machines gather in the grain in far-off Thibet, our watches tick in the Eskimo's igloo and American clothing is worn in Tokio and Pekin.

Some of that progress has been due to the pioneer, some of it to the soldier, much of it to the organizing intelligence of our scientists and captains of industry.

Through it all we have assisted at as well as witnessed the birth of every thing that can be called modern in the way of discovery and invention. Eliminate American efficiency in this field and how much would be left in the list of the nineteenth and twentieth century marvels which have transformed life and added so enormously to its conveniences. Nor have we fallen short in the higher things. Our educational systems cover the land and we have a public school system which is a model for the world.

We Have Abated Nothing of Our Idealism.

The question asked by foreigners today is not "Who reads an American book?" but, "Who neglects one?"

Meanwhile we have advanced in world outlook aud have abated nothing of our idealism. Time was when Europe seemed far from our purposes and we regarded "entangling alliances" with disfavor. We fought our revolutionary war to achieve national independence, our civil war was to keep the Union whole, the Spanish-American war to save a people from intolerable oppression.

Today we have sent an army of 2,000,000 men to France, and they are there not for selfish interests of our own, but to suppress organized wrong, to put right in its place and establish firm foundations for peace. See how the coming of Columbus links itself up with the mighty drama in which we are now playing so splendid and so successful a part! Surely it must have been written in the book of fate from the beginning, that we should shake off the shackles of kings and found here a home for free men, that here we should nurture them into numbers and strength and that in the fullness of time, in the hour of humanity's greatest peril, we should stand forth as its champion, in the front rank of its defenders, perhaps also—with our deciding weight on the fortunes of battle—even as its savior.

And as we ponder over the romance and wonder of it, the thought of a new discovery of America mingles with the thought of the old in the poet's lines:

Then, pale and worn, he kept his deck
And peered through the darkness, Oh, that night
Of all dark nights! A light! A light! A light!
It grew, a starlight flag unfurled.
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "Oh, sail on!"

"LOOK UPON ZION"

I have been watching the papers to see what attitude they would take on the closing of the churches during this epidemic of the influenza. Many of our church papers have written on the subject and a few of the daily newspapers. The Boston Herald has an editorial on this subject under the caption above, as follows:

Seldom in the three centuries of civilized life hereabout have church buildings stood without assemblies as in the weeks now passing. This hiatus in the public ministrations of the churches may well occasion thoughtfulness in minds not usually heedful of what churches are doing.

Just as we may speak slightingly or censoriously, as many do nowadays, yet how few would welcome a churchless city! Who would not hear with genuine regret of a permanent cessation of gatherings where prayer is wont to be made and the words of men essay to reach the often dim but ever dear realities of the human spirit? This temporary hush and emptiness in the churches may, indeed, make their meaning and worth in the community the more apparent to world-drawn minds.

There is a splendid passage in Isaiah describing the disordering of common life in war time, which closes its assurance of deliverance with the words, "And the inhabitant shall not say, I am sick"—thus aptly matching our present conditions. It declares: "Thine eyes shall behold a far-stretching land." Then, as if to furnish aid in so doing, and recalling how the temple-crowned hill of Jerusalem looms above the wilderness wherein the hard-pressed have taken refuge in "the munitions of rocks," the prophet enjoins: "Look upon Zion, the city of our Solemnities."

For, in time of trouble, there is no greater aid to seeing the goodness of God and the wide range of our resources than to turn attention to the place where God is worshipped and his mercies made known.

The Churches Strengthen Hope, and Courage Against the Day of Trouble.

This ancient injunction to "Look upon Zion" is timely now. Allowing for all their defects due to human failings and waywardness, the churches yet have much to hearten lovers of good and strengthen their hope and courage against the day of trouble. In them, as surely nowhere else among man-handled institutions, there is a sense of things divine and eternal, a realization of motives and ideals which ever haunt the time beaten spirit of man and lure it to nobler living. In the churches the souls of mortals emerge into definiteness; the things of time are at least silhouetted if not always illumined by the gleam of eternity's light; cares and sorrows, temptations and sins, hopes and fears, blessings and joys, are seen in the radiance of Father love; to crown all, the brotherhood of men, is the consummate ideal there proclaimed and with varying fidelity, put to the test of practice, under a leadership transcendently strong during these nineteen centuries.

Such are these institutions which for the time being—happily not for long—have ceased their perennial assemblies to help serve emergency needs.

Meanwhile, pastors and their people have thrown themselves into all sorts of beneficient personal work.

Amid all, what plans and provisions for the immediate future they have been working out! Soon the churches will open their full ministries again. Does not such a life as theirs summon right-minded men and women to share it and to lend their aid?

A Stack of Pennies 436 Miles High.

The Philadelphia Public Ledger tells us that "The United States is the principal producer of the indispensable war material, copper, and that we need lots of it these days for pennies."

It goes on to say: "Such a demand for these little coins was never before known. During the fiscal year ended June 30, 1918, the treasury department made and issued 446,628,201 cents. The best way to get a notion of how many cents that means is to lay them out in a row. If this were done in such wise as to make a single line of coppers (edge to edge) it would extend from Philadelphia to San Francisco, then back to Philadelphia, and from the latter point to Boston.

If piled singly, one on top of another, they would form a stack 436 miles high, or 67 times the height of the loftiest mountains in the world.

These cents are 95 per cent copper, 3 per cent tin and 2 per cent zinc. They were stamped out of metal sheets and struck with dies at the mints in Philadelphia, Denver and San Francisco.

What becomes of all the cents? Nobody has been able ever, to explain. The government keeps on turning them out by hundreds of millions yearly, and they disappear just about as fast. Few people nowadays realize that two-cent pieces were in common circulation 40 years ago. There are still 57,000,000 of them outstanding and unredeemed, but almost never one of them is seen. The two-cent piece was of course equal in value to the English penny. But in our grandfather's day there were also copper half-cents, or farthings."

While gazing at a north-end window display of the amount of food required to feed one soldier for one year, I heard a motherly soul say: "They don't allow them any pepper." One of Italy's daughters leaning on a strapping doughboy's arm, lovingly looked him in the face and exclaimed, "They no needa the pep. They from our Unite State!"—A Line 'o Type or Two.

Is It Worth While?

Bishop Junius W. Horner, of Asheville, N. C., sends out an appeal for funds to keep the schools for mountain boys and girls open. It is too bad that this much needed work should face a danger of closing for lack of funds; which is what will happen unless help is forthcoming from the outside. If there be any person who reads this appeal and who can help, please do so:

The conservation and preparation of the future citizenship of our country, on the part of both Church and State, are recognized by all of us as prime duties.

The pathetic appeal for assistance in behalf of the war-torn countries of the world should receive and have received generous responses from our people. There is a danger, however, and we in the mountains are feeling it, of everlooking the immediate needs of our own young people, who are to assume responsibilities of after-the-war conditions, and we know these responsibilities will be very great.

No more thoroughly American citizenship can be found any where than in the Southern Appalachian Mountains. In some of the counties there are less than five persons out of every hundred not born in the mountains.

The draft has called the attention of the Military Department to the fact that the education of these strong mountain boys has been neglected in the past, when necessary comparison has been made as to the advantages received by them and by the soldiers drafter from the cities and low country.

It costs at the rate of a thousand dollars a year to take the time of a soldier in camp to learn to read and write where a hundred dollars would do the same work in his home environment. It should be sufficient to state, without giving specific instances, that the public school facilities are not satisfactory, and, for a time at least, there is urgent need for the Church and private philanthropy to come in and help out in our mountain districts.

We have four Industrial Schools established at strategic points in the mountains of North Carolina. Last year we had to shorten the terms of some of these schools because of financial reasons. This would not be necessary if the people knew the conditions. One of these schools has a service flag with 104 stars in it.

Due in great measure to the influence and help of these schools the Missionary District of Asheville has been able to supply its full proportional share of the increase of the Ministry of the Church. The Bishop of the District has ordained 23 Priests during the 23 years since the District was organized; 17 of these were started as Postulants in the District; nine are still in the District; and others are caring for important parishes in the Dioceses of New York, Pennsylvania, North Carolina and South Carolina.

The help given this District has yielded good returns. The people of the mountains have responded well.

The District shows a very satisfactory growth since its organization.

There are 50,000 boys and girls in the mountains of North Carolina who should have the kind of industrial training our schools can give them. Over four schools should have, and with proper equipment would have, an enrollment of 1,000 pupils.

With the work done by the pupils on farms and in shops, it requires at present about $100 to care for one pupil for one school year.

It has been worth while that you have given in the past. Your help is needed now that our schools may not be forced to close.

Contributions may be sent to the Board of Missions in New York, marked "Special for Asheville," or sent direct to Junius M. Horner, Asheville, North Carolina.

THE SANCTUARY OF PRAYER.

Learning to Pray.

There is in our day a very marked interest in prayer; at least there is a great deal of talk about it, and books on prayer are widely circulated and read. These books have their value, but they can only do two things for us: They can stir in us a longing for prayer, and they can tell us how to prepare our lives for it; but they cannot do more. Prayer itself can only be learned by praying.

The same writers who attract us by their description of the possibilities of union with God in prayer often dscourage us by the elaborate preparation which they seem to require, and by the unnecessary classification into which they enter. The remote preparation for prayer is indeed long and elaborate: for the true preparation for prayer is, in a word, Christian life. But the immediate preparation for prayer cannot be too simple and direct: for God is very near.

After all, when we have read a good many of them, they really all say very much the same things, which can be summed in a few words.

The first step to prayer is penitence and humility: so the prophets taught us long ago.

The second step is self-discipline, recollection: "It is absurd," says one master in the art, "to try and be recollected at the time of prayer, if the mind is distracted at other times and allowed to rove where it will." We need the habit of controlling our thoughts; in other words, "the practice of the Presence of God." We need to bring our thoughts "into subjection to the obedience of Christ"; our wills and lives into harmony with the Will of God. "Union with God consisteth not in the ways of devotion or sweetness," says St. John of the Cross, "but in one necessary thing only; in knowing how to deny ourselves in earnest." He whose life is directed to the fulfilling of God's Will, when he kneels down to prayer will find that he has come home. It is the time when "His greatness flows around our littleness; round our restlessness His rest."

Can we not pray then till we have attained perfect conformity to the Will of God? We can, indeed, thank God! It is enough for our Father that we truly and honestly set our faces to seek His Will. So we close our books, leave off talking about prayer and try to *pray*.

Let us make an act of penitence—any act we know: let us ask the guidance of the Holy Spirit; let us tell our Lord in our own words that we desire to serve Him and do His Will. Then let us very quietly and simply realize that we are now, as always, in the Presence of God.

The Hour We Always Longed For.

"Whether it is in a consecrated place or not, it is in God Himself we pray. His Immensity is our temple. His Ear lies close upon our lips. It touches them. We do not feel it: if we did we should die. It is always listening. Thoughts speak to it as loudly as words; sufferings even louder than words. His Ear is never taken away. We sigh into it even when we sleep."—Faber. Dwelling awhile on this thought, we must surely be led to love and praise "the infinitely blessed Being of God, than Whom nothing can be conceived more holy, more pure, more august, more adorable, more compassionate." We praise him for the Incarnation and Redemption which have made our union with Him possible. And in the act of praise our will is quickened afresh into harmony with the Will of God; we see our duty clearer, we offer ourselves to Him with desire to do what He shall show us. And if this is indeed a true approach to Him, we find ourselves led on to intercession. His Will is the salvation and the perfection of all men. When we pray for others it is His prayer we pray; we desire what He desires. "The praise of God in our mouths' have put a "two-edged sword in our hands." This is the hour, the blessed hour we always longed for, when we wholly lose ourselves. That "selfhood which is the cause of all our griefs', half of it is lost in God, for we desire now only what He desires; half of it is lost in sympathy, in self-identification with the sufferings, the sorrows, the pathetic ignorance of those for whom we pray.

From such a prayer we shall rise with new courage for our daily task, new sense of the possibilities of friendship with God, and a great joy in the knowledge that He has admitted us to fellowship in the work of salvation. We shall be heartened for greater efforts in the work of conforming our lives in His Will, and this again will be a better preparation for the further work of prayer.

And let it not be forgotten that one of the best preparations, both remote and immediate, for prayer, is the fervent reading of the Holy Scripture. The Holy Scriptures provide the inspiration, the atmosphere and, when we need them, the words, also, for prayer. And further: "He who truly possesses the words of Jesus," said St. Ignatius of Antioch to the Ephesians, "is able also to hearken to His Silence."

"Our Lord God showed me that it is full great pleasure to Him that a helpless soul come to Him simply, plainly and homely. For this is the natural yearning of the soul by the teaching of the Holy Ghost.

"And the vision was a learning to my understanding that the continual seeking of the soul pleaseth God much; for it may do no more than seek, suffer and trust. . . . And the clearness of finding it is of His special grace when He will."—Julian of Norwich.

"HE PAYS $20,000 A YEAR TO PREACH."

In the course of a lecture delivered shortly before his death, Bishop Coxe told the following story: When I was rector of a Church in Baltimore I used to see a dear old lady, in the garb of a Quaker, very often in the congregation of the Church. One of the wardens said to me, "Mrs. ——— is a great friend of yours."

"I am glad to hear it," I said.

"Yes," said the warden, "she said to me, "I love to hear your pastor preach, but I should like him so much better if he did not receive money for it."

"But," said the warden, "he pays $20,000 a year for the privilege of preaching to us."

"Does he, indeed, and how so?" asked the old lady.

"Well, we both were educated at the same time—we are about of an age—and I earn $25.000 a year at my profession, while he only receives $4,000."

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VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

He Rediscovered His Country.

"I have rediscovered my country, after being absent from it one year," said Dr. Newton, pastor of the City Temple, London, to a newspaper reporter just before sailing for England recently. "I was very greatly impressed," he continued, "by the wonderful change that has taken place in one short year. It seems to me that the United States has been completely transformed in that time. I talked with many people during my travels through several states. Everywhere I found them a unit in support of President Wilson and the most vigorous prosecution of the war to the inevitable end, which must be a complete victory over the Potsdam gang and all it represents." Dr. Newton was formerly pastor of a Church at Cedar Rapids, Iowa, and succeeded Dr. Jowett at the City Temple, London, probably the largest Protestant church in the world.

A Pleasure to Meet the Leaders of the Canadian Church.

Bishop McCormick of Western Michigan, commenting in his Diocesan paper on his recent attendance upon the sessions of the Synod of the Canadian Church as a representative of the American Church together with the Bishop of Harrisburg and the Rev. Dr. Jessup, of Buffalo, says: "Mrs. McCormick and I were the guests of Sir Henry and Lady Pellatt at their beautiful home overlooking the city of Toronto. Every possible courtesy was shown us by our hosts and by Archbishops and Bishops of the Canadian Church. It was a pleasure to meet the leaders of the Canadian Church and to listen to their most illuminating and interesting discussions concerning their work. Every reference to America, its Church, its Army, or its people was received with understanding and with appreciation and the illusions to our share in the war awakened the utmost enthusiasm. Our joint service and our joint aims have united the peoples of the two countries in ties of closest sympathy. Elihu Root said, 'I take off my hat to the Canadians,' and every American is glad to join him in this tribute."

Jeanne d'Arc and the Goddess of Liberty.

"One of the most inspirational works of art produced by the war," says Ben F. McCutcheon, Director of Publicity of the Seventh Federal District Liberty Loan Organization, "is the lithograph drawn by Lucien Jonas, showing the irresistible spirit of Jeanne d'Arc, floating over the French divisions and leading them forward to victory under her banner of the cross and the lily.

That drawing admittedly represents a deep spiritual truth underlying the glorious heroism of the New France. Whereas the hosts of the Revolution of 1789 rallied about the image of a goddess of Liberty which might easily have been mistaken for the effigy of a strumpet, the Armies of France in this war are led by the glorious vision of the Virgin of Domremy and the deliverer of Orleans and France.

An equally inspiring thing, and one that carries quite as much significance to all Christian men and women, is brought back to us by men who have seen the British soldiers, going over the top into the line of fire singing in unison with the tone of a thousand cathedral choirs that most magnificent of processional hymns. 'Onward, Christian Soldiers,' Early in the conflict they went into the line with the rollicking rhythms of 'It's a Long, Long Way to Tipperary; but my heart's all there.'

The significant thing is that the hearts of the soldiers of the Allied forces have marched on, under the guidance of the holiest souls in the history of mankind, toward a city that is eternal in the heavens, whose symbol is the Cross, and whose sovereign is the Savior of mankind."

The Most Critical Battlefield Not Across the Seas.

"The most critical battlefield is not across the seas," says the Rev. Frederick G. Budlong, rector of St. Peter's Church, Chicago. "It is in the social and industrial life at home; it is in the minds and hearts of the individual men and women who constitute this nation.

There is little use in winning the war on the continent of Europe, unless, in the process we become pledged wholeheartedly to the ideals of personal righteousness, unselfish service and devotion to the common good, which have been revealed by the Father of us all through His Son, Jesus Christ.

Unless more men are made by the war than are sacrificed in the war, our victory, however glorious will be mean indeed. However splendid the devotion of those who give up their lives in battle, so far as we are concerned their self-consecration unto death, will be worse than wasted, unless we become worthy of the price they have paid. 'Are we worthy of them?'

When the war is over, its value for the world and for setting forward the kingdom of God will depend in great measure upon how completely during the war we shall have become consecrated, as individual men and women, to high ideals and unselfish aims.

It behooves every earnest soul to look ahead to the tremendous opportunities and responsibilities God is fitting us to assume, and we dare not make our plans apart from Him.

As part of your duty as Christian patriots, seek God more frequently, more humbly and more eagerly in your daily prayers. Come more faithfully to His house of prayer to worship with your fellows. Do your part by striving as never before to live into communion with the God in Whom we trust, so that after the war you may be ready to do whatsoever God will call upon you to do toward making this world truly His, and your life the expression and the instrument of His blessed will."

People of England Are Not Taxed To Support the Church.

"In The Witness of October 12th, you reproduce on page eight, under the heading of Militant Atheism in England and America, an editorial from the American Church Monthly," writes the Rev. Dr. Phillips of Temple, Texas. "According to this, by inference, Atheists, and presumably others, are taxed to support 'A state religion,' I presume the Church of England is referred to. As a matter of fact, there is no more taxation in this regard and connection, than in the case of the State Church of Scotland, (Presbyterian). The late Mr. W. E. Gladstone, I believe, several times confuted the idea, as did Mr. Asquith, the late Premier of England, from their places in the House of Commons. The total income of the Church of England is derived from revenues arising from endowments, freely given, both ancient and modern; and also from the large free-will offerings and benefactions given by her people; even the revenues, arising from the Church's own endowments are administered by a department of State, the Ecclesiastical Commissioners. The state connection arises from historical connection; the Church was in being while the Heptarchy was a congeries of small states. and the unified England grew up around the Church, which is strictly speaking the Mother of the British Empire. No new bishropic is permitted by law, until the new See has been fully endowed,—by the gifts of her people; the Church does not profit to the extent of one penny from the State, any more than does our own Church. Despite the fact that this old myth has been exploded time and time again in the British House of Commons, it still raises its hoary head."

"The reason why people love dogs," says the National Humane Review, "is because dogs love people. Both love and hate in this world are largely reciprocal. And dogs are worth loving. They will fight to a finish to save a beloved master. They will plunge into swift waters to save a child whom they are guarding. They do not lie or cheat, or use bad language, or smoke or drink alcohol. They have positive traits of character and virtues which most men could imitate to advantage."

A MEDITATION

The Rev. Percy T. Fenn, D. D.

The Pestilence that walketh in the darkness, and the sickness that destroyeth in the noon-day.

For the first time in a ministry of nearly thirty years we have been ordered by the Board of Health to suspend all our public services! It is an unique experience, but the prevailing epidemic has made it necessary.

There is much for us to do during this period when our congregations will not assemble for the worship of God, and most of us will be as busy as in normal times.

Yesterday, for instance, we came into the church, and we sang a hymn without an accompaniment, and we made our War Intercessions. And as we knelt alone in the house of God, it seemed as if God were nearer to us than at ordinary times!

And what comfort it ought to be to our parishioners when they remember that their priest is still standing before God't Altar to offer the Holy Sacrifice, and to intercede with God on their behalf!

And as we muse in our study we recall those three great judgments of God—War, Famine, Pestilence—with which He afflicted His recreant people of Isreal. And we wondered whether this epidemic which is spreading so generally, and which is proving so fatal, is not another instrument in the hands of God for the chastening of His indifferent children.

Four years of war have devastated the world, and the casualty lists are bringing it home to the hearts of our people as never before; but the spiritual element of the war is still unrecognized by the majority of us, and we are still forgetting God!

We had hoped that the war would bring us to our senses, and to our knees. But we seem to be still impregnated with materialism, and still unmindful that the Lord is King!

We meet to pray for the dear boys who have gone to the front, and who may never return to us, and our gathering is saddened by the absence of the very parents of those boys! They are busy with war work, and with all kinds of social activities; but they seldom come to the House of God to commend their boys to His protection.

And their lives are as worldly as heretofore, apparently. The war has not effected any appreciable change in their mode of living, or in their spiritual outlook.

So God is sending them the pestilence that walketh in darkness and the sickness that destroyeth in the noon-day! And on every hand fear grips the heart as we are reminded of our own frail mortality.

Young men, full of promise, are stricken down before our very eyes, and we are forced to acknowledge that God's judgments are abroad in all the earth.

This afternoon we are to bury a soldier from a neighboring Camp—a strong, hardy man—a victim of the "Flu." At the same hour a similar service will be held in another part of our city, over the body of a young man who died of the same disease up at the Great Lakes.

And the telephone is constantly ringing, and we are asked to offer special prayers for those whose condition seems critical, and who are not even of our faith!

But why will not the Christian world recognize the hand of God in these calamities? Why will we attribute them solely to natural causes, rather than to the chastening hand of God?

If we fail to repent under the present chastening God has yet His third instrument of retribution—famine—with which He may easily afflict us. Shall we trifle with His love and challenge His unwilling judgments? Then let us repent and turn unto the Lord our God. For "though we be tied and bound with the chain of our sins," yet "the pitifulness of His great mercy" will loose us if we will thus turn to Him.

The great testing-time is here; how shall we meet the test?

When Mrs. Jay Gould, Jr., was serving in the kitchenette at Bryant Hut, New York, one of those fearfully hot sweltering days New York City has lately gone through, a soldier remarked to her: "This is a pretty tough job you have here. I should think you would get one of them out of door jobs such as being a conductorette on a Sixth Avenue car." What Mrs. Gould said is not reported.—Association Men.

Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

SIXTH PAPER

By the Rev. H. Fields Saumenig.

PROPOSED CHANGE NO. 11. Omit first rubric on page 7. The rubric the Commission proposes to omit is as follows,—At the end of the whole Portion of the Psalms or Selection from the Psalter, the Gloria in Excelsis may be sung or said instead of the Gloria Patri. The proposition is, in brief, to remove the rubrical permission to use the Gloria in Excelsis after the Pslams at Morning or Evening Prayer. The use of Gloria in Excelsis with the choir offices in the Anglican Church is found alone in the American Prayer Book. General usage associates the Gloria in Excelsis with the Communion Office. There is, however, liturgical authority for its use at Morning Prayer, coming through the Eastern Liturgy where it was used daily at Morning service as a memorial of the Incarnation and as such served the same purpose as the Magnificat at Evening service. From the Eastern Church the Gloria in Excelsis found its way into the usage of the Western Church where it first appeared in the services for Christmas Day; provision being made later for its use on Sunday. It was given a place in the Communion Office of the English Church in the Second Book of Edward VI, 1552.

PROPOSED CHANGE NO. 12. The change proposed here is to print the Te Deum in three portions with large capital letters, as follows,—We praise, etc. THOU art the King, etc., and O LORD save, etc. This change was proposed with the intention of providing a rubrical permission to omit a portion of the Te Deum in the discretion of the Minister. Such a rubric was proposed by the Commission but was defeated by the last General Convention.

PROPOSED CHANGE NO. 12. To print the Benedictus in four portions with large capitals for introductory. This proposed change needs no comment.

PROPOSED CHANGE NO. 13. Insert before Benedicite as follows: Or this.

Benedictus es Domine.

Blessed art thou, O Lord God of our Fathers: praised and exalted above all for ever.

Blessed art thou for the Name of Thy Majesty: praised and exalted above all for ever.

Blessed art thou in the temple of Thy holiness: praised and exalted above all for ever.

Blessed art thou that beholdest the depths and dwellest between the Cherubim: praised and exalted above all for ever.

Blessed art thou on the glorious throne of Thy Kingdom: praised and exalted above all for ever.

Blessed art Thou in the firmament of heaven: praised and exalted above all forever.

The purpose of this proposed alteration is to provide a short cantical in place of Benedicite. The same proposal was made by the Commission in 1886 and was defeated by vote of General Convention. It is doubtless wise to provide a short canticle for Benedicite, (and in accordance with proposed rubric for Te Deum as well,) particularly where small and untrained choirs sing the service, but why add the Benedictus es Domine? It would seem that the twenty-third Psalm has the best claim if an alternative canticle is to be provided, because the twenty-third Psalm is used in Scottish Book in the place of Benedicite. If, however, the spirit of the Benedicite is to be maintained and a shorter canticle provided, why not Psalm 148, of which the Benedicite is a pharaphrase?

MEETING OF THE JOINT COMMISSION ON SOCIAL SERVICE

The most important matter discussed at the regular semi-annual meeting of the Joint Commission on Social Service, held in New York on Oct. 11th, was the proposed new relations with the Episcopal War Commission, and which during the summer made an initial appropriation to enable the Joint Commission to secure a field secretary to undertake special work of a social service nature in connection with the war. One or two general "leads" have been indicated: first, co-operation in the surveys of war production centers now being undertaken under the auspices of an interdenominational committee, with a view to the more effective ministration of the Church to the new industrial populations growing up along the Atlantic seaboard; second, an effort to stimulate the more effective participation of parochial and diocesan forces in and about training camp communities in connection with other remedial agencies, with a particular view to making and keeping these communities clean and wholesome. Opportunities for other work are also expected to develop. It was decided to recommend to the War Commission appropriations for one or two additional secretaries, in order that the new field of work might be more adequately covered.

Another matter considered was the participation of the Commission in the Church Student Council recently organized by the Collegiate Department of the General Board of Religious Education, which is planning to establish among Church students in our various colleges and universities a "minimum program" of activities along the lines of personal religion, missions, religious education, social service, and Church extension. In response to the Council's invitation, the Commission elected two representatives to serve on the Council,—the Rev. Samuel Tyler of Rochester, N. Y., and Miss Vida D. Scudder of Wellesley College,—and voted an appropriation of $100 for the Council's 1919 budget.

Among other matters acted upon were the appointment of a splendid sub-committee consisting of the Rev. J. H. Melish, Mr. C. R. Woodruff, and the secretary, to draw up a statement on reconstruction and the Church's duty with reference thereto, while a statement submitted by Miss Scudder with reference to the present crisis was in substance approved and entrusted to a special sub-committee for revision and issuance after a referendum. To another committee was referred the suggestion of the Society of Companions of the Holy Cross that the Commission should collaborate with it in the publication of a Calendar of Social Justice now being compiled, while a request from the same Society that some action be taken in the Mooney case in California was favorably acted upon. Still another committee, consisting of Bishop Fiske (chairman), Dr. Percy Dearmer, now visiting America, Professor Dickinson Miller of the General Theological Seminary, Miss Scudder, and Mr. Woodruff, was authorized to prepare a special order of worship in connection with social service, a lectionary, and such other forms of prayer and intercession as might seem desirable.

The secretary reported that, on the Commission's suggestion, the Social Service Commission of the Diocese of Connecticut was co-operating in a Child Welfare Campaign in that state under the auspices of the National Child Welfare Association. On the secretary's suggestion, further, of an increasing need of trained social workers if the Church is to register effectively in the social field, he was instructed to urge the General Board of Religious Education to help to secure the introduction into the various seminaries of systematic courses of instruction in the social interpretation of the Bible and Church history and in modern social problems and methods of service.

Reports of the year's activities, of the increasing number of college and public libraries and other educational institutions on the Commission's mailing list, of the progress of the financial campaign, especially as regards the one per cent apportionment by the dioceses, etc., were submitted and accepted as records of progress.

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EDITORIAL

THE PERVERSION OF THE LAW.

"Some people in the congregation tell me that seven-thirty is too early for a Sunday morning service; yet I notice young men passing my house every morning at six to attend drill, and the Major doesn't trouble to go himself. In the Church the Major and the General both go, but the rank and file excuse themselves.

"Isn't it about time that we stop giving ice cream and candy to the soldiers of Christ and put the Church on a more military basis? I am willing to spend money to lure the heathen to Church, but I am not willing to spend it in order to coax the soldiers of Christ to come to drill."

In some such words as these, one of the clergy recently addressed his congregation. They are good, honest words, and they remind me of some notes by a lovely, healthy young lady, now in Paradise, made at the Northfield conference, speaking of her set: "To us, religious people have meant chiefly old ladies, and they had a monopoly on it. They were on the stage and we were looking on. It was the clergymen's business and old ladies took it up, when they hadn't anything left in their lives, as a last resort."

The truth is that these sentiments express the weakness of American Protestantism. They are not the faults of our Roman brethren, nor is it our business to point out their faults at this time. Let us consider American Protestantism as a religion and measure it by the standards of Christ's life and teaching.

Wherein has it departed from the virile yet winsome gospel of the Master?

First, I should say in that it rests in the law, not as a disciplinary force, but rather as a means of grace. Starting with reform, it tries to put us all into a reformatory. It expands and amplifies the ten commandments Thou shalt not dance, thou shalt not drink, thou shalt not attend the theater, thou shalt not play cards, thou shalt not smoke, and, if one be a minister, thou shalt not overmuch enjoy thyself, nor give evidence thereof in outward ways.

This was Puritanism pure and simple.

Now, I have no particular objection to this program as a monastic rule for those who voluntarily seek asceticism, but as a world program, it alienates red-blooded men. As a program of eternal life it is petty, pedantic, poverty-stricken. However much these things may be vices, as a program for Christian idealism, they cannot lead a man into the measure of the stature of the fullness of Christ.

But this program has been heralded as the essence of Christianity by those who have failed to get rid of the root of bitterness themselves and so have sown the seeds of self-righteousness. There is no one who is so sure of his own personal rectitude as that person whose life is consumed in condemning the sins which he himself never commits.

Surely, one cannot conceive of such a prophet "eating and drinking with publicans and sinners," and he doesn't.

The result of such a program is to over-emphasize the effiminate qualities in men. Now it is a strange thing that the loveliest thing on earth is a woman who is entirely feminine, and almost the unloveliest is a man who tries to emulate her.

The Christian religion as Christ preached it was a masculine gospel, with its due share of sterness, but underneath that severity, the tenderness of a woman.

This has been reversed—and we have a gentleman with a mild, bland exterior, who talks tenderly and sings maudlin, sentimental nonsense, while within he is far from the sympathetic, tender pastor, whose chief duty is to preach the forgiveness of sins.

The program of the puritanic law has made the Church into a caste, instead of an asylum for all sorts and conditions of men. It is over much concerned about its legal respectability.

The member of the Church is one who has cleansed himself of certain external legal blemishes but, as Fanny Adkins says, "Is rather close in his financial dealings." Of course, this is not true of all Protestant Christians—probably not of the majority—but it is true of such Protestants as are fond of advertising—those whose sounds go out into all lands.

And the worst of it is, that it has operated just as the two quotations at the head of this article would indicate.

Instead of soldiers of Christ who are in the world but not of it, we have followers of Christ who are of the world but not in it. Like spoiled children, they look to the Church to condole them, to furnish them with social dimensions of a harmless and respectable character; to help them to greater respectability and social prominence; to provide them with music and oratory that is to their taste; to do as they please, and to quit playing the game when they can't play it in their own way. There is nothing soldierly about the whole proceeding. It savors of the conduct of the Russian soldiers at the close of the empire. We will serve our officers in so far as we like them. We will take leaves of absence for just so long as it is to our notion and our pleasure. The nation is full of perfectly self-satisfied Protestant soldiers who are on indefinite leaves of absence from their regimental duties, said leaves having been given to themselves by themselves.

The whole scheme is most unpleasantly Bolsheviki in its lack of any sense of responsibility to the oaths of baptism and confirmation, and to those who are the officers of Christ. We want to play to an army in which we issue all our own orders and are under no obligations to do anything for anybody, even for the commander-in-chief, unless we choose to do it.

It is the weakness of Protestantism, and it is a weakness that is fatal to efficiency and to the development of manliness.

The Scotch poet told us to ask God to let us see ourselves as others see us. The test of our righteousness is not what we think of ourselves, but what the common people think of us.

I have talked with men, especially in towns of a size that the whole population knows itself intimately, and the lack in the program of Protestant Christianity is just that quality of which St. Paul tells us that without it all our professions are like sounding brass and tinkling cymbals.

The sounding brass of self-confident leaders is much in evidence, and we can hear the tinkling cymbals of an effiminate piety, but the charity—that big something which suffers long and is kind and does not envy and is not puffed up and vaunteth not itself—that big brotherly interest in all men and in their weaknesses and faults,—that is sadly lacking.

The prodigal still finds the elder brother cynically obstinate because of the music and dancing, and full of bitterness that the prodigal is not summarily dealt with.

This whole program of Christian brotherhood is out of joint, and has transformed the plans of Christ for including the sinner in the warm fireside of religious brotherhood, into a nice scheme of making the Church a censorious inquisitor of private morals.

We live in constant fear of the Church's reprobation for piety, and produce a pale, anaemic sort of lady-like sisterhood instead of a manly fraternity.

It is a lack of courage not to use Christ's body as He used it, to make the penitent sinner feel at home without making him a self-righteous prig.

If there is one note we need to emphasize today it is the demand that the soldiers of Christ shall learn obedience and practice charity, using the law, which is good, to enforce loyalty and using grace, which is better, to teach humility. We may be saints in the sense of being consecrated to God's service, but we must not feel that we are saints in the sense of being censorious toward sinners.

STUDIES IN THE ACTS

"And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound as of a rustling mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."—Acts II 1-4.

These words mean everything to the Christian, for they signify the fulfillment of Christ's repeated promise. "Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you."

* * *

"And when He, the Spirit of truth, is come He will guide you into all truth."

"Tarry ye in the city of Jerusalem until ye be endowed with power from on high."

"But ye shall receive power after that the Holy Ghost is come upon you."

These two, truth and power, are the two things needful besides love. For without power, truth is a useless thing, the basis of mere argument and speculation. Without truth, power is brutal, senseless, tyrannical.

And these two necessary aids to love, which is the greatest, Christ assured his apostles, would come to them as the results of a gift which He could give, which they were to abide in Jerusalem to receive, and without which they were to attempt no enterprise.

Obediently they waited and the promise of Christ was fulfilled on the day of Pentecost.

To those who resent the supernatural, and who deny to the God who made it all the power to introduce no new element in His creation, the miracle of Pentecost is an irritant.

To those who see in God's creative acts a constant revelation of the new and the unexpected, the Day of Pentecost, by which man received the gift of spiritual truth and power, is the crowning act of the whole revelation of God's goodness and might.

The Story of Creation is a story of repeated miracles; for each new order of thnigs introduced that, which, previous to its existence, was unknown to this world—and that story would have been sadly incomplete were there not given to him who was created in the image of God, the Spirit of Truth and Power.

The besetting sin of man is pride. He fancies that he can find in his own nature, the solution of God's plans. Each new cult is based upon his confidence in his self-sufficiency, only to end in shipwreck, because power without truth is like a powerful engine without steering apparatus. It goes along blindly and is wrecked because it leaves the way.

"I am the way," said Christ, "and My spirit is both power and truth." Unless we follow in the way, the more power we develop, the greater following we have, the larger cult we form, so much greater is the wreck, when the machine goes to destruction in the dark.

Christ is not only the way, but the light of the world, and in that light we see the way, and toilsomely follow the same.

* * *

This little band of one hundred and twenty guided by the twelve apostles would have made very little impression upon the world, except the Spirit of God had inspired them with power and truth.

What could twelve Hebrew peasants do except they be endued with power from on high? It was the gift of Pentecost that gave to this feeble brotherhood the power to go ahead in the light which Christ's foresight had provided.

They possessed the three qualities which together make the Christian Church the greatest power in the world, viz., heat, light and motion. They were aflame with the love of Christ; they were illuminated by the wisdom of Christ; they were energized by the power of Christ.

These three are as necessary to any parish today as they were to this first parish that met at Jerusalem.

How many Churches have power and light without heat?

How many cults have love and power without light?

How many fraternities have love and light without power?

It is the full gift of Pentecost which must possess the organization if it is to go through stone walls and climb over all obstacles.

* * *

The gift of Pentecost was not an invisible, heterogenous influence which permeated Jerusalem. It was a definite, visible, fire that energized a certain solidarity that Christ had prepared for its reception.

It was not an unseen force, but a definite power.

It was not an unseen force, but a visible communication.

It was not given to the world, but to the Church, those whom Christ had called out to follow Him, and who had persevered in such obedience.

It was the obedience of the Body to Christ's commands that gave force and energy to these feeble folk.

Nor was the power a mere transient influence. That which they had received they gave to others by a definite act. "Then laid they their hands upon them and they received the Holy Ghost."

* * *

But the objection is at once urged that if such power were given to men why is not the Church which claims this power more of a force in the world today?

For the obvious reason that God's power is dependent upon man's willingness and obedience in order that it may be demonstrated in the spiritual realm. He declines mechanical force and demands co-operative action. Whenever the historic Church has summoned to its call, men of humility and obedience, there has been no lack in the power that it has manifested.

But like every force, there must be unity of action. The various parts of the engine must co-operate. Friction

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CURRENT EVENTS IN THE AMERICAN CHURCH

We shall take it as a great favor if our exchanges and the rectors who have been so generously sending us their parish papers will change the address of The Witness to 6219 Cottage Grove Ave., Chicago, our new office of publication and to which address all matters intended for publication in the paper should be sent.

Army chaplains hereafter must conform to the regulations of the military establishment instead of acting as independent factors, according to a dispatch appearing in the daily papers. Complaints from various religious bodies following the order of the war department which in substance provided for the retirement of a large number of camp pastors is not considered by the government as of sufficient weight to induce any change in the original order.

A suit has been filed in the Supreme Court of New York asking for the appointment of a receiver of the properties of the Russian Orthodox Greek Church in this country on the ground that money and property have been diverted and misapplied. The suit was filed, says the New York Times, in behalf of about thirty pastors in charge of Greek churches in different parts of the United States who are opposed to the elevation of Archbishop Nemelovsky as head of the Church in this country. In the proceedings the Archbishop brought against the clergy opposed to him, he alleged that they were influenced in their attempt to oust him by the Bolsheviki in Russia.

Because of the influenza epidemic the service of consecration of Bishop Coadjutor-elect Quinn of the Diocese of Texas was postponed from October 24th to October 31st.

Owing to the prevalence of influenza the churches in most places in the Dioceses of Virginia have been closed, as well as all places of public gatherings. The epidemic seems to be getting well in hand and it is anticipated that the order will soon be rescinded.

St. John's Church, Girard, Kansas, the Rev. R. W. Rhames, rector, has been presented with a pipe organ by Mrs. Harriet Nye Towne in memory of Capt. John Dana Barker and his wife, Mrs. Mary Lucina (Anderson) Barker. The organ is pneumatic throughout, and especially designed to correspond with the Gothic architecture of St. John's Church. The organ was dedicated at the Communion service on Sunday, October 6th, and the opening recital was given on the following Monday evening. The placing of the organ required the enlargement of the church. A number of improvements, all paid for, have been made, including the elevation of the altar, a new lighting system, a lecturn and choir stalls.

A high tribute of respect was paid to the late Capt. C. D. Baker, who died in France from wounds suffered in battle, at a memorial service conducted at St. James' Church, New York City, by Bishop Greer and assisted by Bishop Courtney, formerly rector of the church; the Rev. Dr. Crowder, the rector, and the Rev. J. P. Chalmer, vicar. Captain Baker, prior to his enlistment in the service of his country, was an usher at St. James' and had charge of the Christian Nurture classes in the Church school. He was a lieutenant at the time he received the wound which proved fatal and was advanced to the rank of Captain before his death. He had received the Croix de Guerre for gallant service in the trenches.

Subscriptions for the work of the National Lutheran Commission for Soldiers' and Sailors' Welfare reached the sum of $1,375,540 the past year. Eighty-one Lutheran chaplains have been assigned to the army and navy, twenty-five of whom are in France. while civilian chaplains and camp pastors number 136. The Lutheran Brotherhood has eight buildings in army training camps, and in one of these 1,600 Lutheran soldiers received the Holy Communion in a single day.

In the recent attack of influenza which attacked some 2,200 people and cost the life of some 65 or 70, at Pulaski, Va., a town of about 6,000, the Rev. Thos. E. Opie, rector of Christ Church, headed a committee which conducted a community soup kitchen for the relief of the sick for two weeks. From 30 to 40 gallons of chicken and beef broth, prepared by expert colored cooks, were made daily and carried by auto all over town to families too ill to send for it or too weak to prepare food for themselves. Milk, toast and coffee in large quantities were also served free to all the sick. The kitchen constituted a $500 business, the money and supplies being solicited by Mr. Opie, apart from the town's general relief fund of some $3,000. The Pulaski Times gave the following summary of supplies used, 400 loaves of bread, 125 pounds of beef, 200 chickens, 40 dozen eggs, 125 gallons of milk, 50 pounds of flour, 50 pounds of rice, two sheep, one ham, three gallons of potatoes, 12 gallons of oil, besides apples, preserves, meal, celery, etc. Sunday, October 20th, was the first anniversary of Mr. Opie's pastorate at Pulaski. He went to Pulaski from Saltville last fall. During the year there have been 15 baptisms, 10 confirmations, 6 marriages, and 5 burials. A new pipe organ has been installed and a number of improvements made on church and rectory.

The annual convocation of the archdeaconry of Ridgway, Diocese of Erie, Pennsylvania, was held at St. Luke's Church, Smethport, (the Rev. W. E. Van Dyke, rector) September 30th and October 1st and 2nd. The following are the officers of the archdeaconry: Bishop Israel, Archdeacon Radcliffe; the Rev. Wm. R. Agate, Secretary; George W. Mitchell, Esq., Treasurer; the Rev. E. H. Edson, the Hon. Joisah Howard, Mr. W. W. Winslow, Executive Mission Board. The convocation convened at 7:30 p. m., on Monday, September 30th, when Evening Prayer was said and an address given by the Rev. Dr. Martin Aigner, followed by a reception in the Parish House. The program for the next day included: Celebration of the Holy Eucharist, the Rev. Dr. Radcliffe, celebrant. Morning Prayer and address by the Rev. Chas. H. Kitchin; report of Dr. Aigner, the Archdeacon, and Missionary clergy; business session; intercession for Missions; luncheon in the Parish House; Sunday School conference led by the Rev. Dr. W. H. Overs and the Rev. Dr. Aigner; a drive into the country; a fine patriotic mass meeting in the evening with addresses by the Rev. Jenkins Watkins, the Rev. Dr. Overs, the Rev. A. C. Jones and the Rev. James A. Baynton. The convocation was brought to a close with a celebration of the Holy Eucharist on the morning of October 2nd, the Rev. E. H. Edson, Vicar of the parish, officiating.

PERSONALS

The Rev. E. J. Randall, Chicago, who served St. Barnabas' Church as lay reader and since his graduation from the Western Theological Seminary and ordination to the priesthood has been the rector of the parish, celebrated the twenty-fifth anniversary of his work there on Sunday, October 19th. The parish has prospered spiritually and materially under his faithful and efficient administration. The beautiful new church in which the congregation now worships was dedicated two years ago. Mr. Randall has taken an active and prominent part in the social service work of his diocese, is a member of the Standing Committee, the Board of Missions and of the Committee in charge of the Cathedral Shetler.

Lieut. Lester Wallace Kern, who was killed in battle, was a postulant for Holy Orders and a student at St. Stephen's School, Annadale, N. Y., prior to his enlistment as a private in Company I., 106th Infantry. He was twenty-four years old and the adopted son of Mrs. Thomas A. Wilson of New York City.

The Rev. Malcolm Taylor has accepted a call to become rector of St. Mary's Church at Madisonville, Ky. He goes there from the Diocese of East Carolina.

The Rev. J. J. Gravatt, Jr., has accepted the rectorship of Old Trinity, Staunton, Va, and has taken charge of the work. This is a magnificent old church and Mr. Gravatt will find a fine body of loyal people to work with. He was from the rectorship of Ascension Church, Frankfort, Ky.

The Rev. Clarence N. Buxter, who for some time has been rector at Madisonville, Ky., has recently taken charge of Immanuel Church, Covington, Va.

The Rev. T. N. Nelson, headmaster of the Virginia Episcopal School, is giving services at the Lee Memorial Church, Lexington, Va., since the rector, the Rev. Churchill Gibson, has entered the army service as chaplain.

Captain W. K. Rainsford, son of the Rev. Dr. Rainsford, former rector of St. George's Church, New York City, has been wounded in action at the front overseas. He is a graduate of the Plattsburg Training Camp of 1917. He was driving an ambulance in France when this country entered the war and returned home to enter the American army.

All mail intended for First Lieutenant D. R. Ottmann, Chaplain, should be addressed to Ft. Sill, Oklahoma.

Private Jean Fournan, of New York, is known as the "Red Cross man" at the American Military Hospital No. 1, where he is convalescing. A cross on his back, the mark of two pieces of shrapnel, will be a life-long scar.

ADMINISTERING THE HOLY COMMUNION BY INTICTION

Bishop Lawrence of Massachusetts, has issued the following letter to the clergy of his Diocese, under date of October 4th:

My dear Brother—

Acting upon medical advice and my own judgment, I am taking the liberty of suggesting to you the advisability of the administration of the Holy Communion by the method of Intinction, at least for the present. Experience has shown this method to be reverent and acceptable.

The cup should be shallow, and a very small amount of wine is needed: a tablespoonful for twenty-five to one hundred communicants is ample. Waters should be used.

In administration, the cup with the patten and wafers can be held in the left hand and fingers. The Priest dips the corner of a square wafer or the edge of a round one very slightly, not more than a quarter or an eighth of an inch, into the wine. If he does so with reasonable quickness, the wine is immediately absorbed, and the wafer can be placed on the palm of the hand of the communicant. Or the Priest gives a wafer to every person kneeling at the rail, then takes the cup, and as he passes along each communicant dips the wafer in the wine.

As each railful of communicants kneels, the whole of both Sentences is said before beginning to administer. Then as the Priest administers, he says the first half of both Sentences, the second half being omitted.

If there are communicants who object to Intinction and wish the old method, they can come forward after those who receive by Intinction have received. In case your congregation is not familiar with the method of Intinction, it will, of course, be advisable for you to make a short explanation at some convenient time in the service.

Yours faithfully,
William Lawrence,
Bishop of Massachusetts.

Simultaneously the Wilhelmstrasse has taken refuge in Gott and the Golden Horn in Allah. "With the help of Gott," or, "With the help of Allah." The enemy deity is hard working and hard worked. The German and Turkish idea of the Jehovah is that of a service station. They always are demanding service, and speak little of serving.

Pehraps there is more in this than persiflage. Our own allied idea of the Almighty is that he should be served, and not constantly serving. "He helps them that help themselves." Wilhelm's idea of helping himself is hardly the godly construction. When men fall back on the gods they have not served they are truly in an embarrassing situation; for the gods they have served —those of lust and plunder—stead them but poorly in the emergency.

The kaiser and the sultan should get together on some doxoligical compromise and give it lusty emphasis, for the end of the service is nigh. —Chicago Tribune.

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TENNESSEE JUNIOR PLAN

Would Make Entire Sunday School a Junior Missionary Society

The Tennessee Diocesan Board of Religious Education, through its Committee on Parochial Education, the Rev. W. A. Founard, Chairman, has evolved and now recommends to the Sunday Schools of the Diocese the following plan of making the entire Sunday School a Junior Missionary Society, this being the official Tennessee Diocesan "Junior Plan."

1. That in each School there be appointed an Assistant Superintendent or Mission Leader or Mission Superintendent, (preferably the Junior Auxiliary Leader, or a member of the local Woman's Auxiliary), whose duty it shall be to further the cause of Missions in the Sunday School and to have supervision of any weekday activity of the young people.

(Where the School is large it would seem wise to have this officer assisted in the Primary, Junior and Senior Departments by other Junior Leaders and a Missions Committee.)

2. That all boxes and pledges be chosen and assumed by the School, rather than by the group, each class doing its share of the work.

(Except in large Schools where several boxes may be assumed by the various Departments or Classes.)

3. That each School have a Mission Treasurer, and on Rally Day, or at the opening of a new term in September, or earlier if desired, each pupil shall be given a Mission Mite Box (similar to the Lenten Mite Box) which shall be kept until Christmas, the amount raised by these special boxes to be called the "Christmas Offering" (Like the "Lenten" or "Easter Offering'). This amount shall determine the pledge assumed by the School, (if pledge be made,) or shall be used for missionary purposes only.

As a substitute for the Mite Box idea the weekly or Duplex envelope for Schools is excellent both for forming the habit of regular systematic giving as well as to one's own Parish.

(If the Mite box is to be used the Junior Auxiliary U. O.-box is available for the present.)

4. That the organization of the present "Junior Auxiliary" be retained as it is until the plan has been successfully tried, carried out and adopted by the Church; thus, for the present, the above offerings (even if used for special missionery purposes) would go through the Junior Diocesan Treasurer.

(Miss Margaret Sadd, 549 Vine St., Chattanooga, Tenn., is the Junior Diocesan Treasurer.)

5. That the Junior organization, as outlined above embracing the entire Sunday School, be known as the Sunday School Auxiliary (or Church School Auxiliary) to the Board of Missions.

(The name "Junior Missionary Society" is likewise suggested.)

6. That in addition to the offerings, pledges, and boxes above stated, regular missionary programs be held according to plans suggested below.

7. That in order to put into effect this plan of making the entire Sunday School a Junior Missionary Society which shall be an auxiliary to the General Board of Missions, each Rector be asked to make a start in the matter at once, appointing the Mission leader and Mission Treasurer, and gradually adopting the suggestions until the whole plan can be carried out; it being understood that the Committee on Parochial Education will make further suggestions from time to time, will furnish plans for missionary meetings and supply any information.

Plan of Mission Program Suggestions

(1) The Large Sunday School: (a) Where Christian Nurture series is used, several weeks of study, at week-day meetings in the autumn, of the District to which the Christmas Box is to be sent; also during Epiphany or Lent, study of the Junior Text-Book which is published annually. (b) Where Christian Nurture Series is not used, a monthly program on a Missionary District should be arranged, and presented before the School either by class or group, with more thorough study of the District at week-day meetings, together with the other week-day study explained in Section "a."

In the large School, frequent missionary plays given by School or group can be presented before the entire parish.

2. The Medium size School can follow a plan of program which will be a modified form of "1."

(3) The Small School: While the small School can similarly work, presenting less pretentious plays, and arranging missionary programs, the work will necessarily fall chiefly on the Mission Leader, who can tell a missionary story once a month, read clippings from the "Spirit of Mis-Missions," or make missionary talks occasionally; but the children, in even the smallest Schools will cut clippings and articles and bring with them, if a special country of District is assigned for a period of time, and if reminded. In the small School the raising of money is limited, and it might be well to encourage this by choosing some attractive special object. (See W. A. Leaflet No. 941.)

It is suggested that the School, or class, or group, be allowed to choose by vote, or otherwise decide, themselves, where all money shall go over and above their pledges or obligations to the Board of Missions.

Exhibits of curios, native costumes, etc., from the mission field; also charts and maps; stimulate interest and impress missionary lessons taught. These are loaned by the Church Missions House free of expense except for transportation. (See catalogue Educational Material Published by Board of Missions.)

A long list of books, plays and material, is included in the report of the committee.

A DRIVE TO RAISE $170,500,000

Dr. John R. Mott states that it will require, the coming year, $170,500,000 to carry on the war work of the Young Men's Christian Association, the Young Women's Christian Association, the National Catholic War Council, (working especially through the Knights of Columbus), the Jewish Welfare Board, the War Camp Community Service, the American Library Association, and the Salvation Army, which have blended their plans in response to the request of President Wilson, and will start a vigorous drive to raise this great sum of money the 11th of November. Dr. Mott, in a strong address, heartily supporting the President and the plan, setting forth the purposes and giving reasons for such a united effort, says, among other things:

"This co-operative plan will make for higher efficiency on the part of every one of the seven societies. It stands to reason that a plan that calls upon us to pool all our experiences will result in finer efficiency in each one of the societies because each one of these organizations has a splendid history, it has traditions of which it is properly proud, it has principles for which it would stand and fight, it has a philosophy and methods which have made possible great achievements. That leads me to remark that this plan of co-operation makes it easily possible for the strongest of these societies to help those who might not call themselves so strong. Some organizations that may not in the popular view be called so large, or so experienced, in the light of the teaching of the history of the world often are among the most useful societies. You take it among the nations, how true it is that some of the smallest and even some of the more obscure nations have lighted the way for the larger nations. A nation is not to be judged primarily by the number of its people, or the extent of its geographical area, or the magnitude of its industrial establishment, or the number of its millionaires, but by the character, the genius, the spirit of the people. By this abiding test any organization which is characterized by reality, by open-mindedness, by serviceableness, will be helpful to any other organization no matter how old or experienced that society may be. The advantage of this co-operative plan is that it makes possible the helping of the weaker organiztions by the stronger. No man or organization was ever made weaker by being called upon to assume added burdens, and the weakest organizations will gather momentum and courage from association with the others.

The bringing together in common action as well as common plan of all these societies is bound to promote better feeling all over the United States of America."

OBITUARY

The Rt. Rev. Francis Key Brooke, D. D.

The Rt. Rev. Francis Key Brooke, D. D., Bishop of the Missionary District of Oklahoma, entered into Paradise, after an illness of several weeks, from the home of his daughter, Mrs. Edward H. Lee, Chicago, on Monday, October 21st.

The Bishop was in his sixty-sixth year, having been born at Gambier, Ohio, Nov. 2, 1852 the son of John Thompson Brooke and Louisa Rebekah (Hunter) Brooke. His several degrees were conferred upon him by Kenyon College, the Theological School of Kansas, and the Union Theological School. He was ordained Deacon and advanced to the Priesthood by Bishop Jagger, and consecrated a Bishop January 6, 1893, by Bishops Tuttle, Pierce, Thomas, Kendrick, Atwill, Jagger, Spalding and A .R. Graves. Of his consecrators three survive him, Bishops Tuttle, Thomas and Graves. Prior to his consecration he had held rectorships at College Hill, Portsmouth, Pequa, and Sandusky, Ohio; St. Louis, Missouri, and Atchison, Kans. Francis Scott Key, author of "The Star Spangled Banner," after whom he was named, was a cousin of his father. The service was held in private, Bishop Anderson officiating, at the residence of Mrs. Lee on Thursday and the remains were taken to Gambier, Ohio, for burial.

The Rt. Rev. Charles Sanford Olmstead, D. D., S. T .D.

The Rt. Rev. Charles Sanford Olmstead, D. D., S. T. D., entered into life eternal on Monday, Oct. 21st, at the Rectory in Saybrook, Conn., where he had ministered since his retirement from active duty as Bishop of Colorado.

He was born at Olmstedville, N. Y., on February 8th, 1853, and was therefore in the 56th year of his age. He was a graduate of the General Theological Seminary in the class of '76, and as a priest held three charges, Morley, N. Y., (1876-84), Cooperstown, N. Y., (1884-96) and Bala, Pa., (1896-1902).

He was elected Bishop Coadjutor of Colorado but was consecrated Bishop, owing to the death of Bishop Spalding, on May 1st, 1902, retaining that office until the date of his death, although having retired from active duty some three years, during which period he was in feeble health.

Bishop Olmstead was a master of Anglican theology, a poet of no mean order and a preacher of the first rank. Few men excelled him in the beauty of his diction, and in the finished style of preaching.

He possessed a genial nature, was generous to a fault and was always the gentleman. His nature was ill adapted to the clash of controversy or to the intricacies of business.

His Episcopate was saddened by the man in whom he trusted and who betrayed his confidence.

He may have lacked the wisdom to have chosen his counsellors wisely, but when once chosen, they could do no wrong. They were his friends.

He was judged harshly, by the business world, for he was not of it, but had his Episcopate been surrounded by wise counsellors, he would have radiated under the stimulating influence. Those who knew him best, loved him most, and he suffered, without malice toward any, the reverses that came to him.

We are sure that the good Lord will be more gentle with his faults, than was man, and we pray that light perpetual may shine upon him.

WILLIE BENTON'S PRAYER.

O Lord bless father and mother and Sister Minnie, and please make my boots go on easy, was the prayer of little Willie, who prayed for what he wanted. He did not use a great deal of circumlocution—praying for things he did not want. His boots were the things he did not want. His boots were the things that troubled him most; and it was very natural that he should tell his Father about them. To be sure, they were only boots—low earthly things, that many good people would not think fit to carry to the throne of grace. Willie thought he had a right to go to his Heavenly Father with anything.

PORTO RICO NOTES

Miss Iva M. Woodruff.

San Juan

Since the resignation and departure to the States of the Rev. Mr. Dickey, the services at St. John's and all the English and Spanish missions have been continued by the Bishop and the Rev. Mr. Walter, both full of zeal and inspiration. Many strangers attend the services every Sunday, among them are several nurses from the Base Hospital, forty of whom were sent here from the States for government service. Also there are officers from the camp. Among the latter there happens to be one who was a postulant for Holy Orders in Pennsylvania, from the Rev. Mr. Walter's home, Lieutenant Rocca, who has assisted at three services. Another officer to arrive very recently is a lifelong friend of the Bishop, Lieutenant Brooks of Tennessee. To find friends unexpectedly in a strange land is joy indeed to the men from home.

The Rev. Mr. Walter has lately undergone an operation which has forced upon him a much needed vacation from arduous work. Through the courtesy of the military authorities in charge, he was admitted to the Base Hospital (once the Barracks of El Morro), among six hundred other patients where he received excellent care. He is now rapidly recovering at his home.

Through the courtesy of the editor of El Tiempo, who is a constant attendant at our services, the latest cables, are read by the Bishop every Sunday—after which all kneel with him and give thanks for the victories vouchsafed us. The editor is a subscriber to The Witness.

St. John's Graded School reopened Sept. 16, with its highest enrollment of 61, the intermediate grades overflowing. Miss Georgia Mathes, one of the teachars of last year, having resigned, has been succeeded by Miss Lena Wormsley of Memphis, Tenn., whose personal charm and ability make her a most welcome member of the teaching staff. There are two boarding pupils, of interest because they were victims of the Carolina disaster, saving only their dolls, and they are also little nieces of Sir Gilbert Parker, the author. This promises to be the banner year of the school.

Ponce

The Rev. L. M. A. Haughwout has lately made a courageous appeal through the Church papers for a woman to assist him in his mission work as owing to certain customs of the country there is much only a woman can do. Thus far his appeal has not brought his helper, so he is turning his attention to the men and has instituted something new under the name of the Young Men's Christian Center, making the parish house a social, intellectual and spiritual center for the young men of Ponce over fifteen years of age who have not the privileges of a Y. M. C. A. He has adopted as a symbol, the Latin cross and a circle and has for his model and inspiration the Y. M. C. A. Soldiers are admitted free and special welcome is given to the Home Guard of which Mr. Haughwout is a member.

Mayaguez

Under the inspiring and energetic management of the Rev. Mr. Saylor, the first of the fine group of buildings for St. Andrew's mission is already enclosed and it is expected that the school may be transferred to it next month. It is a great satisfaction to the Bishop and all who have known the old dilapidated building of past years to see this marvellous change. At the same time the day school and services continue in a rented building and daily grow in importance. Bishop Colmore recently carried into effect his plan of a four-times-a-year call,—called the Bishops Call. The first brought generous response and the funds are to be used principally to equip the new buildings which are to house the workers, the school, industrial classes, and temporarily the church. The furniture is to be made of native wood by the rector and his trained boys who are doing excellent work.

SMALL EVENTS WITH BIG SIGNIFICANCE

What an interesting and thoroughly readable volume could be published if all the work of all the representatives of the Church in all the camps, could be compiled and recorded! Every day in the life of each of the workers there comes up some little incident which adds to the happiness of the work, or lends encouragement to the spirit of the worker. So many of these things seem too trivial to write down, and they are impressed only upon the heart of the worker himself. Now and then we glean definite knowledge of instances where a representative of the Church, either a Chaplain, Brotherhood of St. Andrew secretary, or Y. M. C. A. worker has been able to perform some actual and far-reaching personal service to an enlisted man which could not have been performed through any other channel.

One worker, who follows the general practice of endeavoring to obtain the names and addresses of all Episcopalians in his district, had distributed cards for this purpose among a small group of men. To the parents of the men, where names and addresses were given, he sent a personal note, advising them that he had established personal relations with the man himself and would be glad to do anything within his power. "The sailor did not suspect what would follow when he signed his name," says this representative, "but my letter to his mother is the first clew she has had of her son's whereabouts for a year or more."

In another case, where a man signed himself as a member of the Roman Catholic Church, the priest of his parish was advised in the regular manner. A reply came from the priest, saying that he had lost track of this certain chap for over four years.

Small events in themselves, but who can measure the resultant good? Two men brought back into circles of good influence, one to a mother whose heart was gladdened to learn of her apparently wayward son, one to the ministrations of a priest who was vitally concerned about the welfare of his parishioner. Two lives directed perhaps into channels leading into sunnier fields and broader endeavors, and incidentally two workers of the Church given new incentive to further efforts in His name.

CUSHHIONS WERE REPAIRED.

Many stories are told of the way in which a certain Parson Adams of Lunenburg, well known in the first half of the last century, attended to matters which he decided were in need of summary treatment. On one or two occasions, at least, his action was not limited to his own parish. One amusing instance of this sort occurred one Sunday, when he exchanged pulpits with a friend who presided over a well-to-do but somewhat careless congregation in a neighboring town.

This friend, who was one of the meekest and most long-suffering men imaginable, told Parson Adams, with much mortification, that there were one or two things about the church which sadly needed attention, but that although he knew his parishioners meant well, these matters seemed to slip their minds from week to week.

"The window behind the pulpit is sadly in want of repair," the gentle minister explained, 'and so is the pulpit cushion in which there is a large hole. I mention these matters so that you may be saved annoyance. I have learned to stand at one side to avoid the draft from the broken window, and I refrain from bringing any force to bear upon the pulpit cushion."

Parson Adams looked at his friend indulgently, but made no rash promises, simply saying he had no doubt he should get along all right.

On mounting to the pulpit in his friend's church the next day however, he proceeded to electrify the congregation by taking several handfuls of rags out of a piece-bag which he carried with him and deliberately stuffing them in the broken panes of the unsightly window.

Then he proceeded calmly with the services, but when he began his sermon it soon became evident that the pulpit cushion was by no means to be spared at his hands. In some way or other the largest hole in the cushion was worked around until it was well to the front, and after that, each of three emphatic thumps from Parson Adams' vigorous hands, as he expounded his ideas, sent a shower of feathers floating down over the heads of the deacons and their families in the front pews.

The next Sunday, when the gentle parson resumed his charge—there were no broken panes in the window behind him, and the pulpit cushion had a bran new cover.—Youths' Companion.

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NEW YORK LETTER

The new St. Bartholomew's Church which Bishop Greer, its former Rector, opened for public worship Sunday morning, Oct. 20th, is scarcely more among its wealthy members than the old one was at Forty-fourth Street and Madison Avenue. There it was surrounded by fashionable hotels and encroaching shops, with a block-away glimpse of the Grand Central Station; but in the nearby cross-streets were still the names of people of wealth, and they have not all departed from Fifth or Madison avenues below Fifteenth Street.

The new building is at Fifty-first Street, but it is a block further east, on Park Avenue, back of which there is no wealth, and south and north of which are school buildings, with the increasing Grand Central Station buildings still within a couple of blocks, while immense new apartment houses line the other side of Park Avenue.

But, perhaps, this location is in harmony with the ideas of the Rector, the Rev. Leighton Parks, D. D. He expressed a hope last Sunday that the new St. Bartholomew's should become "a House of God not only for the comparatively little supporting congregation, but for the many strangers who drop in from time to time, even though their names are not known to officials of the Parish." His laudable ambition is for a church property costing nearly five million more. With such a "plant" located midway between rich and poor, its rear doors towards the poorer East Side and its front towards the fashionable Park, Madison and Fifth Avenues, it is well to have a real church for all the people, of such magnificent proportions and beauty of architecture as to draw the interested visits of many coming generations. It would be a monument of better things coming down from a period of shameful war.

Unfinished as yet, with temporary dome and windows, with burlap covering walls yet to be erected and ornamented, the discerning eye can even now see enough of beauty to make it certain that here is another monumental church star, and like St. Thomas' and the Intercession will be visited and treasured centuries to come as finest examples of early Twentieth Century aspirations in eccleiastical architecture. The outside has its critics, chiefly those who are prejudiced in favor of Gothic as "the only fitting church architecture," but judgment may well be suspended here until the building, with its mingling of Romanesque, Italian and Byzantine styles, is entirely complete. There was, of course, the necessity of preserving bits of the old building, as, for example, the costly but dubious "Vanderbilt front," that compelled modification of the whole design, Inside there is some suggestion of such a church as Trinity, Boston, with the advantage in favor of St. Bartholomew's in the elements of joy and light. It is also reminiscent of certain famous churches of the City of Rome, that of the Jesuits, for example, or even of St. Peter's, on a smaller scale—if one allows for important differences in painting and sculpture. It is monumental and vast enough to satisfy reasonable craving for size, and yet it is perfect in acoustics, and there is never an echo to spoil either music or sermon. There is no need of strain in elocution in order to be heard, though some of those reading the service failed to realize that its very size required more volume of voice. It can easily hold 2,000 people, though the actual seats will be short of that number. There is also a beautiful chapel along the south side.

Possibly that portion of the choir floor where the clergy sit is too low. It was only when the people were kneeling that the Rector and Curate could be seen from the rear. The pulpit view is perfect, and yet it leaves the fine altar standing out as the center of the attraction. As at St. Agnes' Chapel, and other recent churches, the middle aisle is extra broad, accommodating perhaps six men walking abreast. While this may be impressively helpful to processions, and gives at all times a splendid vista of chancel and altar, one's first impression of it without a procession, is that of coldness and bareness, with a possible difficulty for the reach of the preacher across so great an empty space.

Nevertheless, when the whole view is taken, as a city newspaper put it, there is a cosiness and a homlikeness about this newest and largest of New York's great parish churches. It is a worthy memorial to the far sighted wisdom of a great rector who, as preacher and administrator, is an inspiration to his generation.

Death of Judge Andrews.

The death of Judge Andrews, of Syracuse, at the great age of ninety-one, was mentioned in New York papers Oct. 22, with such complimentary references to him as "the first citizen of Syracuse," etc. To churchmen every where he was one of the half dozen great leaders of the General Convention for a generation. His personal presence was impressive. An illustration of this was seen at the 1904 Convention in Boston. He arose to second a motion, and, with only a word or two of explanation, sat down. A Unitarian minister visiting the convention said enthusiactically, "I should like to hear that man make a speech more at length. He looks to me a splended type of what you might call an intellectual churchman." There were many who believed that he not only looked but was a great church leader in character as well as brains.

Return of Dr. Stires.

Dr. Stires arrived home from a three months' service in France shortly after the middle of October, and, while his numerous friends and parishioners were ready to welcome him at once, he was advised to go to his country home for a week or so to recuperate. The strain of speaking everywhere to our expeditionary forces was great, and a sign of that is seen in his return, with a loss of nineteen pounds. Many of us would be glad to lose that much at any time, but those who know Dr. Stires know him as a worker of tireless energy, of the "nervous-mental" type with not an ounce of superfluous flesh. His son, Mr. Ernest Stires, who went from Harvard more than a year ago as an ambulance driver, was wounded in the service. He is now enlisted regularly in the United States Army, and is to be sent to camp at an early date. The young man was vigorously opposed to the argument that "he had done his bit" and should be content to remain at home or in college. His patriotic spirit is most commendable, and is fortunately shared by thousands of other college boys.

TWO EMPIRES BY THE SEA

By George Huntington.

This International Hymn for England and America was written in 1896 by the Rev. George Huntington, Professor in Carleton College, Northfield, Minnesota. There was at the time foolish talk of war between the two countries and this hymn was written to help bring a better feeling. The first verse has been often printed of late as something entirely new, but is over twenty years old. It has been printed on a slip used at Sunday services on steamers of the Cunard Line for many years. As first written, the fifth line of the third stanza read "Great populace and Queen." After the death of Queen Victoria, the author revised it as here printed. It is sung to the familiar music of "God Save the King," or "America."

Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim,
One God, whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion, cease;
Come, victories of peace;
Nor hate nor pride's caprice
Unsheath the sword.

Though deep the sea, and wide,
'Twix realm and realm, its tide
Binds strand to strand.
So be the gulf between
Gray coasts and islands green
With bonds of peace serene,
And friendship spanned.

Now may the God above
Guard the dear lands we love,
Both East and West,
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

COUNCIL OF MISSIONARY BISHOPS.

Continued from Page 1.

the work in the Domestic field, the Bihsops request full discretion in the expenditure of their appropriations, but they ask for a rigid review of such expenditures by the Board.

6. The Bishops pledge their personal service and all their available resources to assure the success of the plan outlined in these resolutions.

A Definition of the Resolutions.

The above resolutions presupposed certain principles as their background, and later in the sessions of the Council these statements of principle were made for the better definition of the resolutions:

Our Task is to Make Dioceses.

1. The Continental Missionary Bishops would suggest to the Board of Missions that the theory which makes the administrative needs of the domestic field parallel with those of the foreign, is largely fallacious. Our problem is far more nearly coincident with that of the Dioceses. Our task is to make Dioceses. Our enterprise is not, and cannot be, segregated from that of the dioceses. Questions of remoteness, foreign habitat, alien language, permanence of tenure of workers, etc., are not factors in our domestic work. We should hope that in considering problems of the domestic field the Board would think from the diocese to the missionary district, and not from the foreign field back to the domestic.

2. The Council of Missionary Bishops makes the declaration contained in resolution 5 not by reason of any unwillingness to acknowledge and accept the propriety of oversight by the Board. Our statement does not concern Episcopal prerogative, but administrative efficiency. We are more than willing to be held accountable for results, but we cannot feel that the best interests of the Church are served by any plan which might diminish or paralyze the initiative of the Bishop. In the matter of launching new enterprises we have voluntarily established a check in the form of an advisory executive committee of our own body; and in the case of normal regular work, we feel that if we are to do the most and best with the money entrusted to us we should be left unhampered as to our processes, but we invite careful review at the close of each year.

3. This Council would welcome any means which would secure an adequate supply of efficient clergy and tend to prevent mistakes in the making of missionary appointments. Application papers, testimonials and formal appointment by the Board after the manner of the plan followed in the foreign fields might be largely useful to this end; but our experience leads us to believe that the inevitable delays involved in this somewhat complicated process, were it to become obligatory, would cause the work to take more damage than an occasional error of judgment on the part of the missionary bishops. We would call attention to the fact that the result of such possible error in the domestic field is not comparable with that in the foreign.

Closer Relation Sought Between Seminaries and Missionary Bishops.

The fourth topic discussed was that of "Clerical Education", on which Bishop Touret read a paper. He was followed by Dr. Gardner, who made many illuminating statements, and here, as elsewhere during the sessions, helped us materially with his large experience. The following resolutions were adopted:

1. That at a Council of Missionary Bishops assembled in Cheyenne, Wyoming, October 8th to 13th, it was recommended that a closer relation be sought between the Church Theological school and the missionary bishops, and

2. That a committee of three bishops be appointed by the President of the Council (he himself being a member) to canvass the situation, and with some constructive plan to report at our next meeting.

3. This committee is to determine, if possible, (a) the practicability of [illegible] of a seminary in a given locality, and because of the certain increase of population in the west and the future development of State Universities, the committee is requested to consider the advisability of establishing a theological school for the West, near a western State University, that the faculty of the same may be used as supplementary aid.

A committee appointed under the second resolution consisted of Bishops Touret, Thurston aod Thomas.

The Baptized Recommended as Basis For Church Membership.

In addition to the main topics above considered, the council adopted a resolution recommending that a change be made from "communicants" to "the baptized" as a basis for reporting membership in this Church. The committee on this resolution were Bishops Funsten, Sanford and Page. The executive committee was constituted by including the president and secretary—Bishops Thomas and Page—and Bishop Burleson, who was elected. The new Domestic Secretary, the Rev. F. S. White, is to be a member without vote of the Council, and also of all its committees. At all future meetings, except those held in connection with the General Convention or meetings of the House of Bishops, all traveling expenses are to be pooled and pro-rated among those present.

The council also adopted some general resolutions as follows:

1. The Council of the Domestic Missionary Bishops commends the work of the National Student Council, and recommends the formation of Units in the educational institutions connected with the missionary districts.

2. That this Council of Domestic Missionary Bishops gives its hearty approval to the Advent Call, and expresses the hope that all clergymen and officers of the Woman's Auxiliary in the domestic field will work earnestly to make as effective as possible this call to prayer.

3. The Council of Continental Missionary Bishops respectfully requests the Board of Missions to consider whether under the rules of the Pension Fund it should not pay pension assessments on rectories in proportion to the amount of salary and from the appropriation.

4. That this Council of Domestic Missionary Bishops expresses its affactionate and hearty appreciation of the hospitality and many kindnesses enjoyed at the hands of Bishop and Mrs. Thomas.

5. That the chair be requested to appoint a committee of three bishops, of whom he shall be one, to consider the business of the redistribution of the Provinces west of the Mississippi. The chair appointed Bishops Burleson and Page to serve on this committee.

At 10 o'clock on Saturday night the council adjourned to meet in Detroit on the Monday preceding the General Convention.

It is worthy of note that every resolution passed by this Council of Missionary Bishops received a unanimous vote.

It had been intended to have a great service in St. Mark's Church, Cheyenne, on Sunday morning, but all public meetings were forbidden, and, after a quiet celebration of the Holy Communion in the Bishop's chapel, he loaded four bishops and two secretaries into his hospitable car and started for Laramie, where, at 11 o'clock, on the campus of the university, an open air service was held, at which Dr. Gardner spoke, three or four hundred people from the university, the soldiers and citizens being in attendance. At the close of this service we viewed the attractive and impressive cathedral and, after a dinner at the hotel, were to have started immediately for Denver, where most of the party were planning to take trains in various directions. Before we got out of Laramie, however, three tires in close succession proclaimed their unwillingness to proceed, and it was 3:30 before we started on the 140 mile drive to Denver. It was a wonderful experience for us all to drive through the mountains along the top of the Continental Divide; and when, as we neared Fort Collins, Bishop Thomas suggested that we take a side-trip up the wonderful Big Thompson Canyon, a[illegible] spend the night at Estes Park, [illegible] yielded to the temptation with al[illegible] rity. The drive up by moonlight, [illegible] sunrise in the park, and the d[illegible] down again in the forenoon, wil[illegible] indelibly imprinted in the memo[illegible] of all. It is the sort of a trip o[illegible] does not describe, but only wonde[illegible] at so much lovliness. Early in th[illegible] afternoon Bishop Thomas delivered us safe and sound in Denver and we went our different ways thankful for the experience which had been ours in these days of fruitful intercourse.

STUDIES IN THE ACTS.

Continued from Page 4.

action. The Christian Church will never again be a force in human society, commensurate with its dynamic power, until egotistical men realize that the unity of God's spirit is not a figure of speech, but a sure reality.

* * *

I have talked with many men on the subject of the Christian Church and they confuse its fussy activities with its deep abiding purpose.

This little body of Pentecost was the most powerful little engine the world has ever seen, because it was a united force obedient to the inspiration of God's Holy Spirit, confident in Christ's promise and willing to sink self in the common power.

And it did things in the Roman Empire for three hundred years, until factions, revolts, misdirections, would have wrecked the same completely, except that Christ had promised to be with His Church until the end of time. Our present cumbersome, burdensome, inefficient jumble of ecclestiastical machinery accomplishes little because it fails to understand the simple fundamental principles of all machinery, viz., unity of action, oneness of control, obedience of every part.

In the Christian religion today we assert ourselves and our opinions most successfully but one hundred and twenty Hebrews put it all over us in doing Christ's work and will.

OUR FATHER'S APPRECIATION

B. F. Finney, Chief Secretary of the Army and Navy Department of the Brotherhood of St. Andrew, returns from each trip to the various camps, filled with interesting stories concerning the enlisted men and their religious life under new camp conditions. So enthusiastic is he over his work and so earnest in his desire to constantly "spread the Kingdom," that his hoard of stories bubble forth under all circumstances.

Riding north from Gulfport, Miss., recently, he fell into conversation with his seat-mate, and just as the conductor came along to collect fares Mr. Finney was telling something of the work the Brotherhood is doing among the enlisted men. The conductor caught the words "Brotherhood of St. Andrew," and his punch remained suspended in the air, the tickets were for the moment forgotten. These words had a deep significance for him, too, and his eyes lighted as he leaned down to Mr. Finney and asked:

"Are you connected with the Brotherhood of St. Andrew?"

Mr. Finney explained his asociation and his present mission through the south.

"Say," said the conductor, reaching Mr. Finney's hand. "I wouldn't take a thousand dollars for what the Brotherhood did for me and my wife not long ago. Our son was sick in the camp hospital. Through some confusion, or delay, or some cause, we could not get word from him or about him. We were terribly anxious to hear something about him, and were going to go to the camp ourselves, when we got a letter from the Brotherhood secretary there, telling us that in his visits through the hospital he had found our boy. Think of it! It was like an answer to our prayer! Our boy was better, and was receiving good attention, and this secretary was looking after his personal needs. and wrote us a letter for the boy hemself. Say, I'm glad to meet you!"

The tickets were punched, and the conductor went on about his business. He is but one of scores of appreciative parents all through the country who are deeply grateful to the Church agencies which are going into the camps under government permission and performing the little intimate duties which the parents themselves are denied.

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GROWTH IN FACE OF PECULIAR CONDITIONS

The Rev. George I. Browne

To understand the condition and position of our Church, we must take note of a few things; we must remember that there were Dutch, Swedish, German, Scotch, as well as English colonists that settled our land.

That there were colonies begun by the Quakers, Puritans, Baptists and Roman Catholics, and none settled by the Episcopalians as such.

That the Church of England, which is our Mother, was hated by all the earlier colonies; that after the Revolutionary War both because of her name and relations she was under a cloud; that Episcopalians, what few were loyal to the Prayer Book for which they suffered, were 200 years in this country without bishops or confirmation; that we have harmful traditions of laxity; that the vast bodies of emigrants who come later, came from the Roman Catholic countries, from Ireland, from Italy, and from Roman Catholic Germany and Austria; that the Protestants who came from these latter countries had their own national Churches, the Lutherans, Reformed, Moravian, Mennonite, Dunkard, and the rest.

Let us remember that we have gained nothing from emigration through all these years; that the old American stock has not been prolific, least of all the kind represented by the Episcopal Church. That our rapid and wonderful growth has been by those who came to her from all these sources, attracted by her incomparable Liturgy, her pure doctrines, her original and reformed Catholicity, that it takes time to assimilate all these elements, and weld them into one loyal body of American churchmanship. We have done marvels, but our task has only begun. We must expect larger things of the future! The spirit of America can be and some day will be, best expressed through our aid—the spirit of loyalty, both to past and the future, of a wise sanity, a big Freedom.

Our Church in America has had to carry on Missions in foreign lands, and she has had to be a "Missionary Church" at home. to go among those who had nothing by history, tradition or racial stock, or previous training in common with her, and to plant seed in a hostile soil of loyalty to ancient and forgotten things which are forever true—the spirit and practice of a Sacramental simplicity, sincerity and loyalty. And yet she has given more presidents to the nation than any other. That two-thirds of the signers of the Declaration of Independence belonged to her, her record, is written large, though often silently, on all the pages of our national life, and in the centers of thought and influence she, as a spiritual dynamo, exerts an influence far beyond her numerical strength.

THE RECTOR'S DREAM OF COLD FEET.

By Peter Euclid.

The Rector of St. Rufus Parish had returned from making calls, one afternoon, and was sitting in his study running over in his mind the excuses made by his flock for not attending the services on Sunday.

One person thought that the church was "so far away," another said that she "didn't feel well," one of the business men found that "'Sunday is the only day that I have for picnics or getting out into the country air;" several of the women did so much Red Cross work that they were "worn out by the time Sunday came around."

As he sat musing, he fell asleep and had a wonderful dream.

It seemed that he had gone to the printer and purchased a few hundred envelopes, about the size of a Duplex and in each of them he had placed little folded papers, filled with talcum powder.

On the front side of the envelopes was printed:

I'm Glad Foot Powder.
For "Cold Feet," that "Tired Feeling" on Sundays, Indifferenee, Disloyalty to the Church.
Directions—Shake one of these with talcum powder; the war was still going on—sons, sweethearts, brothers, husbands, offering their lives for their country and the freedom of the world, and many of his parishioners trying to "Keep the Home Fires Burning" by going on picnics, golf grounds and auto rides on Sundays, with never a prayer of thanksgiving to Him Who holds all in the hollow of His hand, with never a moment spent in His courts on His Day!

NEWSY AND EDUCATIONAL

Niagara Falls Rector Congratulates The Witness and Telegraphs for 1,000 Copies.

We appriciate very highly the following communication received from the Rev. David Henry Weeks, rector of the Church of the Epiphany, Niagara Falls, N. Y., which was followed by a telegram requesting us to increase his order for five hundred copies of the Witness to one thousand:

"I have just finished perusing the October 19th issue of your paper and I wish to congratulate you and your staff. Personally I consider it your best effort. It is extremely newsy and educational. The news and up-lift material is so put together that it will appeal to the ordinary layman, and after all most of the laymen as well as most of the clergy are just ordinary. This copy has so appealed to me that I wish to make an extra effort to have your paper in every home. Have you 500 extra copies? If not how many copies can you send me at once? I will have a personal letter printed and sent by messenger to every one of our church homes together with a copy of your paper, urging them to read it from cover to cover and then to at least, give it a one year trial, which I believe many will do. With very best wishes for your future and thanks on behalf of our church people for the untiring services of the members of your staff."

Faithfully yours,
David Henry Weeks.

A number of parishes, large and small, in different parts of the country, accepted our generous special six weeks' subscription offer at ten cents for each subscription and are making successful drives to put The Witness in the homes of the people for the coming year. The offer still holds good to every parish and mission in the land.

Several dioceses have made The Witness their diocesan paper. Our plan is very simple, feasible and comparatively inexpensive, and can be adopted without any cost whatsoever to a Diocese.

These are trying days for Parish papers, owing to government regulations and the expense they incur. Why not fall in line with other parishes of the country which have adopted our plan, and use one or more columns of page eight of The Witness once a month, or oftener, for parish interests? The cost of printing will be only $2.00 a column, or fraction thereof, each issue. A few business advertising cards would pay the whole cost, if you see fit to defray the expense in that way We send the paper to all subscribers in your parish every week, and forward to you ten extra copies of the issue containing parish notes for each column used. This plan gives parishioners a General Church paper every week, a parish paper once a month or oftener as desired and, in some cases, a Diocesan paper once a month —a very strong and influential combination.

WHERE DO YOU LIVE?

The following is the third message in the series of cards distributed by the open air service committee at Pittsburgh, Pa.:

Where do I live? On a certain street, in Pittsburgh, or in some other City. You have not answered the question fully. As far as you have gone you are correct. I want, however, a more complete reply. Behind the Street and the City, in which your Room or House is, is the real answer. It matters very little to you and to the City whether your material abode is a small dwelling or a palace. But it is everything to yourself and to those surrounding you, where you live, when replying to the question fully—when answering far more than giving the name of the Street. In the most real sense then, we all live somewhere. Is it not a fact that we make our own world? Each life is a World in a City. Every new day that comes t ous an opportunity by which we can improve on genuine living. We can go through life with our eyes shut, and if we do we shall have lived in the poorest kind of a world. Poor, because we have, through our neglect, said NO to every voice of noble influence that has made its appeal. Are we, day by day, choosing the best things for making up our world? If so, it means that God will be no stranger, that Jesus Christ will be no myth, and that the Spirit will be the conscious guiding hand.

GENERAL FOCH FINDS TIME TO PRAY

American Soldier Witnessed the Commander at Devotions

A California boy—Evans by name —with the American Expeditionary Forces in France, has recently written a letter to his parents in San Bernardino in which he tells of meeting General Foch at close range in France.

Evans had gone into an old church to have a look at it, and as he stood there with bared head satisfying his respectful curiosity, a gray man with the eagles of a general on the collar of his shabby uniform, also entered the church.

Only one orderly accompanied the quiet, gray man. No glittering staff of officers, no entourage of gold laced aids were with him; nobody but just the orderly.

Evans paid small attention, at first, to the gray man, but was curious to see him kneel in the church, praying. The minutes passed until full three-quarters of an hour had gone by before the gray man arose from his knees.

Then Evans followed him down the street and was surprised to see soldiers salute this man in great excitement, and women and children stopping in their tracks with awestruck faces as he passed.

It was Foch. And now Evans of San Bernardino counts the experience as the greatest in his life.

During that three-quarters of an hour that the generalissimo of all the Allied armies was on his knees in humble supplication in that quiet church, ten thousands guns were roaring at his word on a hundred hills that rocked with death.

Millions of armed men crouched in trenches or rushed across blood-drenched earth at his command, generals and field marshals, artillery, cavalry, engineers, tanks, fought and wrought across the map of Europe absolutely as he commanded them to do, and in no other manner, as he went into that little church to pray.

Nor was it an unusual thing for General Foch to do. There is no day that he does not do the same thing if there be a church that he can reach. He never fails to spend an hour on his knees every morning that he awakes from sleep, and every night it is the same.

Moreover, it is not a new thing with him. He has done it his whole life.

—The Los Angeles Times.

Mr. Charles L. Huston, the head of the Great Lukens Steel and Iron Company, of Coatesville, Pennsylvania, says that when Coatesville went dry a Polak workman came to him and said: "No beer, no whiskey, me no kin work." He was told that he would have to get along without beer and whisyey some way. In a few weeks he came back with shining face and said: "No beer, no whiskey, me buy a house."—The Expositor.

A good story is told of the late well known and highly esteemed founder of St. Luke's Hospital, New York. On one occasion the organist of the chapel attached to the school the doctor also founded, inquired what hymns he desired to have used at the afternoon service. Having found out who was to be preacher for the day he summed up the good man's gifts as a preacher to boys by selecting a hymn that would be appropriate to his style, and said: "The best selection for him will be, 'Now I Lay Me Down to Sleep.'"

PARISH LEAFLET PUBLICATIONS

The Parish Leaflet Company operates one of the largest and best equipped Church publishing houses in the country.

Here are a few supplies, always on hand, ready to send to the purchaser, which every clergyman or parish ought to have, and without which they cannot do the most efficient work:

GOOD IDEAS ALREADY IN USE

CHOIR LISTS—The best and most complete ever issued. Only 25 cents a 100. Postage 3c.

RECTOR'S MEMORANDUM—For use in the service and for giving notices—"Lest he forget." Pad of 60 sheets—enough for one year—50 cents. Postage 5c.

THE CHURCH CATECHISM — In durable Folder form. Price 75c a 100. Postage 6c.

INFORMATION BLANKS — New Families Baptism, Confirmation, Marriage, Burial, 50c a 100. Postage 3c.

CARDS WELCOMING STRANGERS—To distribute in pews. 50c a 100.

COMMUNICANT CARDS—To report Christmas and Easter Communions. 25c a 100. Postage 2c.

Letters Commendatory.
Certificates of Baptism.
Certificates of Confirmation.
Certificates of Marriage.
Sponsors' Certificates of Baptism and Duties.

The above series are printed in two colors. They teach as well as certify. 25 cents a dozen; $1.50 a 100. With name of parish printed, $2.00 a 100.

GO TO CHURCH CLUB CARDS—

A system of coupons to encourage Church attendance among young people. Each 25 cards, Oct., Nov., Dec., with name of Church printed, $1.00. Beginning with 1919, coupons will be sent at one time for the entire year. Each 25 cards, with name of Church printed, only $1.50. Postage 10c. Every parish should use these cards.

SERVICE LEAFLETS.

An Evening Service for Mission Use.
A War Litany.
A Memorial Service for those who have died in War Service.
A Three-Hours' Service for Good Friday.
A Service for Graduation of Nurses.
Any number of these Services, post paid, for $1.50 a hundred.
Easter Morning Service, with Hymns.
Two Forms — Holy Communion only; Shortened Morning Prayer and Holy Communion.
Attractively printed, $2.00 a 100.
Hymns for Mission Use—$2.00 a 100.
The Cross and Flag. Outline of a service for pledge of allegiance—card—two colors. $1.00 a 100.

Card Bidding to Prayer, for President, Army, etc., to put on Church door, 14x22 inches. This Card ought to be on every Church door in the land. Price 25 cents.

Honor Roll. A handsome scroll (14x22 inches), to be framed and hung in the Vestibule, to record the list of boys gone to war. Both Christian and patriotic. 50 cents.

Large Card (14x22 inches), to be hung in the Vestibule, bidding to **Silence** in God's House, and to Prayer. 25 cents.

The three above cards for One Dollar.

Vestiblue Bracket — Notice Board, Alms Box, Offertory Envelope Boxes, Literature Holder—all in one. The most convenient and useful article of Church Furniture ever made. Finished in oak, with brass trimmings. Price only $10.00.

BOOKLETS.

The Boy Covenant With God—A Folder for use in Boys' Clubs. $2.00 a 100. Postage 10c.

A Manual for Servers—Price 10 cents.

The Reformation in England — A well-told review of Reformation Days. Price 10 cents. Postage 3c.

Misconceptions of the Episcopal Church—Price 25 cents. Postage 5c.

Searchlight on Christian Science—Price 50 cents. Postage 10c.

Prayers for My People—A manual of preparation for the Holy Communion. Price 25 cents. Postage 4c. We will print a special edition of this manual for any clergyman wanting to adopt it as his own to put in the hands of all his people. Changes made at moderate cost.

Private Prayers for the Faithful, by Bishop Sage. Price 10 cents. Postage 4c.

Outline of Confirmation Instructions, by Bishop Johnson of Colorado. A text book for Confirmation classes. Price 25 cents, $2.00 a dozen.

SUPPLIES FOR PAROCHIAL MISSIONS.

1. **Special Mission Number of the Parish Leaflet.** Page 1 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies $3.00; each added 100 copies, $1.50.
2. **Invitation to Mission:** "Behold, I stand at the door and knock." Four-page folder. Local announcements on page 4. First 100 copies, $2.00; each added 100 copies, $1.00.
3. **Call to Personal Service.** The Rector's Letter and the People's Reply. First 100 copies, $1.00; each added 100 copies, 50 cents.
4. **Request for Prayers.**
5. **Prayers for the Mission.**
6. **Request for Conference.**
7. **Resolution Cards.**
   Each of the above (4 to 7) 50 cents a 100.
8. **Envelopes for Mission Expenses.** 150 envelopes, with name of Church printed, $1.00. Each added 100 envelopes, 30 cents.
9. **Store Window Cards** (11x14). First 100 cards, $3.00. Each added 100 cards, $1.50.
10. **Four-page Leaflets,** to distribute among the congregation. An assortment of 1,000 Leaflets, $5.00. See elsewhere Mission Service Leaflet and Hymns.

A VERY VALUABLE IDEA.
Worthy of Universal Adoption.

When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching," which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

FOLDERS, LEAFLETS AND TRACTATES

In each case one page is used for your local announcement. You can order them with this page blank, and your local printer can print your local page, or you may send us the copy and we will print that page for only One Dollar, plus the cost of the Folder, Leaflet, or Tractate.

This is the way to reach and to teach the entire congregation.

FOLDERS:—

1. A Parish Folder.
2. A Misisonary Folder.
3. Church History Folder.
4. Lent Folders.

These Folders cost 75 cents a 100. Postage 6c a 100.

TRACTATES:—

The Missionary Motive in the Missionary Prayer. A devotional study of the Lord's Prayer, by Rev. Francis S. White, Domestic Secretary of the Board of Missions.

2. **Personal Service, the Church's Great Need.** By Bishop Anderson —a Brotherhood Address.
3. **Twenty Answers to Twenty Questions,** by Archdeacon Windiate.
4. **What I Would Do if I Were a Layman.**

These Tractates cost $1.50 a 100. Postage 15c a 100.

LEAFLETS:—

Four pages each. Seventy different topics. 50 cents a 100. Postage 12c. Some of the most popular are:

Looking for a Church.
Facts of Theories.
Baptized, but Not Confirmed.
The Evening Service.
Henry XIII.
Wardens and Vestrymen.
A Vision of Empty Seats.
The Church of a Christian Year.
Baptism.
Confirmation.

Sample copies of these supplies may be had by remitting to this office one-half of the purchase price. Under the requirements of the United States Government, to conserve paper, no samples are furnished free.

THE PARISH LEAFLET COMPANY, HOBART, IND.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

VOL. II. NO. 97. CHICAGO, ILL., AND HOBART, IND., NOVEMBER 9, 1918 $1.00 A YEAR

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

America and France Will Influence Each Other's Life Deeply.

"It is obvious that France will rise out of this war a powerful nation with tremendous moral influence in the world of nations. Therefore the religious life and institutions of France are of great significance to Europe, to the Christian world at large and in many fields of missions," says the Rev. Dr. Charles S. Macfarland, Commissioner to France representing the Federal Council of the Churches of Christ in America.

"If I am not mistaken," continues Dr. Macfarland, "and I feel sure I am not, there is going to be a significant change of attitude towards religion and religious institutions on the part of the national leaders, publicists and of the Government itself. These agencies, instead of taking a neutral attitude, in place of a restraint which forbids expression of sympathy or encouragement for any form of religion, will take the very different course of expressing sympathy towards all forms of religion. They will not adopt or recognize a religion, but will recognize and encourage religion.

In the new, vital and warmly sympathetic relationship arising out of the war, America and France are going to influence each other's life deeply and this cannot fail and must not fail to include their religious life.

The Protestant Churches are relatively few in number but have an influence tremendously disproportionate to their numbers. This is due to the personal strength of their leaders. In official and commercial circles they are always strong and often dominant. They are a power in community life.

God has set before America an open door in France and Belgium. Other agencies, including interests social, educational and philanthropic, are seizing the opportunity for service to these nations and are already on the field. They are preparing the way for the Churches.

We have, on the part of the Churches, an opportunity for consecrated Christian statesmanship and service, calling for our earnest prayer, our deepest thought, our wisest and most effective action. Such are my most profound convictions."

The Reformation Was Not Started in Germany.

"Let us not forget that the one event which has perhaps done most to emancipate mankind from tyranny, the Reformation, started in Germany. While we remember that Frederick the Great and Bismarck were Germans, let us not forget that Martin Luther was a German also."

The Rev. Dr. Percy Dearmer of Berkley Divinity School, Middletown, Conn., quotes in a letter to the New York Times, the above statment, made in a speech by Mr. Morgenthau, and comments thereon as follows:

"But this is just an example of the way the world has been misled by German teaching. The Reformation did not start in Germany, nor was it started by Luther. He died in 1546. It was as early as 1415 that John Hus was martyred at Constance, and Hus was a Bohemian—he is, in fact, the chief glory of the Czech nation. John Wycliff was an Englishman, and he died earlier still—in 1384.

The Albigenses flourished in the thirteenth century, and they were French. The Waldensians arose in the twelfth century, and they were French too. The great thinker who laid the foundations of the Reformation on its ecclesiastical side was Marsiglio of Padua, 1275-1342, who was an Italian. Curiously enough, the earliest beginnings of theological Protestantism came, like the Hussites, from Slavdom—from Bulgaria and Serbia, where Bogomil and his disciples taught a doctrine rather like that of Tolstoy, which became dominant also in Bosnia and Herzogovina, till the Ottoman invasion overthrew this primitive Jugoslav Protestantism."

Tribute Paid American Church by Eminent Presbyterian Divine.

"If it is a sign of 'religion' to abstain from adultery, lying, cheating, stealing, fornication, drunkeness, and profanity, then the Episcopal Church has no fear of comparison with any denomination on earth," says the Rev. T. T. Walsh, Chaplain of the Church Home Orphanage, York, S. C., in an address on "Reglion in the Episcopal Church," and continues, "Like others, we have our full share of worldly minded and irreligious members, but the Church itself is full of religion and provides all of the aids to the religious life of its members. Billy Sunday admits this and says it is the best organized Church in America. At a meeting in the interest of Church Unity held in Edinburgh, Scotland, on January 14th, 1914, the Rev. MacAdam Muir, a former Moderator of the established Church of Scotland, (Presbyterian) said in his address: 'It may be known by some of those present that the late Principal Campbell, of Aberdeen, in an admirable work upon the Eldership of the Church of Scotland, calls attention to the Protestant Episcopal Church of America as one of the most apostolic, the most evangelical and the most to be imitated communions that we have in existence.'"

Futile to Commend Church Attendance as a Duty.

The Rev. Lester Leake Riley, Rector of Christ Church, Springfield, Ill., in a pastoral letter to his parishoners, referring to the necessary regulations of the influenza epidemic which "deprive us of the consolations of public worship" closes with the following paragraph: "When the ban is lifted we will assemble once again and I hope in great numbers, as an expression and evidence of this great need of the spiritual aspiration of our corporate life. I feel the utter futility of commending church attendance as a duty, although that is not a consideration to be despised. Rather, I urge it upon you for the very good reason that it should be the awakening of your inner self to the world's quickening response to God, that 'for this world the Word of God is Christ!,' and with the ambition that should animate everyone of us who loves life and our common humanity, we must be prepared to face the new problems of social and economic importance to Democracy which can only be brought to pass by an atmosphere that is created by religious enthusiasm and earnestness."

American People Occupy a Position of Great Promise and of Great Peril.

The following quotation from a pastoral letter, issued to the laity of the Diocese of Chicago by Bishops Anderson and Griswold, contains a message which Church people generally would do well to lay to heart:

While this letter is being written the air is full of peace prospects. But the excitement of peace will be quite as absorbing as the excitement of war: and the reconstruction days of peace will require even higher standards of consecrated devotion to lofty principles than the prosecution

Continued on Page 7.

BISHOP LAWRENCE CELEBRATES HIS 25th ANNIVERSARY

(From the Boston Post.)

The "banker-bishop" of Boston has just completed 25 years of his episcopacy.

The Rt. Rev. Dr. William Lawrence, Bishop of the Protestant Episcopal Church in Massachusetts, has the unique distinction of having been extraordinarily successful in two widely different lines of endeavor—religion and finance.

Under his direction the Protestant Episcopal Church in Masachusetts has grown and grown until today it is a gigantic organization for good.

Bishop Lawrence invaded Wall street—in fact, opened an office at 14 Wall street, and wrested from the seasoned financiers three millions of dollars to be used for Church work. This earned him the title, "The Bishop of Wall Street."

Bishop Lawrence is one of the wealthiest prelates of the Protestant Episcopal Church. He comes from sturdy old New England stock. His forefathers were early settlers here. The city of Lawrence was named in honor of one of his forefathers.

From his father, Amos Lawrence, he inherited a fortune, and a keen business instinct.

Reminiscence of His Predecessor.

Bishop Lawrence has told a good story on himself, a story having to do with the election of the late Bishop Brooks.

It was during the time that Dr. Brooks was a candidate for the Bishopric. Dr. Lawrence was then dean of the Harvard Theological School. He was taking a walk with President Elliot and discussing the coming election.

"Don't you hope Brooks will be elected?" said he to President Elliot.

"No," said Mr. Elliot, "a second or third rate man would do just as well, and we need Brooks in Boston and Cambridge."

Dr. Brooks became Bishop Brooks, however, and a little time later the same two gentlemen again discussed the situation.

"Well," said Dean Lawrence, "aren't you glad that Brooks was elected?"

'Yes, I suppose so," said the president-elect, "if he wanted it. But to tell the truth, Lawrence, you were my man from the beginning."

The Bishop told the joke on himself with much glee. He is a charming talker, hearty and sincere. He is a manly man who looks you squarely in the face when he talks to you. His manner is quiet but distinctly forceful.

Established Pension Fund.

Bishop Lawrence went into Wall street to make possible the establishment of a pension fund for clergymen of his Church.

"Railroads, factories, banks, colleges, governments have decided that their aged servants have a right to a pension," said Bishop Lawrence. "Of course the Church cannot lag behind. If she preaches justice, she must practice it."

George Burleigh, who was vice-chairman of the New York committee of the pension fund, told of those days in Wall street.

"Correspondence answered, engagements made, and we are off for a day 'in the street,'" he said.

"As we go along among friends and acquaintances touch their hats to the Bishop or stop and express their interest in what he wishes to do for the Church and for the clergy.

"We are swallowed in the entrance of some large building, eventually reaching the sanctum sanctorum of the Wall Street Man.

"His greeting is really one of pleasure and interest, his manner perhaps softened by the errand of the Church upon which the Bishop comes. We settle down to an explanation of the

(Continued on page 7)

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

How the Church Came to Oklahoma.

Extracts from the annual address of the late Bishop Francis Key Brooke (Missionary District of Oklahoma):

"For this first convocation after the close of my twenty-five years of service, I make a brief historical statement.

The Indian Territory stood for a long time in its early days, and even after the migration hither of the Five Civilized Tribes, almost untouched as a mission field of this Church. Nominally, it was a part of the great southwest field, assigned to the care of Bishops Polk and Freeman, as missionary bishops, and later Bishops Lay and Pierce of Arkansas. But those days up to and just following the Civil War, were days, when, especially in the Southwest our Church could undertake only little in the domestic field, west of the Mississippi, and what she did was done almost wholly in the Northwest, the Rocky Mountain Districts, and on the Pacific Coast.

For nearly fifty years of the known life of Indian Territory while the Indian nations and tribes were being settled here, and while white settlers were coming in large numbers to the states and territories surrounding us, this territory, while accumulating a fairly settled population of nearly 90,000, almost wholly Indian, had to be entirely neglected. So far as the people were of white blood, among the civilized Indians, and so far as they were Christians, they were of the great religious denominations of the Middle South, Baptists, Methodists, and Presbyterians, and these bodies did all the missionary work that was done. They founded and fostered many schools and churches among the Five Tribes, and planted some few, not very successful, missions among the wandering Indians of the west part.

Work Started in 1884, But Feebly Sustained.

By our Church only one effort was made, about 1884, to do mission work among them, that of the mission at Anadarko and Darlington to the Kiowas and Cheyennes. But it was feebly sustained, for some time no white missionary could be found to carry it on. The two Indian deacons, Paul Zotom, Kiowa, and our own faithful David Oakerhater, Cheyenne, the fruits of the work of a devoted woman, Mrs. Burnham, long since dead, in Florida, and in her own home in Central New York, left alone and sadly neglected, because discouraged, the mission was scattered, and the ground largely occupied by other Christian people.

When Oklahoma was opened in 1889 and later up to 1892, as other reservations were opened in the west part of the Territory Bishop Pierce, the aged Bishop of Arkansas, in charge of Indian Territory, planted missions in Guthrie and Oklahoma City, aided by the Rev. C. W. Tyler, and the Rev. G. F. Patterson from Nashotah, who did true and worthy pioneer service there, and to some extent in Norman, Stillwater and Chandler.

Chosen Bishop of the District in 1892.

In October, 1892, the District was set off and on the 21st, in the General Convention at Baltimore, I was chosen by the convention, its first Missionary Bishop. At the time I was rector of Trinity Church, Atchison, Kansas, and was sitting in that convention as a deputy from the Diocese of Kansas. I can scarcely describe the surprise, almost the painful shock, that the call was. I had been a parish priest and pastor for seventeen years, in Ohio, Missouri and Kansas, and had had no thought or expectation of such a call. But I believe then, as I do now, that it was the call of the Master, and unworthy and ill-fitted as I felt myself to be I could but obey it.

Only Two Priests and One Deacon in the District.

By that time the two Territories had gathered over 250,000 white people, besides the Indians and Negroes. There were the two white clergy, and our Cheyenne deacon, an unfinished church at Guthrie, some vacant lots and the old building of the mission, were the only equipment. No services had ever been held continuously in the Five Nations, and so far as I could learn no Bishop had ever visited them save once, at Tahlequah, seven years before. There were a score of towns of over 1,000 inhabitants in which no service of this Church had been held, and no communicants were known of outside of the five places I have named. This Territory was poor in wealth and struggling with the social and educational problems of a new country. The whole country was in the midst of the most serious financial and business depression for twenty years past.

The Church was slow to realize the marvelous growth and development already made and soon to be made in both Okalhoma and Indian Territory.

Not one in 2,000 of the immigrants were people of our Church. Here and there in the larger towns little bands of Church people were found or made themselves known, almost alone, for some months, while population was pouring in. I was the first missionary to these dear and devoted people.

With the half-dozen exceptions I held the first services, celebrated the first communions, baptized the first children in all the places where the work was planted up to the division of the District in 1910. As soon as possible the Board of Misions granted more money, but for every foot of ground that was bought and for every little church and rectory that was built, the needed help was gathered by personal asking from the Church in older parts of the country. Indeed, for the first ten years, at least a third of the meagre stipends of my fellow-missionaries, as one after another they came to our help, had to be gathered in the same way.

So rapid was the growth and multiplication of towns, so strained was the Church to keep up her work already undertaken elsewhere, so crippled was she in her power of giving to domestic missions, that it was some years before the Board of Missions even approximately gave adequate help to this field.

Church People Few and Poor.

Our own people were few and uniformly poor. If it is a reproach to the Episcopal Church, as sometimes is alleged, that it is the Church of the rich, there was no example of it in Oklahoma and Indian Territory in the years from 1893-1900. And it is a deep satisfaction to remember the self-denials and sacrifices, the really worthy and note-worthy giving and laboring of the little bands of Church people of that period. I gladly and gratefully remember it. In proportion to our means and expenditures for other things, I am compelled to say that later on, and now, that self-denial and sacrifice were and are less conspicuous. There are worthy exceptions but I am constrained to say that later generations of our Church people have been less generous, nor all so self-sacrificing. Slowly, we added to the number of our missionaries. Some faithful ones came and

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MISSIONARY MESSAGES FROM THANKSGIVING DAY

NOVEMBER 28th

By the Rev. FRANCIS S. WHITE.

O Most merciful Father, who hast blest the labors of the husbandmen in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching Thee to continue thy loving kindness to us, that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. Amen.

"An Army must travel on its belly" one famous General said forcibly, if not elegantly; but an Army must not stay on its belly; nor rely on its belly. We are led to this statement because we know there still exist those, concerning whom St. Paul's quotation "Whose God is their belly," can be voiced. Thanksgiving Day is a civil holiday which the Church has marked with an altar service, combining with its observance the idea of the English harvest home. The language of the collect strongly emphasizes thanks for the return of "the fruits of the earth." Undisciplined life, or uncultured life, is largely graceless; and a thankless child is apt to be a graceless one. "How sharper," said Lear, "than a serpent's tooth it is to have a thankless child." The subtle poison of taking things for granted, including the giving of thanks, is apt to creep into the blood of many who should know better, and to that extent spoils their lives. Pray that thanklessness enters not into your speech or life.

A Call to a Genuine Expression of Gratitude.

One should be glad that the Church has committed herself to the truth that labor can be blessed by God, nay, is blessed by Our Heavenly Father; and if human toil seems not to be blessed, it is largely because people have forgotten to beseech a blessing from the Father and Maker of all good things. Thanksgiving Day is a call to men to think back of the might and skill of their own arms, to the Being who nerves their arms. It is a call to men to talk of something more than bullocks. It is a call to a genuine expression of gratitude for those gifts of nature which, when rightly used, will strengthen a man in his resolution to be something more than one of the brutes that perish.

"We give Thee humble and hearty thanks." Here are two adjectives that most Christians need to translate into their own daily lives. A humble man is "a man who knows." There are too many "smart" people in pulpit and pew today. There is a strong temptation for prosperous people to be arrogant. The genuinely thankful spirit, is the spirit which has come to that state of life through the school of experience. Its humility is not the humility of a modern "Uriah Heap," the pose which marked the Pharisee, who thanked God he was not as other men are. It is the humility of the man who has lived close enough to the heart of things, to be convinced that he cannot put his trust in any son of man, no matter how skillful he has been in making two blades of grass grow in the place where only one grew before. That kind of a man, when he gives thanks, is humble because he knows the real Source of his supplies, and he is hearty because everything he does is sincere and honest. Therefore, the Church puts into his humble and hearty mind the words of the Church's highest form of Thanksgiving, namely, the service of the Holy Communion in which as instruments or means of conveying a heavenly life the blood of the ripened grape and the life of the harvested grain are solemnly used.

Easy to be Thankful When Barns Are Full.

"Beseeching Thee to continue Thy loving-kindness, that our land may still yield her increase to Thy Glory." Here our wise Mother phrases the petition in such a way that if we are using our mind as we pray, we can not help but realize that we are expected to think of ourselves as using the fruits of the earth for something superior to one more important than our own physical comfort, though that is not omitted. The increase of our land is to be used in such a way that men will see our good works, and glorify our Father Who is in Heaven. We are to use this inrease for those who are in need, anywhere, everywhere. We are to see that "food will win the war" if those who grow it, and use it, will keep in mind "that whether we eat or whether we drink, we do all for the glory of God," "that God in all things may be glorified. This is the kind of prayer that a man who loves God can use with an honest heart, even when the earth is parched, and drought has made a fruitful land seem barren. It is easy to be thankful when barns are full, and prices make fat purses; but that kind of thankfulness may really be only a form of smug self-gratulation. The message this prayer has for most men is, that only that thankfulness is real which strikes the keynote of genuine humility, and realizes that the fruits of the earth are of very little permanent value if their result is only seen in an "Army marching on its belly."

The Epistle. St. James i. 16.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from a Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save our souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The next great level of mission teaching to which Thanksgiving Day exalts us is found in this practical advice from St. James. Our Land, our Country, must be noteworthy for something more than the fruits of the earth. They must be of the earth, earthy: they are meant to sing the praises of God, but after all, there are other fruits Thanksgiving Day is meant to bring into prominence. "Make no mistake about it," says St. James, God makes it very evident as the Father of all the lights, that He is the Author of all good, and that there must be no evading of this in our own consciousness. Therefore, at Thanksgiving Time the nation must be able to say that her sons are as first-class a harvest, as are her fruits and grains. In fact, man is the crown of creation provided he follows the laws which are meant for his development.

The Day Should Witness the Gathering Together of the Doers of the Word.

There are certain laws which make it possible for a man to be something more than the beasts that perish. Both man and beast can eat of the fruits of the earth for the glory of God; but man will be like the beasts, and never be the first fruits of God's creation, unless he follows a law which requires that combination of sensitiveness to good and evil in such proportions, that he becomes a doer and not a hearer only. Thanksgiving Day should witness a gathering together of the doers of the Word—the men who practice what they preach; and are not content to become auricular gospel sieves.

Notice that St. James calls attention to the difference between the man who "beholds" and the man who "looks into." The difference is that the man who "beholds," is the fellow who is all for show; the person who is great for dress parade: the ornamental side of the ordinary parish who "fades away" when real work is to be done, as easily and noiselessly as a reflection fades from the mirror—such "first fruits" of a parish are the bandwagon boosters, the gay deceiver in a parish life; but the man who "looks into," this man is generally "out of sight" in the parish life, he is to be found where a real he-man counts. Everything he does is a benediction, because it counts for something. No mater where he is working, in the office, or the street, at home, in the Church, his influence is the kind that makes people thankful.

To Seem to be Religious is an Empty Thing.

Thanksgiving Day is that national holy day when men are reminded by the Church that to seem to be religious is an empty thing, because it puts a mask on the man who is behind the seeming. Thanksgiving Day men are reminded by this altar service that they must seem to be religious, and really be religious. That is an empty religion which does not send a man into life to lend a hand to the little and the helpless ones on earth: and also that is a fruitless sort of religion, a kind of sham, whose practice of religion has not helped him to wear the white flower of a spotless life: Or, if he has been spotted, has never let his religion work the spots out of his inner life which is his character. But in this epistle, Thanksgiving Day has not reached its highest message. Do not stop with the teaching of the epistle if your are ambitious to make the most of your life from the point of view of "first fruits of His creatures."

The Gospel. St. Matt. v. 43.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that you may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

A Call to An Apprecation of the Highest Standards of Moral Life.

The business of the Church is to make missionaries. Only be sure that in your understanding of the word "missionary" you mean what Jesus meant, when He said "As My Father hath sent me, even so send I you." The missionary's work starts with the earth, but its aims are ever forward and upward. Thanksgiving Day is a call to an appreciation of the highest standards of moral life. In this day's collect, the Church finds lessons for us in the harvest fields of the world. In the epistle she finds lessons for us in the social relations of men, gathered from the looking-glasses of their homes and from their social customs and manners. In the Gospel, she shows us that there are still higher exhibits whence men can draw inspiration for this earthly life. In this Gospel there is outlined a plan for those of us who are inclined to be clanish, and self-satisfied and rather hypercritical: a plan which takes the breath of one who likes to say that he has red blood in his veins. To love, bless, do good to, and pray for those people who have consciously or unconsciously set themselves in hostility to the ideals for which you are willing to die, or at least to which you have pledged fealty and been confirmed in that fealty, is a challenge that brings us way up from the level of the "fruits of the earth," or the level of "the first fruits of His creatures."

These are tasks for which a man needs something more than food and ethics. These are rare heights to attain, and the Church is wise in putting them before men as ideals to be attained rather than qualifications for entrance into the Army of the Lord. Let us make no mistake, however. Not to do the things this Gospel bids us do, is to prove that we are not really striving to be the children of the Father which is in heaven.

God's Commendation Not a Percentage Affair.

This Gospel is a challenge, a very direct challenge, to those Church people who draw a circle which keeps the other man on the outside. We are warned that to make the Church a mutual admiration society is to produce a misshapen thing which will always bear the marks of sterility and barrenness. The Church which salutes its brethren only, finally loses the power to be understood, save by the few. When this state of affairs comes about it ceases to be a Church, and becomes a sect. The Father calls us to perfection. Perfetction is not one hundred per cent. To set up that numerical or percentage standard of perfection is to set up a human limitation as the ultimate standard. God's commendation, or His blessing, if you please, is not a percentage affair. Perfection in God's sight is to fulfil the law of your being by using your talent or talents for the good of your fellowmen, which will ultimately be for His glory. Our business is to change enemies into friends: to change prejudice into appreciation: to give your best thought to those who are hostile and hateful: to talk long and frequently with your Father about those who will not try to put themselves in your place, and so are led to say and do things which torture and hurt you.

Our business is to use Our Father as the centre of our inner life, and then in our thinking and working to draw circles large enough to include the other man. Not to do this, is to play the publican—the man whose interests in life circle only about himself; a person who is all profession and no practice.

Let us use this Altar Service next Thanksgiving Day. It will be well worth while to examine ourselves by the standards set for us in the Collect, Epistle and Gospel, and to judge ourselves by these standards, that we be not judged of the Lord. To thank God in the great congregation is His due. The service will be uplifting and wonderful in proportion as the individuals who participate in it are in the habit of thanking God daily for food, for friends, for ideals, for a life blessed by the teachings and presence of Jesus Christ.

SANCTUARY OF PRAYER

Diocesan Prayer for the Advent Call.

Oh God, Our Father, who, through this present crisis, art revealing Thyself to us and calling us to a renewed consecration of Thy service, open our ears to Thy call, our eyes to behold Thy presence, our hearts to the need of others.

Bless, we beseech Thee, the efforts which the women of this Diocese and Church are making in a special mission to lead souls to Thee. Give spiritual power to Thy servants, the messengers, who shall speak in Thy name. Strengthen them with Thy might. Sustain them with Thy abiding presence. By the influence of Thy Holy Spirit purge our lives from sin and selfishness. Lift us up into fellowship with Thee, that partaking of Thy power, these days may find us prepared and quickened for a more devoted service to Thy Kingdom. We ask this in the name of Him, who calls us and awaits our response. Thy Son our Saviour, Jesus Christ. Amen.

(Written by Bishop-Coadjutor Reese for use in the Diocese of Southern Ohio at every service until the end of the Advent Call, December 8th.)

An Intercession.

O God, almighty and merciful, let thy fatherly kindness be upon all whom Thou hast made. Hear the prayers of all that call upon Thee; open the eyes of them that never pray for themselves; pity the sighs of such as are in misery; deal mercifully with them that are in darkness; and increase the number of the graces of such as fear and serve Thee daily. Preserve this land from the misfortunes of war;— this Church from all dangerous errors;—this people from forgetting Thee, their Lord and benefactor. Be gracious to all those countries that are made desolate by the sword, famine, pestilence or persecution. Bless all persons and places to which Thy providence has made me a debtor; all who have been instrumental to my good by their assistance, advice or example; and make me in my turn useful to others. Let none of those that desire my prayers want (lack) Thy mercy; but defend and comfort and conduct them through to their lives' end.—Bishop Wilson Sacra Privata.

WHITHER ARE YOU GOING?

Human life is a journey. All the machinery that keeps the activities of the individual going is ever causing a man to move. In what direction? Is he driven forward or backward, without in any way being consulted? We only have to look into our own hearts for the great answer. We know, beyond a doubt, that the direction of our life is in our own hands, just as much as the automobile which a man drives. He determines the way, through the wheel that he turns. God, because He is our Father, aims to be the main Instructor of life. He seeks to give us the real idea of guidance, that we may make the best use of His instructions in piloting our journey. We are moving, whether we realize it or not. We can travel, always, in the upward direction. It depends on two things, First, the place in life that we give to God. This must be settled. Second, the realization of our own power. We shall never see it unless we realize the same. He seeks us, and we must seek Him. This two-fold seeking will assure every man of his moving forward. Leaving behind the things that are worthless, and ever turning his back upon the forces of evil.—Card message distributed by the Open Air Service Committee at Pittsburgh, Pa.

WAR MOURNING.

Bishop Coadjutor Reese, of Southern Ohio, says The Church News of Pittsburgh, has prepared a special ritual to be used at memorial services for members of congregations who have been promoted by death from service in this world to service in the spiritual world.

The ceremony includes the changing of the blue star in the congregational service flag to one of gold as better representing the one who has passed on, and is entirely of a triumphant nature, having no trace of grief in it, but emphasizing throughout the great teaching of our Saviour on this subject that He was the conqueror of death and had changed it so that instead of an ending of life we should look upon it as but life's beginning.

This form was used at St. Paul's Church, Richmond, Va., recently in commemoration of a splendid young man who went from that congregation and met with an accident while flying over Pensacola Bay.

The family attended the service without mourning, and with a courageous bearing that is an example of Christian faith and patriotic inspiration to the whole country, and will do much to bring about a new attitude toward the separation from those who go before.

As Whittier so beautifully expresses it:

"Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That life is ever Lord of Death,
And Love can never lose its own."

"Peace on earth, good will to men," may not be so far distant as the roar of cannon would lead us to believe.

"A STUDY SONG."

By Mary Artemisia Lathbury

(This was written for the Chautauqua Literary and Scientific Circle in 1880. It is well fitted for devotional use by any Study Class.)

Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O Living Word!

Bless Thou the truth, dear Lord,
To me—to me—
As Thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All—in—All!

"Humility is the foundation of the spiritual edifice, and charity the perfection and consummation of the whole."—Savonarola.

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RELIGIOUS CONDITIONS IN THE WEST AND SOUTHWEST

An Attempt to Answer in Part Why the Church Does Not Grow More Rapidly

By the Rt. Rev. THEODORE N. MORRISON, D. D., Bishop of Iowa.

It is always well to look facts squarely in the face. It is neither loyalty to the Church nor is it an evidence of an unshaken faith in what the Church teaches, to cry, peace, peace, and to refuse to acknowledge the actual condition of affairs.

Is it a fact that the Church has not grown in the West and Southwest as we might have expected? Is it a fact that the larger part of our candidates for confirmation and an alarming per cent of our clergy come from other religious bodies? Is it a fact that the Church offers Christians an opportunity to live a worldly life in an atmosphere where they will not be subject to adverse criticism?

If there is any degree of truth in these statements how has it come about?

It will not do to say that in an early day the Church in the East did not furnish money enough for the work of effective Church extension. That is true, but by itself it will not explain the present situation. Bishop Chase came into Illinois in 1835. He worked hard and successfully. The Bishops who followed him did not neglect the field. There is possibly not a town numbering 1,000 or 1,500 in population in Central and Northern Illinois, in Iowa or Minnesota, where at some time a mission has not been planted. In many places, where we now have a few people or where we have no service, a parish once existed.

It is true that foreigners took the place of the distinctively American population. It is true that the old people died and their children went to the cities. But the Methodists and Baptists and Christians survived and often flourished. Allowing for the exceptions, the Presbyterians held their own and made some growth. Why did not the Church root itself in these towns, draw to itself at least a part of the permanent population? Were the people more open to the influence of these other churches? or did these churches do their work better? or did they make a more religious appeal?

Explanation of a Perplexing Problem.

It is a perplexing problem, but one or two things may be said by way of explanation.

In the Mid-West town in which I spent my early life the Episcopal Church had, all things considered, a good regular congregation. A number of the leading men of the town were at church every Sunday, most of them at both morning and evening service. They were upright men, well thought of in the community. They were, as I remember them, rather reserved in religious matters, saying little about their religious experience, but reverent, very markedly so, and apparently holding to the principle that a man's religion was evidenced by his conduct.

There was not, perhaps, any distinct type of Churchmanship, but they were Episcopalians and proud to be such. They called themselves low-churchmen, but they believed in an Apostolic ministry and would not have endured to have a clergyman not ordained by a Bishop minister at the Holy Table. They thought that the church building was God's House and all levity, even conversation, was rebuked. The children grew up to look on the chancel as a sacred place, into which they were not to set foot. The clergyman dwelt often upon the sacred nature of the Holy Communion and urged that no one come until he had made careful spiritual praparation.

The various Protestant Churches tabood dancing and card playing and attendance at the theater. In the fifties most of our own clergy allowed these amusements under protest. At a Church social, after the clergyman and his wife had gone home, the young people sometimes danced, and afterwards apologized. Yet, even then, our people if they wanted to do so danced more or less at parties and in special gatherings.

Except for the yearly revival which every Protestant expected to hold, with the help of some neighboring brother, in his own church, and the fact that every person seeking admission to a Protestant Church had to profess conversion, there was not so very much apparent difference between the spirit of a church congregation and, that of, say, the Presbyterian.

The Laity Did Not Feel Personally Responsible.

But as a matter of fact there was a difference, a radical difference in mental if not spiritual attitude, and that difference accounts for the fact that the laity of the Church did not feel a personal responsibility for doing spiritual work or converting other men to Christ.

There was in the Episcopal Church in the town of which I have been speaking, a Sunday School of almost sixty scholars. One man and usually only one man was teaching in the school. There were one or two mature women teaching, but most of the teaching was done by very young women, who of course had not very much personal religious experience.

But opposite was the Methodist Church with a big Sunday School. Down the street was the Presbyterian Church, with, for the size of the town, a remarkable school. The leading people in these churches, some of the men prominent in the town, were in the Sunday School work, teaching, organizing, giving life and enthusiasm, studying how to enlarge and improve the school.

And what has been the result? The congregation of the Episcopal Church has not grown as the town has grown. The Protestant Churches got hold of the children and have kept a certain proportion of them in active Church membership.

Accounts For Failure of the Laity to Work With Enthusiasm

But, again, why? Is it not easy to see why? There seems something in the very nature of the Church which creates a feeling on the part of the laity the responsibility for an all aggressive spiritual effort as the duty of the ordained man. As social activities have increased and social service has been emphasized, more laymen co-operate, but to bring men to a knowledge of Christ Jesus, their conversion, does not weigh as a burden on the conscience of our laymen. Our vestries have been trained to think of themselves as securlar trustees. They are not to interfere with the priest in his spiritual work. They are to have no voice as to the ordering or ritual of services. The priest has the jurisdiction over the responsibiilty for all spiritual matters and the vestry are to look after finances. Has this anything to do with the fact that our laity are not working with enthusiasm in organizations which demand spiritual interest and growth?

The Laity in Protestant Churches Get a Living Institution

The Protestant Churches are in spirit democracies. The minister is only a layman set aside for a special work that the whole body may have leadership and inspiration. What he is doing is the duty of every Christian man. There may be sometimes a trying subordination of the minister to the people, there may be often self-assertion, crudeness and ignorance, but there is, by virtue of the spiirt in the body, greater activity. The laity, for instance, in a Protestant Church consider that the Sunday School is their school; they run it in their own way not saying by your leave if they want to do anything, but they certainly get a living institution, and, possibly, spiritual development and efficiency.

A layman of the Church is apt to complain that the rector is no Sunday School man and bewail the fact that "we have a poorly attended Sunday School," but his remedy is to change the rector. It never occurs to him that only laymen can change the situation.

The Clergy Are Doing the Talking and the Laity Are Good Listeners

We cannot alter the order of the Church. Altar and priest must remain. Is there any possibility of changing the spirit, the mental attitude of the laity? Frankly, I don't know. I see that in our various efforts the clergy are doing the talking and the laity are good listeners. In our various efforts at Educational Work, Social Service, Reforms of Various Sorts, the clergy are doing the organizing, taking the position of responsibility and doing the talking. The laity serve on boards, commissions, committees, and often have individually a real interest, but the clergy furnish the steam. In the parishes a priest lies awake nights thinking up ways and means for keeping the Men's Club going, or galvanizing into activity the parochial chapter of the Brotherhood of St. Andrew. Why not? It's his business.

Solve this problem, and you have solved most of the problems of church growth. An earnest laity, a laity devoted to making Christians, a laity that are themselves preaching the Gospel, if not hampered and tied down by authority and tradition, if allowed to do things in their own way, to make mistakes, to learn by failure, may give a life and energy to aggressive work which we have lacked in the past.

If we could in some way get it into the minds of the people that a personal conscious religious experience was normal to every real Christian and to be looked for, and that public worship and the reception of the Holy Communion presupposed, in adults at least, a spiritual hunger and a conscious discipleship, it would be easier to arouse effort and have our laymen bring their trained business intelligence and modern methods into service in the work of evangelization.

The Priest by Himself Cannot Make a Parish Grow

But of one thing we may be sure: The priest by himself cannot make a parish grow, the whole body of the Church's membership must pray and work if we are going to better conditions.

Possibly we must begin with the clergy, get rid of the word rector, call our priests pastor or father, teach our young men that the laymen have some rights touching services and ritual, that vestrymen are not merely elected to look after finances, but that a Vestry is the priest's council of advice, his fellow workers in prayer and effort to make men spiritually minded, and that by accepting an election as a Vestryman a man stands self confessed as a Christian and a lay evangelist.

Churches Reap What They Sow

God is not mocked and our churches reap what they sow. Our present condition is largely due to the fact that being a hierarchial Church we have educated our people to believe that the duty of training souls and of evangelizing careless and unconverted men rests only on the clergy. Things are much better than they were, but the arrogance of many of our clergy a generation or two ago and the determination to resent authority and vindicate the canonical rights of the rector, are still bearing fruit, and to the great loss of the Church—at least in the Middle West.

A TRIBUTE TO THE MEMORY OF MISS MARY E. HART.

The October number of "The Sword and Shield," published in the interest of St. Michael's Church, Geneseo, N. Y., contains a series of beautiful tributes paid to the memory of Miss Mary E. Hart, the founder of "The Babies Branch" of the Woman's Auxiliary to the Board of Missions. The following is a quotation from an appreciation by Mrs. Julius H. Potter, long associated with Miss Hart in the financial work of the Junior Auxiliary, and the Little Helpers:

Miss Hart brought nothing but joy and sunshine to all her friends, and to the end, maintained this beautiful, wonderful and helpful influence, the deep loss of which is felt so keenly by the Diocese of W. N. Y., in which her work was such an important and vital part, extending even to the remote bounds of China and Japan.

The great theme of her life was the music of abiding cheer and joy.

By her own direction she desired that "Music and flowers in abudance" should surround her at the very last —that though parting from this world, when she "awoke in His Presence" her friends should show "neither grief nor sorrow, nor shed any tear," but all should rejoice and be glad in that, though parted for a time, she had finally entered into the shining Presence of her Maker.

"It is a wonderful thing to think about twenty-five years of work: to lift the curtain and look into the past and see the faces of the many Helpers in the Lord who have worked, to mark the zeal of the Diocese of W. N. Y. for Missions; giving time, talent, money, and better still, prayers for the extension of Christ's Kingdom in the world. Some have planted, others have watered, but God has given the increase." This is what Miss Hart wrote at the close of twenty-five years of work. Six years more have been added since then to her untiring efforts.

In 1887 at the annual meeting of the Woman's Auxiliary of W. N. Y. held in Batavia, Dr. Langford, then Secretary of the Board of Missions, preached from the text, "Lord, what wilt Thou have me to do." Miss Hart was so impressed with his words, that she went home that night, and on her knees asked what her part in the work was, and from that hour she saw her duty clearly, and the result was the Junior Auxiliary in Western New York,—the pioneer society.

In 1891, through the inspiration of the little child in her home, her little nephew, Gaylord Hart Mitchell, the idea came to her "What can be done for God-children to help them to love His work." And so the first company of Little Helpers was framed and welcomed into the ranks of the older Helpers in the Kingdom, and was given the name of "Babies Branch."

How that work has spread into every diocese and Missionary jurisdiction we all know—and how thousands and thousands of Little Helpers know the story, and are taught to believe more in Christ, in Heaven, in Missions.

"Some have planted, others have watered, but God has given the increase."

We thank Him for the life which has been such an inspiration to us all.

The following poem, written by Miss Hart in commemoration of the twenty-fifth anniversary of her work for children, was presented on a card to those in attendance upon a meeting of the Woman's Auxiliary held at Batavia, N. Y., in 1912:

"Workers Together."

Dear Friends, we are "Workers Together.
In all that is sacred and true;
Let's begin with new faith and new courage,
And see what this year we can do.
"Work today" Christ said, "in my Vineyard;
I am with you; be steadfast, be strong."
He is watching His Vineyard, His workers,
And our days for His Work are not long,
He knows each one of is Workers,
He knows best what each one can give;
He gave us our strength, time and money,
Let us give Him our best while we live.
When He calls us to work in His Vineyard,
Let each quickly respond to His call;
Offer mind, strength and time for His service;
Our hearts, deep affection—our all.
These children, whom we are now teaching
Are the Church of the future, you know.
It depends upon us who are workers,
That we sow in their hearts seeds which grow;
This seed in the hearts of the children,
May bring forth ripe fruit, rich and sweet;
When our work is laid down for the Master,
As an offering of love at His feet.
—Mary E. Hart.

"Workers together with Him for twenty-five years."

Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

SEVENTH PAPER.

By the Rev. H. Fields Saumenig.

PROPOSED CHANGE NO. 14. The next change proposed is a very simple one and needs no comment. In the third rubric on page 6, before the word "Benedicite" insert "Benedictus es.' In other words to provide for the ue of Gloria Patri after the new canticle.

PROPOSED CHANGE NO. 15. This proposed change is two-fold and should be so considered. In order that it may be understood it will be necessary to print it in full, as adopted by the last General Convention.

Make the second rubric on page 7 read as follows:

Then shall be read the FIRST LESSON, according to the Table or Calendar. And Note, that before every lesson, the Minister shall say, Here beginneth such a chapter (or verse of such a Chapter) of such a Book; and after every lesson, Here endeth the First (or the Second) Lesson.

Make the third rubric on page 7 read as follows:

Here shall be said or sung the following Hymn. But Note, that on any day when the Holy Communion is immediately to follow, the Minister at his discretion, after any one of the following Canticles of Morning Prayer has been said or sung, may pass at once to the Communion Service.

It will be observed, by reading the rubrics on page 7 of the Prayer Book that the new rubrics as adopted by General Convention combines the present second and third rubric on page 7 and makes instead of two separate rubrics governing the announcing of the lesson one rubric.

The second provision is to add a new rubric. The rubric as adopted is somewhat fuller than the one proposed by the Commission. Its purpose is to permit the passing at once to the Holy Communion after the singing of one of the Canticles following the reading of the First Lesson at Morning Prayer. This is, perhaps, the most radical change proposed in the office of Morning Prayer.

DEMOBILIZATION PERILS.

Some people wonder whether the $170,500,000 will all be needed if peace should come shortly. Dr. Mott's answer is that much more will be needed in any event, and that if the war were to end in a week it would take from one to two or more years to bring our boys back to this country. And this period of demobilization, he points out, would be the most perilous of all to the morals of the men. Relieved from the tension of the trenches, with less rigid drill and more leisure, the temptations would be far stronger than now, and the need proportionately greater to provide the athletic, educational, entertaining and social means that would keep the men busy with wholesome and good things and out of the alluring evils. Never would demands upon the Y. M. C. A. and other agencies be so great, or the need of social and religious and restraining influences be so urgent as in this period of relaxation.

The social welfare work means not only work to keep the American soldiers fit for the fight and at the top of health and effiicency, but also to bring them back home without shame or stain, ready for the highest type of service of American citizenship.

The millions will all be needed, never fear for that. And no matter how many more may be needed, no amount is too great for this ministry to our army and navy and the soldiers of the allies—a ministry of helpfulness and unselfishness and ready self-sacrifice such as the world has never seen before. And the glory of it is that the support on the part of the American people has been voluntary —such an outpouring of money from altruistic and patriotic motives as has no parallel in history.

"Yet, if you are wise, you will add a third, a zeal for prayer. These three abide: the Word, the example, prayer; but the greatest of these is prayer. * * * To occupy oneself with God is not to be idle—it is the occupation of all occupations"—St. Bernard of Clairvaux.

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The Witness

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EDITORIAL

THE VIRUS OF HATE.

An automobile has not a personality. You do not blame the automobile, because in the hands of an intoxicated driver, it goes over the cliff to destruction.

And you will travel much more comfortably and safely in a Ford, driven by a capable and careful driver, than you will in a Packard which is directed by one incompetent and careless.

Yet people have a way of blaming things for their own incompetency.

This is nowhere more evident than in the life of the Church.

People speak of the Episcopal Church or the Methodist Church as though it had a personality, whereas it is essentially an institution that is dependent upon the skill and sincerity of those who direct the same for its efficiency.

True, the Church is guided by God's Holy Spirit, but this is not a mechanical guidance taking the place of those in power, but rather a co-operative assistance, which acts in response to human asking and human endeavor.

Truly the Holy Spirit guides the Church, so that it may not be utterly wrecked, but not to such an extent that the lamp in some particular locality may not go out.

In so far as the Church is an institution for the purpose of bringing God into the lives of such and such persons, the Church is dependent upon those who wait upon her for its efficiency.

Just as you cannot put a republic into Russia because the people of Russia cannot use the gift of liberty, so you may not successfully put the Church of Jesus Christ into a narrow, hide-bound, pharisaic neighborhood and have it shed forth sweetness and light.

These qualities must shine through human lives and cannot be reflected from stone walls or artistic windows. Christ Himself made the Pharisee who lacked humility a worse Pharisee than he was before he met Him. Judas was far worse after three years with Christ than he was before.

This is what St. Paul meant, when to the Corinthians he said: "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life."

In other words the gospel of Christ is like a two-edged sword, in that it operates to make a sincere man better and an insincere man worse than he was before, and anyone who has followed the operation of the Christian Gospel closely knows this to be true.

Men object to attending Church because of the hypocrisies of Church members, failing to realize that just as public schools make a worse dunce out of a fool, so the Gospel of Christ makes a worse knave out of a rascal. The Church is no more to blame because of this fact than is an auto because an idiot uses its power to its own destruction.

This republic makes thousands of hypocrites out of dishonest politicians, and so men stay out of politics.

The Church makes thousands of hypocrites out of those who attend Church for ulterior motives, and so men stay out of Church.

The army makes thousands of hypocrites out of those who advertise their heroism, and so men grow bitter toward military men.

But,—why not retire into a glass case, in order that you may keep your untainted soul from all impurities?

Are you afraid to serve Church and Country for fear you may soil your clothes, and appear less immaculate to your fellow men?

Now the virtue that St. Paul places behind our destiny is sincerity. For he follows up the verses that I have quoted with this verse, "For we are not as many, which corrupt the Word of God, but as of sincerity, but as of God in the sight of God; speak we in Christ." No man who is sincere in his motives need to fear the stain of hypocrisy.

But that is just the rub, for unfortunately insincerity is essentially the deception of one's self.

The Pharisee fooled neither God nor man; he fooled himself. Just as the Hun fools nobody but himself, but he himself is badly fooled regarding himself.

We must have some sort of a motive in our life, and these motives may be sharply divided into two classes:

The motive which seeks the Kingdom of God and His righteousness, which puts God first and self second.

And the motive which seeks to use God in the interests of self. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter the Kingdom of Heaven."

Godliness and self-righteousness are different plumb centers from which to justify your lives.

There is still another class of self-constituted critics, who refuse to play the game at all, because it is not to their liking.

They really belong to the self-righteous, for they, too, "trust in themselves that they are righteous and despise others."

It is not an easy thing to "carry on" in the Kingdom of God. It is much easier to play the slacker, but the slacker is worse than the poor soldier. He is on no pedestal himself that he should despise others, for he makes no effort at all to do his duty; hence he finds no mistakes in his life; but, like the Pharisee, he deceives himself. He makes the fatal mistake of the man with one talent. He buries it in the ground and abuse his Maker.

Now the Church of the living God is a glorious institution only when it has sincere men, who are seriously and earnestly trying to do their best.

The heights of human character are reached only by those who serve, and then only at the price of wounds and suffering.

To evade suffering is to be selfish. To seek suffering is foolish; for self-martyrdom is a species of morbid disease. But to endure suffering when it cannot be avoided, this and this only is Christ-like.

The Church needs sincere men, who believe that the spiritual issue is the great issue of human life.

It is the issue that we are fighting for in this war, and before this war, and it will be the issue that we have to face after this war, and some of our worst enemies are those of our own household.

I cannot speak too strongly against that form of self-righteous egotism which demands that our boys shall be their instrument in wreaking vengeance on the Hun.

We pride ourselves on the high morals of our army, but what sort of boys will come back to us after they have engaged in a war of extermination upon German cities? Shall they descend to the level of the Hun to get even with the Hun? All I have to say is to go and do it yourself.

It was said of the Huns that many of them shrank from atrocities at the beginning, and when forced by military authorities to do their dirty work, they grew into the fiends they became. No man can go into that hideous business without lowering his own morale.

I am willing to concede that the Hun must be suppressed, and effectively suppressed by the world's police, but I object to my boy and your boy being asked to club the victim into insensibility when he is at their mercy; not because the Hun doesn't deserve it, but because our brave boys have not earned such a reward for their courage.

If they are ministers of God, as we believe they are, then let their hands be clean when they finish this violence. They have done their work well as soldiers; do not ask them to become butchers, and then expect them to come home and be men of God.

Sincerity is a great virtue, but it must keep itself clean from the false motive of malicious revenge, or the root of bitterness will be sown in our hearts, and this last form of Prussian propaganda will be the worst of them all.

We cannot afford to become infected with this virus of hate, under the spurious pretext that our morality is flabby unless it seeks revenge. Let us tell you that our morality will be gone if we do descend into this diabolical pit, and I would that we could send only those wise men who advocate it to do this dirty job. They at least would not be injured thereby, as the virus of hate has already taken possession of their calmer judgment.

STUDIES IN THE ACTS

The Election of S. Matthias.

Acts I. 15-26.

In nearly all the schemes of church unity that are being put forth today, the effort is to get Church people together by reducing the essentials of Christianity to a vanishing point.

We, Americans, are obsessed with three fallacies:

(1) That religion is the same as politics, and, since we are a democracy, the Will of God is to be determined by the vote of the majority.

We must have numbers before all else, otherwise we are lacking in the grace of God.

(2) That religion must have a minimum of convictions in order to have a maximum of charity. To hold anything so tenaciously as to be unwilling to concede that the opposite position is also true is to be uncharitable toward the person with whom you disagree.

(3) That the matter of Church unity is unimportant and non-essential. That we must keep up the divisions of Christendom although we have long since ceased to care for the principles which caused those divisions.

This rather chaotic program, or lack of program, results in wasteful activity and an utter lack of fraternal spirit in the religious atmosphere of American communities.

Religion fails to attract men because in the aggregate it has ceased to be attractive. As a contrast to the religion of the average small town with its numerous buildings and small congregations, let us study the principles of the first corporate gathering of the Christian Church just before Pentecost.

(1) The number of names was one hundred and twenty. Not a large congregation to begin a world-wide program in the mighty Roman Empire, but that was all. Christ's ministry of three years resulted in this small body of Christians gathered in an upper room.

(2) The convictions upon which all were cemented together formed a very different basis of solidarity than that which binds together sectarianism.

They did not minimize the importance of convictions, but they confined themselves to such convictions as were impressed upon them by the Master.

"Wherefore of those men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

Let us note the essentials of Christian fellowship as implied in these words.

(a) They were electing an Apostle. The fellowship of Christ was not to be a coterie of individualists, separated from one another by speculative differences; but rather an orderly corporate body, bound to an outward unity by their respect for and adherence to a definite body of officers, known as apostles. This is a fundamental essential of solidarity. It has nothing to do with any theory of apostolic succession, but is an element that the Church has with all other societies.

If you are going to have a society you must have officers, elected in an orderly way and succeeding one another after some constitutional fashion.

(b) They had a definite program of the faith. This body of Christians was to unite solidly in bearing witness to the main facts in the life of Christ. This was their faith,—Christ's Birth, Death, Resurrection and Ascension together with His promises and gifts.

The Christian Church was founded as Christ's.

(c) These Christians were bound together in a holy fellowship by the sacramental ties which came from Christ.

They were baptized into one body and they were united with Christ and one another in the sacramental meal which He had instituted.

Whatever principles of church unity may be put forth there can be none that will be successful which ignores these elemental principles of witnessing to the faith and of uniting Christians in one holy fellowship. These are of the very essence of the faith once for all delivered to the Saints. In the midst of the opportunist efforts to patch up a unity without body and without soul there must remain the calm tenacity which clings like the first hundred thousand Englishmen to their line of defenses. We must not be dismayed by the attacks or propaganda of eccesiastical imperialism, nor thrown off from our defenses by Bolsheviki theorists.

"Upon this rock (the confession of Christ's divinity) will I build my Church and the gates of Hell shall not prevail against it."

The election of Matthias to succeed Judas is one of the most significant acts in the New Testament.

Its significance lies in the fact that the Christian Church was to be a corporate body. One does not elect successors to a mere assembly, one does

Continued on Page 7

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CURRENT EVENTS IN THE AMERICAN CHURCH

The Church of the Ascension, Pittsburgh, Pa., has received $10,000, bequeathed by the late Mr. S. S. Pinkerton.

Because of the death of Bishop Brooke on October 22nd, the Presiding Bishop, the Rt. Rev. Dr. Tuttle, has appointed the Rt. Rev. Theodore Payne Thurston, D. D., the Bishop of Eastern Oklahoma, to be his substitute in charge of the Missionary District of Oklahoma..

Several churches in Chicago, for the sake of economy, good fellowship, or patriotism, are being brought together either in federation or in organic union. Included in this number are St. Mark's, St. Alban's and Transfiguration parishes, which have joined to erect a new church on another site.—Diocese of Chicago.

In 1893 a memorial fund, to be contributed each year in loving memory of members and associates who "rest from their labors," was established by the Western New York Diocesan organization of the Girls' Friendly Society in America. At the annual meeting this fund is appropriated for missionary work being done by women who are or have been with the G. F. S., or in a missionary district or diocese, where it has place. The offering this year is to be sent for the "House of Hope Hospital," Nopala, Mexico, and the "House of the Holy Name," Mexico City, Mexico.

The House of Bishops of the Church of England in Canada passed some time ago the following Minute:

> "That the House recommend the Bishops of the Church in the Dominion of Canada to recognize and observe with due solemnity as a period of prayer upon the subject of the Unity of Christians the days January 18th to 25th, inclusive, being the days recommended by the General Commission on Faith and Order."

A sub-committee of the General Conference of the Methodist Church in Canada has reported to that Conference, recommending its endorsement of the proposed Octave of Prayer.

St. Stephen's College, Annandale-on-Hudson, New York, is in process of installing the Students' Army Training Corps. It is by no means an easy undertaking to change a quiet College of Arts into a small military encampment; but we hope that when success is assured, the results will be beneficial for the country, to the Church and to the College eventually. It is certainly a great opportunity for bringing young men of various religious training under the quiet influence of the Church.

A meeting of the trustees was held on October 15 in the office of Mr. Haley Fiske in the Metropolitan Life Building. The Rev. Dr. William E. Gardner and the Hon. William J. Tully were elected members of the Board of Trustees. The officers and committees of last year were re-elected. The Very Rev. Hughell E. W. Fosbroke was nominated as trustee of the College, and steps were taken for the financing of introduction of the S. A. T. C.

On Sunday, October 13, the Rt. Rev. Charles S. Burch, D. D., Suffragan Bishop of New York, paid a visit to the College and made a splendid address to the students at Evensong. The members of the S. A. T. C. were present.

Representative religious leaders from fourteen states, comprising the central division of the united war work campaign, met in Chicago the latter part of October to arrange the details for the great drive to raise $170,500,000 for war work of the Young Men's Christian Association, the Young Women's Christian Association, the National Roman Catholic War Council, the Jewish Welfare Board, the War Camp Community Service, the American Library Association, and the Salvation Army. The meeting was held under the leadership of Dr. John R. Mott. The Rev. J. B. Pengelly, rector of St. Paul's Church, Flint, Mich., was one of the representatives present from his state.

The Parish House of St. Simeon's Church, Philadelphia, (the Rev. G. J. Walenta, rector) has been fitted up as a relief hospital for babies left orphans by the influenza epidemic. Twenty-five babies are already being housed and cared for until conditions right themselves and some permanent arrangements are made for their care. The Sisters of St. Margaret are in charge and doing a noble work. The students of the Church Training and Deaconess House hurried to the call for help during the epidemic which has so stricken the city, facing danger and doing a splendid work, and proving their calling to relieve the sick and the afflicted, and the sorrowing. They are stationed in several hospitals throughout the city, and will continue nursing until the city is eased of its plague.

PERSONALS.

The Rev. H. E. Bush has accepted the vicarship of St. Stephen's Church, Newport, Oregon, and is now on the field. He was formerly in charge of St. Luke's Church, at Weiser, Idaho.

The Rev. A. J. R. Goldsmith, formerly rector of St. Thomas' Church, Baenesboro, Pa., has become the rector of All Saints' Church, Pittsburgh, Pa.

The Rev. C. Canterbury Corbin has been called to the rectorship of St. Augustine's, Asbury Park, N. J. He took charge on All Saints' Day. Mail should be sent to 114 Sylvan Avenue, Asbury, Park, N. J.

The Bishop of the Diocese of Pittsburgh has appointed the Rev. William Porkess, Rector of Grace Church, the Rev. Dr. Wyatt Brown, Rector of the Church of the Ascension; and R. R. Calvin, Ph. D., Lay Assistant of the Church of the Ascension, to formulate plans, to be laid before the Clergy at the November Clerical Union, for a campaign that shall rouse the interest of children in attending Church services. Mr. Porkess is the Chairman of the Bishop's committee.

The Rev. Edward H. Rudd, D. D., has been appointed vicar of Christ Cathedral, Salina, Kansas, by Bishop Sage. Prior to going to Salina, Dr. Rudd was made rector emeritus of St. Luke's Church, Ft. Madison, Iowa. He had been the rector of St. Luke's for over fifteen years, was president of the Standing Committee of the Diocese of Iowa and examing chaplain to the Bishop. He was deputy to the General Convention from the Diocese of Quincy in 1883, 1886, 1892, and has been shown many other honors in the dioceses in which he has labored.

The Rev. John C. Black of Dallas, Texas, has received an appointment for overseas war work under the Young Men's Christian Association. He will probably spend two months in training at Chicago and New York before going to the front.

Mr. Paul R. Ito, a graduate of the Church Divinity School of the Pacific, who has had charge of a Japanese Mission in San Francisco, has been ordained to the diaconate by Bishop Nichols, and will contiue to serve the same mission.

College Classes Larger Than the Academy at Racine

Racine College opened October 1st. Nearly four hundred young men applied for admission to the Students Army Training Corps. More than two hundred were only eligible to the Vocational Section, and Racine was not authorized to receive them.

Physical examinations and literary requirements eliminated others. One hundred and eleven have been inducted into the service as college registrants.

There are six others pursuing college courses in deferred classifications, and thirty in the academy.

This is the first time in the history of the school that the college classes have been larger than the academy.

The movement for an endowment received a serious check when prominent business men of Racine demanded as the price of their support that the trustees should amend their charter so that members "without religious qualifications" should be elected on the board of trustees

This was such a reversal of the original purpose and history of Racine College that the trustees by a decided vote declined a prospective one hundred thuusand dollars at such a price

But one hundred thousand dollars must be raised in the next six months or the college property will be obliged to go into liquidation. Ten thousand dollars is needed at once.

A TRIPLE CELEBRATION.

Bishop and Mrs. Whitehead of Pittsburgh Observe Three Anniversaries.

On Bishop Whitehead's seventy-sixth birthday, October 30th, the clergy and Church people of the Diocese of Pittsburgh celebrated with the Bishop and Mrs. Whitehead their golden wedding anniversary and the jubilee of the Bishop's ordination to the priesthood. In accordance with the Bishop's wishes the celebration was a quiet and inexpensive affair. There was a service on the evening of October 30th at the Church of the Ascension, Pittsburgh, with a sermon by the Rt. Rev. Dr. Garland, Suffragan Bishop of the Diocese of Pennsylvania, followed by an informal reception in the parish house. Formal invitations were sent only to a few elderly people, to a number of friends outside the Diocese, and to a number also who were not members of the Church. The celebration was largely attended and a very happy occasion throughout. The official organ of the Diocese, The Church News, in the October number, says:

"We welcome the opportunity of keeping with the Bishop and Mrs. Whitehead their Memory Days. To that day fifty years ago when amid the myriad homes of earth their new home sprung to birth—we say, hail!

"It is not for us to speak of the joys and sorrows that have come in the course of these years to that home. The joys have been borne humbly and the sorrows bravely, with always an open door and ready hand for the sorrows of others. God grant the setting sun may flood their hearts and hearth with heaven's light.

"Then to that other day that has so largely shaped the destiny of their home life, when as a young man fifty years ago our Bishop was made a Priest in the Church of God, we say well done and thrice well done. We cast no reflection on the high office of a Bishop, when we say that our Bishop's interest in his people is still that of a parish Priest. He refuses to look upon his visitations as a Confirmation function. If candidates are to be confirmed, well and good. If not, there is still his pastoral interest which will not let him spare himself. Thus from week to week, through all kinds of weather, and to all kinds of places, he journeys. God grant him strength to continue these journeys through years to come, to gladden and hearten his people.

"The thirtieth of this month marks the seventy-sixth milestone for the Bishop. If we were making a real kindly wish for ourselves today, what better than that we should have the splendid optimism and cheerful courage at seventy-six that he has. In this month of memory, these Red Letter Days of our Bishop and Mrs. Whitehead, we say, God be with you."

ASHES OF DR. DOBBIN PLACED IN VAULT

A vault has been constructed in the basement of Shumway Chapel, Shattuck School Faribault, Minn., in which the ashes of Dr. Dobbin, for many years rector of the school, have been placed. The vault is in the form of a mausoleum of solid concrete, built in a fireproof room constructed beneath the chapel altar.

In the floor of the chancel, in front of the altar and directly over the mausoleum, there will be placed a marble slab, suitably inscribed, at the very spot where Dr. Dobbin read the chapel service nearly every day of forty-eight years of his rectorate. Dr. Dobbin withdrew from active supervision of the school some five years ago. From that time until his death he bore the title of Rector Emeritus, and lived in California. His death occurred there on the 25th of May last. A memorial service was held in the Shattuck chapel on commencement Day, with an address by Dean Pond, of Chicago, one of the Doctor's old boys.

His ashes will now lie for all time in the place of honor in the school, for which he did more than any other one man has ever done or ever will do.

The burial service was held at 11 o'clock on the morning of All Saints' Day, Friday, November 1.—The Shattuck Spectator.

FAREWELL SERVICE FOR THE METROPOLITAN OF ATHENS

The congregation completely filled the Church of The Redeemer, Brooklyn, N. Y., on Oct. 27, at evensong when the Most Rev. Meletios, Metraopolitan of Athens, was present and spoke. The Metropolitan was attended by Bishop Alexander of Rhodostolos and the Rev. Demetrios Kallimachus, priest of the Church of St. Constantine, Brooklyn. The Syrian Church was represented by the Most Rev. Archbishop Germanos and Archimandrite Agapios Golam. The Rev. Henry C. Swentzel, D.D., president of the standing committee, represented the Diocese of Long Island. After choral evensong the Rt. Rev. D. Darlington, Bishop of Harrisburg, made an address on the relation of the Greek and Anglican Churches and presented to the Metropolitan an illuminated engrossed testimonial of greeting as chairman of the committees of the General Convention to confer with the Eastern Orthodox Churches. The Metropolitan made a touching address in reply. The Church was beautifully decorated with Greek and American flags and the musical program included the Greek National hymn.

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"More and more it has become my faith that the personal Providence is in all the ordering of our lives, even the very least, and that when we missed what we greatly desired, we may safely conclude that God has some better thing to give us when He and we are ready.—Bishop F. D. Huntington.

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A REMARKABLE GROUP OF MEN

War Work of the Brotherhood of St. Andrew—Central Office Taken For A Sisterhood

By BENJAMIN F. FINNEY, Chief Secretary Army and Navy Dept., U. S. A.

It has been the writer's good fortune to be thrown during the past year in close contact with a very remarkable group of men and to have had the privilege of seeing much of a very notable work that they are doing among the soldiers and sailors, gathered in the various camps throughout the country.

It is a work that means much,—more than can be told,—to make our boys fit to live. It means much to our nation in helping our boys, to help make the world fit for Christ's Kingdom and it means more to the Church than the Church dreams of, in holding our boys close to her and her teachings.

During the year that has passed since our boys in khaki and blue commenced to gather by the hundreds of thousands into the various camps and training stations, a man who is a wizard in his knowledge of men's character, has been quietly drawing out from their business some eighty men, who have been sent out, one to each camp, to help our boys to live right amid the new surroundlings in which they find themselves. Some of these men are young and some are old in years, most of them are middle-aged, and all are young in spirit. They have been drawn from all walks in life, from all professions; there are lawyers and clerks and students, active and retired business men among them. No two of them are alike save in this one thing, in which they are all alike, that they are loyal Churchmen with an overwhelming love for men and a desire to serve God and men. In Camps from coast to coast and from the Great Lakes to the Gulf, these men, without mechanical equipment of any sort and without any blare of trumpets or noise of publicity, are quietly, from day to day, doing a work which has no parallel in all the good work that is being done among the men with the colors.

From the beginning of the mobilization of our forces, the great heart of America has throbbed to give everything that our fighting boys would need, to see that they were guarded from unnecessary temptations and well has the work been done.

One organization alone, that the writer knows, among all the hundreds that began to work for our soldiers and sailors, announced at the beginning that it had no material help to give, but rather was going to demand that our boys should give, not money—but service to God, among their comrades. It was not at first a popular movement and many there were that doubted its practicability and its need. But as the weeks and months have passed and the life of the camp has become more and more the normal life of our boys, the need of just this work has become more apparent and more and more does it appeal. It is this work that these men of whom I write are doing and the story of the way it is being done is as full of heart thrills as is that of the Student in Arms.

It is of the life and work of these men that the head of one of the bureaus of the great international laymen's work writes: "They have not only been an inspiration to our secretaries in their lives and service but their emphasis upon personal evangelism has proved contagious to the Christian men in the camp."

The position of these men is absolutely unique. They have no official standing. They are not even official representatives in any sense of the word. They are there simply to do a layman's work in a laymans way. The Brotherhood of St. Andrew through the help of the Church's War Commission has arranged it so these men will not have to worry about the support of their families while they are giving their entire time to this work, and through its organization the Brotherhood acts as a clearing house that each may know the best ways of getting results that others have found. And the results are coming, hundreds of men are being brought to baptism and confirmation by their comrades under the leadership of these men. Thousands are being brought closer in touch with their Church and countless thousands are being helped, by the work of the little groups these men are organizing, to live cleaner, better lives and to fight as valiant Christian soldiers to make the world fit as well as safe for the true democracy of Christ's Kingdom.

Is This the Sisterhood of St. Andrew?

It was his first visit to the Central Office of the Army and Navy Department, Brotherhood of St. Andrew. He reached the third floor of the Church House, followed the sign, and entered the door leading into the proper department. But here he stopped perplexed. He was looking for a certain department of the Brotherhood of St. Andrew, but what he found was twenty young women, all busily engaged at their various desks and filing cabinets. One of them rose with a smile and awaited his errand.

"Is this—is this—the Sisterhood of St. Andrew?" he asked, and of course his amused twinkle was contagious enough to spread over the faces of the twenty girls, who could not help hearing his query.

"I was looking for the Brotherhood—this looks more like a Sisterhood!"

This is the impression strangers get almost invariably upon their first visits to the beehive where a force of twenty-two and often more is busy every day, with the various phases involved in the work of following our enlisted Churchmen from their homes into the service.

Between three and four hundred names come in every day, from every conceivable source. These are checked against the names already in the files, now approximating 60,000, in order to avoid duplication and to complete or change addresses of men already registered. Five girls spend their entire time in checking names and filing cards bearing new names in alphabetical order. Two and often three typists then take the lists and write cards for all new names, in triplicate, one for the alphabetical file, one to be filed by camps, and one to be sent to the representative of the Church where the enlisted man is located, in order to assure his being followed as far as possible.

When the names are recorded, another clerk addresses to each man an envelope and a wrapper. In the former is sent a circular letter, signed by Mr. F. S. Titsworth, assuring the man of the Church's interest in him and asking him to keep in touch with the Church through this department. In the wrapper is sent the current issue of St. Andrew's Cross.

The original cards are then filed properly by camps or stations or battleships, according to the man's location. The third copy is forwarded as soon as possible to the proper representative of the Church, who will call upon the man and do whatever he can for him. One typist is kept busy filling in the circular letters, the office boy folds and seals them—over a thousand each week. Two girls care for the camp cards which go out daily to correspondents. About fifteen hundred names are distributed each week to the Church's representatives and Brotherhood Secretaries in the Camps.

An Assistant Secretary opens the mail, which comes in on an average of nearly two thousand pieces per month. Much of this is answered without dictation by girls capable of writing answers and attending to routine matters without supervision. Others are turned over for dictated replies by the various executives of the office, who require the entire time of two and three stenographers. Still another girl files the correspondence, and keeps all the financial records, not only office accounts but accounts with the 38 men working in the field.

These men send in weekly reports, which are digested and recorded in a complete camp file, in which also is recorded all available and useful information concerning every camp in the country. This file contains the names of over 500 places where enlisted men are stationed in some form of military service. It is under the supervision of a girl who devotes her entire time to obtaining and recording information used not only by the central office but often by individuals throughout the country, who write in, asking questions and wanting assistance.

The file containing names of clergymen of the Church who are now in some phase of war work, is kept by stlil another girl, who also keeps a record of all the work done daily in the office, showing the status of the files at the close of each day. This file of clergy in the service has grown to include 536 names.

Another most important feature of the work, and one of the most interesting, is the answering of personal letters which come back from enlisted men. All requests for reading matter, or for any kind of personal service, are promptly taken care of. Every letter is answered.

Still another phase of the work is sending advice to families and rectors when a Brotherhood secretary in the field has established personal relationship with an enlisted man. Inquiries are also sent out by the same clerk who attends to this work, asking for better addresses when mail is returned from men in the service. With the constant movement of troops, this develops into a perplexing matter.

The entire "Sisterhood" of the Brotherhood works like a well regulated machine. Each operation fits into the next operation, each one is important, and each girl has her own responsibility to bear. The little circle which has gathered for prayers at noon each day has grown from a tiny one of six a year ago to thirty and sometimes nearly fifty now, including the Army and Navy Department and the National Headquarters office employes. If one doubts the big task that has been undertaken, it requires but a visit to the central office to grasp the volume of the work and the importance of it. It is small wonder that the stranger stops, surprised, and says with a little gasp:

"I had no idea, no idea whatever, that you maintained such an organization here."

A Plea For Promptness

Mr. F. S. Titsworth, Executive Secretaary of the Army and Navy Department, Brotherhood of St. Andrew, makes another earnest plea to all clergymen and secretaries of chapters who are entrusted with the duty of notifying his department when Churchmen have been called to colors, urging them to send names in to the central office of the Army and Navy Department of the Brotherhood, Church House, Philadelphia, as soon as the man leaves for camp.

"Under present conditions," says Mr. Titsworth, "we can count on a man remaining in the camp to which he is originally assigned, not more than one month. If, in this short space of time, his name is to be reported to us, recorded here, and sent to our secretary or correspondent for personal relationship, the names must be put into the mail promptly. No matter how promptly we may handle registration and distribution from this office, if addresses are out of date when they reach us they are absolutely useless when they reach our men in the field.

"If our first letter is lost, asking the men to keep closely in touch with us, our future contact is lost, unless by chance a secretary locates the man, or unless the man himself is sufficiently interested in the Church to seek out its ministers.

"Our secretaries, at embarkation points find their hands absolutely tied because of their inability to locate men whose names are sent them, because regiments have been sent overseas before the lists could reach the secretary.

"If our work is to count for all it can count for, we must hope that the clergy throughout the country will cooperate with us to this extent, sending complete addresses for all men going out from their parishes and sending them the same day the addresses are secured, remembering that every day's delay lessens the opportunity of the Church to reach and hold the man going into the struggle."

The files at Central Office now contain the names of approximately 60,000 men, unfortunately a large number with incomplete addresses, but fortunately as well a large per cent who have been reached and who have responded to letters. It is hoped that Clergy and Churchmen everywhere will hear and heed this plea for prompt co-operation

THE RT. REV. FRANCIS KEY BROOKE, D. D.

An Appreciation.

By The Rev. Charles T. Stout.

When the General Convention, meeting in Baltimore, Oct. 1892, elected Francis Key Brooke, Missionary Bishop of Oklahoma, it was my priviege to be one of the first members of the House of Deputies to offer him my hearty congratulations. A friendship dating back to the early seventies, in College ties, made the elevation of my dear friend of peculiar interest and gladness to me.

Bishop Brooke was not a great man as the world counts greatness, but he was great in those virtues and qualities of character that make men and women of superior excellence in the Kingdom of God. I remember so well the look in his face as he met the congratulations of friends. It was of painful surprise, of shrinking humility. Yet his customary noble bearing always void of annoyance and assumption of superiority carried him through those trying hours in such manner as to win other friends. The call to Oklahoma was one that some men, judging from more recent elections, would have declined. It was the call to self-sacrifice, to heart breaking work in a field that gave little promise of responsive fertility, with no money accompanying the call, only two clergy and one Indian deacon, one unfinished church building, a few vacant lots in three or four towns, an old building in a mission.

Such was the equipment. Outside of four or five towns no service of the Church had ever been held. The Bishop was the first missionary. With a half dozen exceptions he held the first services, celebrated the first Communion, baptized the first children, ministered to sick and dying, in all the towns where the Church was planted up to the division of the District in 1910. It was work such as the Bishops of the early Church were called upon to do. And in Francis Key Brooke was found a true and devoted Overseer of the Church.

Probably few people now-a-days know the romatic and unique history of Oklahoma, once the old Indian territory, since 1837 the home of the five tribes of Indians, now partially civilized, and the richest settlement of people in the United States. It was only eighteen years after the first white settlers came that in 1907 Oklahoma territory and the Indian territory were made into one great State with a population of 1,450,000, ranking as the twenty-third state in the Union and now having two millions of people. In April, 1889, when six counties were opened to homestead settlement 70,000 people were added to the population in a week.

To meet this situation of appalling possibilities the Bishop had but little. The Board of Missions had little to give this devoted pioneer Bishop.

This wealthy Church of ours had no vision in the days of the settlement of the great middle and further west. "Where there is no vision the people perish." As with other noble men whom the Church has commissioned and sent forth without money or equipment into the Missionary fields Bishop Brooke must exhaust energy and heart in personal appeals in the East. It is a sad commentary on the intelligence of Churchmen and their idea of a "reasonably holy and living sacrifice" that this has been the customary method of Church extension.

But visible results of twenty-five years of earnest labor are not wanting. There are fifty-three (53) Churches and Chapel Houses, about 3800 communicants, fifteen rectories, and some 1700 Sunday School children. A Church Hospital has done excellent work in McAllister and a Church House for women at the State University in Norman. Spiritual results cannot be tabulated. All honor to the faithful clergy and laymen who have stood by and worked with the Bishop.

As the first call came to him to take up this difficult work, the call came now to lay it down. God had tested and tried His servant. The work entrusted to him he had done as best he could. No man can do more. Gladly he gave it back into God's hands, realizing more than anyone his limitations, exacting of himself the utmost.

The Divine Master could find no truer way of revealing His loving human fellowship than in washing His disciple's feet. It was a startling reversal of human experience and human pride. In like manner Bishop Brooke formed the reality of friendship and fellowship in ministering to the famishing souls of men in truest apostolic service, and so he bound men to himself, laboring in the Kingdom of God.

West Texas Notes.

The meeting of the Church Congress which was to have been held in San Antonio in 1919 has been postponed. This was deemed advisable by the officers of the Congress on account of the unsettled conditions of the present. It is planned to hold the Congress in San Antonio some time in the future.

The churches in San Antonio and throughout the diocese have all complied with the regulations of the city authorities and have held no public service since October thirteenth. Several churches, however, have been open for private prayer and meditation, and many members have availed themselves of this fact. In Saint Mark's, San Antonio, intercessions are said in the presence of small groups of people, and in other parishes, as well as St. Mark's, the Holy Communion has been celebrated with several invited individuals present.

Saint Mary's Hall, the diocesan school for girls, opened on September eighteenth with an unusually large enrollment. The West Texas Military Academy, the school for boys, has an organized unit of the Student Army Training Corps with a considerable enrollment of men.

The State Assembly of the Daughters of the King was to have held a meeting in San Antonio beginning October twenty-fifth. This has been postponed for a month on account of the epidemic of influenza.

SPOKANE.

The Reverend H. I. Oberholtzer, rector of Ellensburg, Wash., has gone to France to serve under the direction of the Y. M. C. A.

The Rev. George H. Severance of Oroville is expecting to leave shortly for training as Chaplain at Camp Zachary Taylor, Louisville, Kentucky. The Reverend gentleman has done yeoman service in the Okanogan country, a work for which he is unusually well fitted. His going will be quite a serious loss to the churches in that county, but every effort will be made to keep the work going as satisfactorily as the circumstances permit.

The Spanish Influenza epidemic has closed the churches in this State as it has done more or less throughout the country. The Rev. Gilbert W. Laidlaw, rector at Pullman has both his Church, and Parish Hall turned into Hospitals, for there are a large number of men in training at the University, and every available building is needed. The rector of North Yakima, the Rev. F. J. Mynard reports that his Parish Hall is being used as a Hospital, and the probability is, that such is the case in many other parts of this district. Bishop Page recently attended the special meeting of the Missionary Bishops held at Cheyenne, Wyoming to consider ways and means of keeping the work together considering the scarcity of the clergy, and to further improve the outlook by the judicious use of trained lay-readers.

Three Deanery meetings have been held this month, all of which were attended by Bishop and Mrs. Herman Page, the former speaking largely in reference to Sunday School Work, and the later to the Advent Call. The meetings were held respectively at Granger, Pullman, and North Yakima. A visit was also made to St. Paul's School, Walla Walla, which is full of pupils, and the outlook for the year's work most encouraging. The Rev. Bertram E. Warren, rector of St. Paul's is fast winning his way into the affections of the people.

Confirmations were held at All Saints' Cathedral, Spokane, Oroville, and Republic during October.

And then, too, I should like a far wider variety of discourses. There is nothing which so holds the attention of old and young alike as a biographical lecture; why are sermons not more biographical? Why should not one listen to a simple narrative of the life of some hero or saint? Why is it justifiable to attempt to spin a sermon out of the meagre and attenuated records of the life of St. Matthias or St. Jude, and not to preach about Gordon or Father Damien?—Arthur Christopher Benson.

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GLEANINGS FROM EVERYWHERE

Continued from Page 1

stayed faithfully by the work, through discouragements and losses and poverty. Conspicuously, Rev. A. B. Nicholas, a willing and useful helper for twenty-three years, the Rev. Dr. Brookes, the Rev. George Biller, the Rev. Frank R. Jones on the east side, the Rev. A. U. Francis and the Rev. J. M. Davidson. But the changes were too frequent. Courage and wisdom to persevere in the work were oftentimes lacking. One hundred and four men, in priests orders, have been connected with this field during my espicopate. Some of the change was unavoidable, but much of it, I am compelled to say, has been the result of the failure in patience and courage and steadfastness on the part of some of our younger clergy, especially those trained here in the field. Too readily they have yielded to the desire for an easier field and more comfortable surroundings. Yet I gladly bear record to much good, patient, earnest labor from the most of my fellow workers.

It would be a serious fault in this slight review of the years that are past, if I seem to intimate that this has been mostly my work. Not so. All honor and gratitude are in my heart for the men and women who worked here with me."

The Bishop Speaks Humbly of Himself.

Then dear, faithful, Bishop Brooke goes on speaking with affection and gratitude of those associated with him in his work. He gives statistics of buildings, and increase of communicants and Sunday school children, etc. He speaks humbly of himself and says "That the past two or three years have been to me the most anxious of my twenty-five in the field. How many more years I shall feel it right to keep on in this present field and with just my present responsibilities and cares is not sure. It depends on a careful testing, in the next few months, of the health and strength which God will give me, and my ability to adjust that strength by some new and changed ways of working perhaps, to the present needs of the field. This only I will promise dear friends, that so soon as it is made plain to me that this work, in its present condition and interests, needs a Missionary Bishop younger, physically stronger, and that it is essentially suffering because it has not such a chief pastor and missionary. I will open the way for him to take the work."

And then he speaks of the war, his interest in doing all that can be done to help carry the burden. He believed that it is a righteous war and he calls them all to self denial. He says too, "Of the clergy now at work in this and Eastern Oklahoma or canonically attached to the District I have ordained 13. Of the clergy ordained by me, one, Bishop Biller, after serving as a Missionary Bishop, has gone to his reward."

And then, in closing he says:

"Let us loyally sustain the nation. By prayers for a righteous victory. By prayers for our armies, and for our misguided enemies, always, also at the same time, by striving to keep all malice, prejudice and hatred out of our hearts, by pledging ourselves to every asked-for denial, gift and sacrifice, by the gift of our sons, brothers, friends, money and labor—let us each one ask God to show us how to do our part in winning the war, which if we win it rightly at all, must be won as God's war against injustice, aggression, wrong and robbery. And so with a pure conscience let us pray, 'God save the State.'"

"This Is Told In Confidence."

By Harry Kemp.

I have a table, cot and chair
And nothing more, the walls are bare.
Yet I confess that in my room
Lie Syrian rugs rich from the loom,
Stand statues poised on flying toe,
Hang tapestries with folk a-flow
As the wind takes them to and fro.
And workman Fancy has inlaid
My walls, with ivory and jade.

Tho opening on a New York street
Full of cries and hurrying feet,
My window is a fairy space!
That gives on each imagined place:
Old ruins lost in desert peace;
The broken fanes and shrines of Greece;
Ægean islands fringed with foam;
The ever lasting hills of Rome;
Troy flowing red with skyward flame,
And every spot of hallowed fame.

Outside my window I can see
The sweet blue lake of Galilee,
And Carmel's purple—regioned height
And Sinai clothed with stars and night.
But this is told in confidence,
So not a word when you go hence,
For if my landlord once but knew
My attic fetched so large a view
The churl would never rest content
Till he had raised my monthly rent!

A Valuable Aid to Every Rector.

A local assembly of the Daugghters of the King has published a little pamphlet composed by the Rev. Herbert W. Prince, rector of the Church of the Epiphany (Chicago, Ill.), under the caption of "A Valuable Aid to Every Rector, Without Cost." The order of the Daughters of the King is defined as an order of women in the Episcopal Church who are pledged to personal service, loyally given, and without pay.

Is it not a matter of wisdom, is the question asked the clergy, to use this order of women for the development of the work of the parish and neighborhood? There follows for the information of mid-city parishes a list of the activities of the local chapter at the Epiphany.

Members:

Conduct Bible classes for women.

Have workers at railway trations to meet women and girls travelling alone.

Visit children in orphan asylums.

Visit jails and read to prisoners.

Visit hospitals with altar flowers.

Visit homes of poorer people with flowers.

Conduct a boarding house for women attending university.

Conduct milk depot for infant welfare work.

Have charge of mission Sunday school.

Conduct study class in missions.

Support girl in school in China.

Support missionary in China.

Attend noon-day meetings during Lent.

Endow a room in hospital.

Have representation in each local institution.

Endow pew in church and use same as a welcome for strangers.

Work in settlement house.

Collect clothing for homes and hospitals.

Entertain each new confirmation class.

Have a hospitality committee who welcome strangers at church services.

—Taken from the Living Church.

I would add to the above list of various activities, that of messenger in the coming work for "The Advent Call." The members of The Girl's Friendly might also give their services for the great work we are soon to devote one week to the mobilizing the women of the Church for prayer and service and worship.

The following is taken from the Parish Leaflet of The Church of The Good Shepherd, Jacksonville, Florida. The Rev. Milton R. Worsham, Rector.

Junior Prayer Song.

(Sung to tune of Hymn 342.)

Heavenly Father, bless the sailors
Far across the sea;
Make them brave and keep them always
Near to Thee.

Take the Soldiers in Thy keeping,
As they march along;
And in camp and field and battle
Make them strong.

May the lonely, sick and wounded
Ever near Thee feel;
Give the doctors and the nurses
Skill to heal.

Bless the mothers and the children
In the home they keep;
Give them daily bread and shelter,
Guard their sleep.

Grant to him who rules our nation
Gifts and power of sight,
Strength to strive for truth and honor
And for right.

God, our Father, hear our prayer!
Make the war to cease;
Holy Spirit, teach us love—
Give us peace. Amen.

VIEWS AND INTERVIEWS

Continued from Page 1

of the war. This has been a war for world betterment—for higher manifestations of humanity and justice. If it is not this, we are a nation of hyprocrites. We are sure, however, of the righteousness of our cause, and a "religious faith in a righteous cause is the greatest fighting power." One of our greatest generals in France said recently: "It is the moral earnestness of the officers and men of the Allied Armies that is our fighting power." This same moral earnestness, these same spiritual convictions will be needed in the truly terrifying responsibilities which victory and peace will bring us. Let us set our face steadfastly toward the future as men who have faith in a living God. Let our motto as churchmen and citizens, both in war and peace, be—"For God and Country." **Keep God in the foreground and there will be no danger of our country falling into the background.** Remember that **we are pledged soldiers of Christ first and foremost, both in war and peace.** Remember that the cross is still carried in our Church processions, even though it be sometimes obscured in the folds of our glorious flag.

Special and unusual efforts must be made in these absorbing days to arouse and maintain our zeal in worship and prayer, in the upkeep of our Church charities, and in the furtherance of our missionary enterprises. While we must gladly support these agencies which are sanctioned or employed by the government for the successful prosecution of its great world task, we must at the same time indelibly imprint the fact upon our minds and consciences, that a military victory purchased at the expense of the cultural and civilizing agencies of religion would be a disastrous victory indeed. **We American people occupy a position of great promise for the world and a great peril to ourselves.** Fighting against a cruel militarism we are, nevertheless, under the necessity of creating an invincible army. Let us beware of becoming solely militaristic ourselves. Fighting against the exaltation of might over right, we are nevertheless under the necessity of dedicating all our might to a great cause. Let us beware lest we forget the power and might of the things of the Spirit. Fighting against the domination of the State over the consciences of men, we are nevertheless under the necessity of surrendering many of our affairs to control of the State. Let us not forget our citizenship in the Kingdom of God. Our Christian duties must be done, and our patriotic duties must not be left undone. Happy for us these duties do no conflict in the realm of conscience. But we cannot do our full duty to Church and Country in these days of great moral issues, without deep spiritual convictions, personal sacrifices, readjustment in our methods of living and spending, and resolute determination to win out in Christ's Cause as well as in our Country's Cause. For God and Country! Let us take our stand here.

STUDIES IN THE ACTS.

Continued from page 4.

not appoint officers to an invisible organization.

There are several things to note in this election.

(1) Its democratic character. There was no Papal appointment by St. Peer. There was no hierarchial demand made by the eleven that they should choose the twelfth. There was no mob demand for the most popular candidate.

There were two nominees made in an orderly fashion and a choice by lot from those two. It is difficult to see how, without divine guidance, this little body could have hit upon the principles of constitutional democracy in the autocratic days of the Roman Empire.

(2) Its guarantee of the perpetuation of organized Christianity. If there had been no such corporate action, there would have been eleven denominations from the start. "I am of Peter" and "I am of John' would have been the very essence of Christian trend.

But no! "I am of the Holy Catholic Church," wiped out an offensive individualism without destroying individual initiative. The Church became and remained for nearly five hundred years a constitutional democracy governed by general councils whenever circumstances would permit them to assemble.

The Papacy was an afterthought. Denominationalism a reaction from that afterthought.

(3) It emphasizes the fact, too often forgotten, that God has a part in the work of the Church. That prayer puts into God's hands the ultimate destinies of the Christian Church.

Without prayer in which God is allowed to act freely there can be no ultimate assurance that His will will be done on earth as it is in Heaven.

The world since the days of Christ has been full of cocksure demagogues who have usually been wrong and of narrow sectarians who have never even visualized the breadth and scope of God's plan in making of one blood all the nations of the earth in the fellowship of Jesus Christ.

BISHOP LAWRENCE'S ANNIVERSARY.

(Continued from page 1)

value to the Church of the pension system.

"From stiff formality we all relax under the spell of the Bishop's voice, as fact after fact rolls out in emphatic support of the principles presented. A scientific analyssis of the merits follows, and from The Wall Street Man. 'I had no idea of it. Are the average salaries of our clergy so small? You surprise me! The pension system—what a great thing it is, just and deserved. I want to hear more."

"The conversation now takes a turn to the proposed system of accounting; the investment of the trust funds—and the Bishop proceeds to demonstrate to the satisfaction of this exacting man of business how it will all be done.

"Time to go, and we leave to repeat somewhat the same story at another place.

"Is it any wonder that the business men of New York city, not only those who are members of the Episcopal Church, but others who were aroused over the great undertaking, so scientifically founded and so attractively presented by the Bishop of the Church in Wall street?"

One of His Own Stories.

Bishop Lawrence once genially remarked:

"When I first started to get money for the Church Pension Fund I shrank from the job, but now it has become a real pleasure. I meet all sorts of interesting people, who are most courteous as well as most interesting. So far only three people have failed to contribute, and they have left the door open so that I can try them agian in the fall."

So eloquent was Bishop Lawrence's appeal for the fund that maney poured in from the most unexpected sources. A prisoner about to be released from Charlestown jail had saved $50. He sent it to the fund. A woman read the appeal for the fund to her blind brother in New York. He asked to be led down to Wall street, where he entered the Bishop's office and laid on the desk a big roll of bills. Some boys had a system of paying fines if they spotted the tablecloth at their homes. They gave $5.

Members of his flock wished to celebrate his 25th anniversary in a befitting manner, but Bishop Lawrence vetoed it all because it was war time. He wanted no money spent nor speeches made. He reduced it all to a simple service in Trinity Church, and a simple luncheon afterwards. But even this had to be abandoned because of the epidemic of influenza.

Speaking to a Sunday Post reporter upon the occasion of the completion of Bishop Lawrence's 25 years' episcopacy, the Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts said:

Began His Episcopate in 1893.

"Bishop Lawrence began his episcopacy in 1893. At that time he was elected Bishop of the entire State of Massachusetts. Then there were in the entire State 199 congregations of the Protestant Episcopal Church, 230 clergymen and 32,120 communicants.

"The increase and development of work compelled in later years the division of the diocese into two parts. Bishop Lawrence retaining eastern Massachusetts, comprising the counties of Essex, Middlesex, Norfolk, Bristol, Barnstable, Duke's, and Nantucket. At the time of the division a new endowment fund of $100,000 was raised and paid to the new diocese.

"In 1918, on the occasion of his 25th anniversary there are in eastern Massachusetts, Bishop Lawrence's diocese, 209 cognregations, with 251 clergymen and 55,202 communicants. With the western Massachusetts diocese there are today, in the State, 284 congregations of the Protestant Episcopal Church, and 313 clergymen with over 70,000 communicants.

"There you have the comparisons. Not only has the number of congregations increased through new missions to various fields, but the work of the diocese has been strengthened and developed in many ways."

"What changes in the people has Bishop Lawrence noted, and what effect has the war had upon them?" asked the reporter.

"The experience of the Bishop in the work of the diocese has been that today there is more vital piety and deeper interest in religion than ever before.

"All over Massachusetts men and women are making real sacrifices, not only for the war, but also to maintain the Church and to further its missionary work.

"Notwithstanding the increased cost of living and the many demands upon givers, Church people are contributing more generously for religious work than ever before, partaking in the general spirit of self-denial and generosity which prevades the community at this time."

RED CROSS RELIEF WORK

Relief work by the Amercian Red Cross in Belgium necessitated an expenditure of $1,432,374 for the ten months ending June 30. This amount went to provide comforts and medical assistance for Belgian soldiers, 90,000 residents of that part of the little country outside the German lines and the 600,000 Belgian refugees scattered through France, England, Holland and Switzerland.

The sum of $1,947,325 has been appropriated to continue this work during the last six months of this year. Thus by the end of this year the Red Cross will—since the war began—have appropriated for use among the Belgians the sum of $3,376,699. These are the outstanding facts in the current section of the War Council's report relative to the use being made of the Red Cross war fund.

The establishment of eighty-two canteens, which provide daily refreshments for 25,000 soldiers, the financial assistance given to nine hospitals that are combatting disease among the civilian population and refugee colonies, the construction and support of a barracks which shelters 400 children and the maintenance of a home for disabled Belgian soldiers are a few of the things the Red Cross has done for the courageous little kingdom and its people.

About 15,000 Belgian children in the countries mentioned are healthier and happier as a result of day nurseries established by the organization.

Co-operation between the Red Cross and the Belgian government has been so effective that this aid has been distributed largely through the medium of Belgian agencies. A donation of one million francs to the Queen for the support of the hospital service and another of half a million francs to insure the completion of a large hospital were among the first expenditures of the Red Cross in Belgium.

The organization has established what is known as the Queen's purse, a fund of five thousand francs, which is distributed among the country's war victims. As free Belgium is within easy range of German guns and bombs, hospitals in that territory have been destroyed from time to time increasing the cost of relief work.

THE HOME GUARD.

Do you know anyone who belongs to a Home Guard? Is he a young man, of fine physique, without anyone dependent on him, and free from many responsibilities or engagements? What nonsense! Men of this sort, thank God, are far away. They are the Front Guard, not the Home Guard. But you know the men who have come forward for the Home Guard, and perhaps you know what it costs them.

What about the Home Guard in our Church Schools? The teachers in the prime of life who could teach well, so far as experience goes, and easily, so far as other responsibilities go, where are they? Not available for the Church School now. If men, they are at the front; if women, many of them have been called to war service of other sorts in the community.

The Church School is begging for teachers. Men and women of older age, this is your great opportunity! This is a part of the Church's war work. You are called to join the Home Guard, and to bear a hand every week for the protection of the childhood and youth of the Church, to help maintain or to upbuild the morale which is needed at home to balance the sacrifice upon the field. You can do this service. You MUST do it!—The Leader.

Lawyer—The judge says you'll get your hearing tomorrow.

Pat—Phwat, The saints be praised An' me deaf fer fifteen years!—The Reminder.

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CHRISTIAN UNITY IN IRELAND

An Admirable Example of What Christians Can Do to Overcome Divisions Among Them

We are indebted to Mr. Robert H. Gardiner, Secretary of the World Conference on Faith and Order, for a leaflet by Prof. Trench of Dublin, Ireland, entitled "Christian Unity in Ireland," containing information which will be received with joy by Christians everywhere. It brings to light, as Mr. Gardiner well says, "An admirable example of what Christians can do to overcome the divisions among them, which are so serious a hindrance to the progress of the Kingdom. That in a country like Ireland, harrassed by strife for centuries between Irish and English, Protestants and Catholics, the value of prayer as an approach to unity and to a deeper Christian spirit has been so clearly recognized, seems to set a most inspiring example to us in this country."

The following extract from the leaflet will be read with deep interest:

The Most Critical Hour of Ireland's History.

It is at this most critical hour of Ireland's history, our sky beclouded, our atmosphere heavy with gloom, that we, still longing to compass an Irish unity, but burdened with a sense of impotence, have had recourse to the thought of God. In Him we find perhaps scarcely a road to union in the body politic, but if not, yet there is something more real, though it be less tangible; for we re-discover the ever existing but usually obscured true unity of all Christian men and women in Him. When I say we re-discover this, by "we" I mean the little groups who in Dublin and elsewhere are meeting for united silent prayer. Those thus meeting represent various sections of the Church universal, and hold most varied opinions upon Irish politics. For it would be a great mistake to suppose that they have in common any political views, whether those which in my prefatory remarks I may for my own part have expressed, or any others. All that has drawn them together is some common sense of spiritual values.

A Silent Prayer Meeting.

It began in February, 1918, when a circular signed by Florence Williams, Rachel Dix, and the present writer, was issued announcing that it had been decided to hold a silent prayer meeting every Wednesday at 2:30 in the Lady Chapel, St. Patrick's Cathedral. It may here be remarked that it does add to the sense of fellowship to know that we are praying at the same time, though not at the same place, as others like-minded; and groups meeting elsewhere to pray in unison with us therefore endeavor to make their time correspond with ours. But all that is really essential is conscious unity of intention; and some meet at a different time. In Dublin, for example, there is a corresponding meeting in St. Andrew's Church at 5:30 Thursday, for those who find this more convenient than the Wednesday hour.

In the circular we explained what we were about in the following words: "We have before us in particular our position and the Church's position with regard to the life of Ireland in this critical time, and in the future, into which none of us can see far, but in which there must be great changes coming, and in preparation for which we and the Church of God at large must be in need of Divine illumination, if spiritual issues are not to be obscured by party feeling. Our meeting in fellowship will help to create an atmosphere favorable to meditation, and we may learn together the practice of the Presence of God. The barriers that separate us may there be broken down; for though words divide us, we may find ourselves united in the silence. Our hope is that some who are not of the Church of Ireland will join us in these meetings. They will not there hear anything to hurt them, for they will hear nothing at all. And we shall discover the unity underlying our diversity. It is hoped also that many unable to be with us in body may be with us in spirit on Wednesday afternoons."

A Response Which Caused Rejoicing.

Early in March a letter appeared in the Dublin daily papers, which, although only the present writer was responsible for it, probably expresses sentiments animating the group who had thus commenced to hold these weekly meetings. As this letter elicited from brothers and sisters with whom we were unacquainted a response which caused us greatly to rejoice, it may be well to reproduce it here:

"Sir:—Diligent search will reveal, amid much diversity of opinion, one or two points of agreement between all serious-minded people in Ireland today: one at least; for they are all agreed that this is a grave and critical time for Ireland, as well as for the rest of the world. And very many feel that the grave and critical time demands of them some helpful action, in what direction they can scarcely tell. Among those who feel most uncertain respecting our country's future are the most intelligent. Among those who feel most impotent are some of those who are most anxious to help. The worst of it is that in this time of universal upheaval things may happen suddenly, and we may possibly find ourselves faced by conditions for which we have not prepared, whereby we may be thrown into confusion.

"In such conditions, and with such uncetrtain prospects, what are we to do? For discussion of politics will not help; and even complaints about the Government, which are, for us all, the normal way of relieving our feelings, do not really set things right. Some, then, have been answering this question for themselves by saying that the best thing they can do at the moment is to ask serious people of varied views to meet together, not to wrangle, but to lift up their hearts unitedly to God for Ireland in silent prayer. In the Lady Chapel at St. Patrick's Cathedral extremes meet on Wednesday afternoons, Conservatives and peoples of Sinn Fein sympathies joining to seek together in perfect silence for Divine illumination; the majority of them belonging to the Church of Ireland, but the minority not. We may be well aware that much more will be required of us than prayer and mediation, but these things first, we say, in order that we may be prepared aright for we know not exactly what.

To Get All Ireland Bound by Chains of Gold About the Feet of God.

"We should be very happy if those who, feeling with us the seriousness of the time, yet cannot join us at St. Patrick's, were disposed to form groups elsewhere in unity of purpose with us. Thus that very feeling of importance which many Christian people throughout the country share will lead us into united action with no less than this as its aim, to get all Ireland bound by gold chains about the feet of God.

"There are some of us who would especially desire to be found acting in this matter in conscious unison with our Roman Catholic brethren. Many among them, we know, have cultivated the spirit of prayer and meditation more than we. The thought is that in attempting to give ourselves up to silent prayer for Ireland and for guidance for all Christian folk in Ireland, it would be a help to feel that such prayer was rising from different centres in some sort of unison. Hills of lesser altitude sever Protestant Churches from each other; but the highest of the Dublin range is the mountain between St. Patrick's and the Pro-Cathedral. Now if, at this hazardous moment, men and women of faith will stand on either side of the mountain and will say to it: Be thou for practical purposes removed, and be thou cast into the sea; then what will happen is this, that the mountain range will stand to all appearances unchanged, but the men and women of faith will know that for them it has been removed, and will realize, for Ireland's good, their fundametntal unity in God.—Yours, etc."

A Sense of Christian Unity Never Experienced Before.

This letter led to what has given some of those concerned such a sense of Christian unity as they never experienced before. That Church people of strongly opposed political views should be praying together with the thought of Ireland's present state and future prospects especially before them, seems in itself, in the present state of political temper, no small matter. That with them should be united some of the Society of Friends, Presbyterians, Methodists, is all to the good. But that Roman Catholics, sundered from us as they are by barriers of history and tradition, by some real differences of doctrine, and by exclusive claims advanced on our side and on theirs, should be in conscious fellowship with us in our prayer-meetings—this means for us a new sense of the oneness of all the children of God that are scattered, a new realization that (our unhappy divisions notwithstanding) Our Saviour's prayer does not remain really unanswered: "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

THE CLERGY AND THE ADVENT CALL

Every crash on the battle front is a cracking of the New World's shell. Between newspaper headlines the prophets are reading hidden news more critical than victory by arms, for after the victory by arms over him who would destroy the body comes an allied front against him who would destroy both body and soul together in hell.

What the soldier does at the front makes work at the rear for the man of God. Our armies are really spiritual pioneers turning out vast workstuff for the clergy at home.

If that is true—if the New World is really groaning into birth to the thunder of guns and the tramp of nations on crusade—then how ought the heart of the Church to be straightened for its coming task?

Already demobilization plans are on paper. Already governments are organizing to rehabilitate the armies of returning cripples. Already statesmen are conferring on new policies to meet a brand-new time.

Is the Church getting ready? Is it clear for action?

As ever, the women are leading. They are not satisfied with their knitting and conserving, and fetching and carrying for Red Cross, Liberty Loans, and other war activities. Our land-wide Woman's Auxiliary has set itself a war work. Let us not smile at it in condescension. These are the mothers, the wives, the lovers, the sisters and the friends of crusaders. God never had such women to hear His voice and do His will as these. Theirs are the deepest pangs in all this woe, and theirs is the deepest realization.

They plan to enlist all their sisters. Their object is—every woman alert, every woman shaken free from illusion, every woman ready for training, ready for spiritual attack upon a spiritual task.

The women's plan is God's plan—the plan that worked at Pentecost. They are going to know each other by courageous house-to-house visitation. They are going to knit themselves together again into a sisterhood of common triumph, even as they are a sisterhood of common suffering. They are going to sweep the house clean for the One who stands at the door and knocks. They are going to pledge the womanhood of the Church to exchange vanities for realities. They are going to pray and answer questions and search the Word. They are going to come hungry and with open hands to the keepers of the Table for the food of God for guiding, for work to do, for teaching.

If we are worth our salt, we clergy are going to read this thing as a flaring headline. It is meat for us; it is our line. We ought to be down on our knees thanking God for it, and imploring Him to keep it from miscarrying. We ought to be up on our toes ready to help it along. We ought to have plans to meet it when it comes and to follow it up where it goes.

Life, today, is a chemical solution in a great war, almost ready for pouring. One more stir, one more ingredient and the fluid will begin to harden and crystallize. Well for us if we are keen about it. Well for us if we have the molds ready to receive it.

It may all fail. It may turn out a farce. It may all work out into one more sad blunder in history; but if it does, it will be one more class sin against the Holy Ghost; another unreadiness of appointed leaders.

Brothers in the Priesthood, let us give ourselves with a whole heart to this opportunity. Let us demonstrate to the nation that it is for such great reason as this that in the draft we are deferred to Class 5, to stay at home.—G. P. S., in The Southern Ohio Church Messenger.

PARISH LEAFLET PUBLICATIONS

The Parish Leaflet Company operates one of the largest and best equipped Church publishing houses in the country.

Here are a few supplies, always on hand, ready to send to the purchaser, which every clergyman or parish ought to have, and without which they cannot do the most efficient work:

GOOD IDEAS ALREADY IN USE

CHOIR LISTS—The best and most complete ever issued. Only 25 cents a 100. Postage 3c.

RECTOR'S MEMORANDUM—For use in the service and for giving notices—"Lest he forget." Pad of 60 sheets—enough for one year—50 cents. Postage 5c.

THE CHURCH CATECHISM — In durable Folder form. Price 75c a 100. Postage 6c.

INFORMATION BLANKS — New Families Baptism, Confirmation, Marriage, Burial, 50c a 100. Postage 3c.

CARDS WELCOMING STRANGERS—To distribute in pews. 50c a 100.

COMMUNICANT CARDS—To report Christmas and Easter Communions. 25c a 100. Postage 2c.

Letters Commendatory.
Certificates of Baptism.
Certificates of Confirmation.
Certificates of Marriage.
Sponsors' Certificates of Baptism and Duties.

The above series are printed in two colors. They teach as well as certify. 25 cents a dozen; $1.50 a 100. With name of parish printed, $2.00 a 100.

GO TO CHURCH CLUB CARDS—

A system of coupons to encourage Church attendance among young people. Each 25 cards, Oct., Nov., Dec., with name of Church printed, $1.00. Beginning with 1919, coupons will be sent at one time for the entire year. Each 25 cards, with name of Church printed, only $1.50. Postage 10c. Every parish should use these cards.

SERVICE LEAFLETS.

An Evening Service for Mission Use.
A War Litany.
A Memorial Service for those who have died in War Service.
A Three-Hours' Service for Good Friday.
A Service for Graduation of Nurses.
Any number of these Services, post paid, for $1.50 a hundred.
Easter Morning Service, with Hymns.
Two Forms — Holy Communion only; Shortened Morning Prayer and Holy Communion.
Attractively printed, $2.00 a 100.
Hymns for Mission Use—$2.00 a 100.
The Cross and Flag. Outline of a service for pledge of allegiance—card—two colors. $1.00 a 100.

Card Bidding to Prayer, for President, Army, etc., to put on Church door, 14x22 inches. This Card ought to be on every Church door in the land. Price 25 cents.

Honor Roll. A handsome scroll (14x22 inches), to be framed and hung in the Vestibule, to record the list of boys gone to war. Both Christian and patriotic. 50 cents.

Large Card (14x22 inches), to be hung in the Vestibule, bidding to **Silence** in God's House, and to Prayer. 25 cents.

The three above cards for One Dollar.

Vestiblue Bracket — Notice Board, Alms Box, Offertory Envelope Boxes, Literature Holder—all in one. The most convenient and useful article of Church Furniture ever made. Finished in oak, with brass trimmings. Price only $10.00.

BOOKLETS.

The Boy Covenant With God—A Folder for use in Boys' Clubs. $2.00 a 100. Postage 10c.

A Manual for Servers—Price 10 cents.

The Reformation in England — A well-told review of Reformation Days. Price 10 cents. Postage 3c.

Misconceptions of the Episcopal Church—Price 25 cents. Postage 5c.

Searchlight on Christian Science—Price 50 cents. Postage 10c.

Prayers for My People—A manual of preparation for the Holy Communion. Price 25 cents. Postage 4c. We will print a special edition of this manual for any clergyman wanting to adopt it as his own to put in the hands of all his people. Changes made at moderate cost.

Private Prayers for the Faithful, by Bishop Sage. Price 10 cents. Postage 4c.

Outline of Confirmation Instructions, by Bishop Johnson of Colorado. A text book for Confirmation classes. Price 25 cents, $2.00 a dozen.

SUPPLIES FOR PAROCHIAL MISSIONS.

1. **Special Mission Number of the Parish Leaflet.** Page 1 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies $3.00; each added 100 copies, $1.50.
2. **Invitation to Mission:** "Behold, I stand at the door and knock." Four-page folder. Local announcements on page 4. First 100 copies, $2.00; each added 100 copies, $1.00.
3. **Call to Personal Service.** The Rector's Letter and the People's Reply. First 100 copies, $1.00; each added 100 copies, 50 cents.
4. **Request for Prayers.**
5. **Prayers for the Mission.**
6. **Request for Conference.**
7. **Resolution Cards.**
   Each of the above (4 to 7) 50 cents a 100.
8. **Envelopes for Mission Expenses.** 150 envelopes, with name of Church printed, $1.00. Each added 100 envelopes, 30 cents.
9. **Store Window Cards** (11x14). First 100 cards, $3.00. Each added 100 cards, $1.50.
10. **Four-page Leaflets,** to distribute among the congregation. An assortment of 1,000 Leaflets, $5.00. See elsewhere Mission Service Leaflet and Hymns.

A VERY VALUABLE IDEA.
Worthy of Universal Adoption.

When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching," which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

FOLDERS, LEAFLETS AND TRACTATES

In each case one page is used for your local announcement. You can order them with this page blank, and your local printer can print your local page, or you may send us the copy and we will print that page for only One Dollar, plus the cost of the Folder, Leaflet, or Tractate.

This is the way to reach and to teach the entire congregation.

FOLDERS:—

1. A Parish Folder.
2. A Misisonary Folder.
3. Church History Folder.
4. Lent Folders.

These Folders cost 75 cents a 100. Postage 6c a 100.

TRACTATES:—

The Missionary Motive in the Missionary Prayer. A devotional study of the Lord's Prayer, by Rev. Francis S. White, Domestic Secretary of the Board of Missions.

2. **Personal Service, the Church's Great Need.** By Bishop Anderson—a Brotherhood Address.
3. **Twenty Answers to Twenty Questions,** by Archdeacon Windiate.
4. **What I Would Do if I Were a Layman.**

These Tractates cost $1.50 a 100. Postage 15c a 100.

LEAFLETS:—

Four pages each. Seventy different topics. 50 cents a 100. Postage 12c. Some of the most popular are:

Looking for a Church.
Facts of Theories.
Baptized, but Not Confirmed.
The Evening Service.
Henry XIII.
Wardens and Vestrymen.
A Vision of Empty Seats.
The Church of a Christian Year.
Baptism.
Confirmation.

Sample copies of these supplies may be had by remitting to this office one-half of the purchase price. Under the requirements of the United States Government, to conserve paper, no samples are furnished free.

THE PARISH LEAFLET COMPANY, HOBART, IND.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

CHICAGO, ILL., AND HOBART, IND., NOVEMBER 16, 1918 $1.00 A YEAR

AY OF ALL DAYS!

h, and on Earth Peace, owards Men

")"

f men, flashed over the wires encir- morning, awakening most of us in ful slumber.

our Lord, 1918—the greatest day ve one: The first Christmas Day, ys have sprung.

clear,
old,
the earth
of gold;
will to men,
From heaven's all-gracious King;
The world in solemn stillness lay
To hear the angels sing.

2 Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lonely plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

3 O ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow!
Look now, for glad and golden hours
Come swiftly on the wing:
Oh, rest beside the weary road,
And hear the angels sing.

4 For lo, the days are hastening on,
By prophets seen of old,
When with the ever-circling years,
Shall come the time foretold,
When the new heaven and earth shall own
The Prince of Peace their King,
And the whole world send back the song
Which now the angels sing.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseching thee still to con[illegible] towards us, that all the world may know that tho[illegible] Deliverer; through Jesus Christ our L[illegible]

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on earth peace, good will towards
e, we worship thee, we glorify thee,
glory, O Lord God, heavenly King,

, Jesus Christ; O Lord God, Lamb
est away the sins of the world, have
away the sins of the world, have
away the sins of the world, receive
right hand of God the Father, have

only art the Lord; thou only, O
most high in the glory of God the

DID IT

ord, was asked by Charles M. Schwab how he did it, he answered in two words, "No booze." That tells the story of industrial efficiency briefly and definitely.—Diocese of Quincy Light.

A MESSAGE FROM BISHOP TUTTLE.

Written for The Witness

Americans have been in a wonderful way and to an unprecedented degree plunged into the thick of world activities.

Washington gave wise counsel for our formative period, that we should be keepers at home in careful avoidance of entangling alliances. But now steam and electricity have annihilated space and have gathered the nations into neighborliness; and a people cannot live by itself and work for itself alone any more than an individual can. Americans are loudly summoned to meet international responsibilities and to discharge international duties. But, coincident with their taking outside views and thinking outside thoughts and doing outside acts they should not be heedless of Washington's warning to build the home fortress solid and make the home basis strong.

Representatives from all nations of the earth are constantly coming to us, and they stay in settlement among us. These must be Americanized. A tenderly welcome, a cordial good will, an introduction to our helpful public schools, an explanation of our laws and customs with their proffer of comforting protection, and the very atmosphere of wholesome personal freedom, will best work the Americanization desired.

If the comers be Christians we should take pride and pleasure in showing them how our flag respects freedom of conscience and insures religious liberty. If they be not Christians a warm missionary spirit in heart and life should urge us to the work of making them and their children to be Christians. The Church which will take hold with heart and mind and strength of this duty to the foreigners settled among us will be doing blessed missionary work for the Master and for the country second in importance to none other that can be named.

Daniel S. Tuttle.

MOTOR CARS FOR OVERSEAS CHAPLAINS

The Rev. Dr. Washburn, Secretary of the Church War Commission, announces that "At a recent meeting of the Executive Committee, a message from Bishop Perry was read in which Chaplain Brent and he asked the War Commission to underwrite $50,000 for the purchase of motor cars overseas to be used by chaplains. Chaplain Brent and Bishop Perry suggested that the full financial responsibility should be at once undertaken by the War Commission of the Episcopal Church, with the hope that the General War-Time Commission of the Churches would apportion to each of the larger Communions its share of this total amount, inasmuch as the money would be used to supply chaplains without interdenominational distinction. The Executive Committee immediately informed the General War-Time Commission that it was ready to underwrite $50,000 for this purchase. The General War-Time Commission of the Churches accepted with deep gratitude the proposition, and in consequence Bishop Perry was cabled that the War Commission of the Episcopal Church was willing to underwrite $50,000. A committee has been appointed by the General War-Time Commission of the Churches to apportion the proper share of this expense to each one of the larger Communions. It is needless to say that the War Commission of the Episcopal Church was glad to be able to make this immediate response to Chaplain Brent and Bishop Perry, and also to assist in the work of the chaplains of the Christian Church without denominational distinction."

CHRISTIAN AMERICANIZATION

Week of Prayer and Conference for the Stranger Within Our Gates, November 17-24

The Rev. Francis S. White, Domestic Secretary of the Board of Missions calls the attention of the Bishops and Clergy of the Church to the fact that "from Nov. 17-24 inclusive the religious bodies of Christian America have been asked to observe what some people call 'Home Mission Week' when we shall in prayer and conference think of the foreigner in our midst, and plan to kown him better. In its aim and essence this movement should appeal to the Church as no other movement possibly could; and it would seem strange, with our heritage and our ability of interpreting American ideals to the man who has hitherto been the 'stranger within our gates' if our pulpits were silent at a time when all the people in the neighborhood should be thinking and talking over ways and means of presenting to our non-English speaking friends our national ideals and mission.

I have been informed that the United States Government approves of this movement to such an extent, that it is about to issue a pamphlet to be sent to every clergyman in the U. S. urging him to take part in it.

The Educational Department of the Board of Missions under the leadership of Dr. Sturgis is expecting to present to the Church for its study courses next year this question in a most attractive way."

The Home Missions Council, which includes in its membership thirty-five different home mission bodies, representing twenty-three denominations and the Council of Women for Home Missions, sends out literature including a bulletin for the Clergy, a Sunday School program, a poster and a program for Women's Missionary Societies. Rev. Mr. White says he will gladly act as agent in securing any of this material, should any reader desire.

In one of the pamphlets plans are suggested for the use of societies:

"Neighborhood group meetings to discuss neighborhood conditions.

A war luncheon with speakers on Americanization.

Meeting of parent-teachers associations as guests of the Church women.

Mass meeting of children with patriotic program.

A moving picture theater used for Americanization and patriotic films.

Church women speaking five minutes at all meetings of clubs and Red Cross, during week using Amerization theme.

Exhibit in public-library of books on Americanization.

Concerts in Parish Houses by musicians from foreign speaking communities.

Pageant using groups from all sections of the community.

Exhibition and demonstration in some public way, of manuals and methods of teaching English to foreigners."

Practical service for the individual consists in: "Visiting a foreign settlement, section or home. Visiting a Church for foreign speaking people. Attending some special meeting fof foreigners. See that some form of recreation is offered to foreigners. Become acquainted personally with a foreign family. Co-operate with your clergyman in plans for community visitation.

Read at least one autobiography of an immigrant. Inspect an industry using foreign labor."

In the bulletin issued for the clergy we are given information on the work done by the various denominations among the foreign peoples in this country.

What the Episcopal Church Is Doing.

"The Episcopal Church carries on work among the Japanese in Sacramento, San Francisco, Los Angeles, Seattle, Ogden, Utah. In Honolulu, a large educational and evangelical work is being done under Bishop Restarick. This work is of far-reaching importance owing to the constant emigration of the Japanese and Chinese converts.

In San Francisco and Oakland the Church ministers to the Chinese.

Very successful missions for the Italians are conducted in New York, Chicago, Gary, Ind., and Philadelphia.

Strong centers of work for the Swedes are in Providence, R. I., New York City, Boston, Chicago, Minneapolis, Duluth. Some work is done among the Greeks and Syrians. Before the war there were a number of German Episcopal Churches in the United States. There are now French Episcopal Churches in Philadelphia and New York. Hungarians are organized into Episcopal congregations in New Jersey and Indiana. Some work is done among the Armenians chiefly along the line of ecclesiastical hospitality. There is active work among the Poles in Pennsylvania, and possibly elsewhere. Along the New England coast sporadic attempts have been made to reach the unchurched Portuguese.

In the case of all races of immigrants the Episcopal Church relies largely upon the distribution of Bibles in the language of the immigrant, and upon the Book of Common Prayer which is now procurable in the languages of most of the immigrant races."

The pamphlet containing nine Sunday School stories about a Norwegian boy, an Indian girl, a Russian-Bohemian girl, an Italian girl, a Greek boy, a Slovak, a Cuban, a New Mexican and a Chinese are all very interesting. In another column will be found the first story, "The Boy Behind the Aeroplane," which we print for the benefit of our younger readers. The other stories will follow in their order in future issues.

Challenges The Church's Best Effort.

The Woman's Board of Domestic Missions of the Reformed Church of America sound this warning:

"We face another momentous issue as yet shadowy, keeping itself from the clear light of open statement of intention, growing in the darkness in hidden places like a fungus, in mines and lumber camps, passed along to farm laborers and wherever great industries mass together those who labor with their hands; it has possibilities of affecting the whole structure of the world and thus must rightly be taken account of in any outlook on America's needs.

"We refer to the insidious well-defined undercurrent of class consciousnes among large bodies of laborers who claim a pernicious type of internationalism and whose religion is a pseudo socialistic formula of brotherhood,—but a brotherhood which fails to include in equal and proportionate consideration members of the so-called higher classes. That a new and fairer basis for all human living must be found quickly we all gladly concede and desire to work for. But in view of the awful power for destruction and disintegration of established order and institutions, including the Christian Church, inherent in this movement, and in view of the great masses of ignorant Negroes and foreigners in this country, inflammable and open to propaganda-approach, the Home Mission enterprise becomes of tremendous nation-

Continued on Page 7.

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. FRANCIS S. WHITE.

SAINT ANDREW'S DAY
November 30

The Collect.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy Holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments through Jesus Christ our Lord.—Amen.

Requirements For Companionship With Jesus.

"The gift of God is eternal life," says St. Paul. It was this life which God gave to St. Andrew, that made him willing to follow Jesus Christ. It was a case of like calling like, or life calling life, if you please. Jesus does not make mental gifts the basic requirements for His companionship, although He did say "what think ye of Christ?" Nor did Jesus tell men that they must have only so much money before He will be their friend, although He bade the rich young man sell all that he had, and give it to the poor and then seek His companionship. A certain disposition does not seem to be required before one can follow Jesus, although He said: "Whoso loveth father or mother more than Me, is not worthy of Me." No: all that Jesus seemed to require of men to be His followers was that they were alive, "live wires" as the modern slang puts it. The Christian religion is not a third sex proposition, it is a normal life; so whoever has in him the desire to live, he is the kind of person that Jesus Christ can make into a saint and an apostle. That person's definition of "life" may have to be altered, but if he has in him any spark of life which Almighty God started him out with, the Lord of Life can manage the rest. All Jesus Christ had to do to Andrew was to call, and deep answered to deep, readily and without delay.

How Does Jesus Christ Call People?

The calling of Thy Son." How does Jesus Christ call people? Does not the call of the Annointed One normally and usually come to human hearts through certain sense media, chiefly the eye and the ear? The spoken and the written word are the goads that pinch a man's conscience and provoke his will to action. The calling is insistent; it precedes a man all his days until he yields and follows. The call of Jesus comes ordinarily through Christian parents, or through parents who unconsciously voice His ideals; the good influences of school and church add their power to this insistent note. If his sense of life be rightly directed, the child will gradually listen and look for the messages and signals of the Blessed One. And the call involves the willingness to follow its promptings and pleadings. Do not imagine that the "calling" of Jesus Christ can be likened to "teasing" or "nagging." The companionship which He offers you is one which if it were expressed in terms of modern social life, and you were the ordinary social climber, would fill you with a delirium of joy, and no sacrifice which would enable you to accept the invitation would be too great for you to make. To walk with Jesus, and to be acknowledged as one whom He sought out, makes life really worth living. Just look yourself over very thoroughly and you will see very clearly why Jesus would not "nag" or "tease" you for your company—but on the other hand, see Who He is, and be happy and proud that He wants you to walk with Him in the way.

The Acid Test Of Our Earnestness.

"Grant that we may give up ourselves;" here is the heart of the prayer; here is where the sword thrust comes; this is the acid test of our earnestness. And because it is hard for all of us to give up ourselves, we ask the Almighty God to help us all. Do not figure out that giving up is easy or natural. If it were easy, we wouldn't be of much account; if it were natural for any real live person to yield to another, then the Church would not bid us pray that everyone should be granted help in this direction. To give up ourselves is to acknowledge that our own plans, our own desires, our own hopes and ambitions are made to give way to other plans, desires, hopes, ambitions which we recognize are superior to ours from every point of view. No one of us is big enough to do this until he has had a vision of the work that Jesus came to do. The moment we catch that vision that moment we begin to give up ourselves to the fulfilling of the commandment whose aim is the betterment of the whole world.

"Obediently to fulfill Thy Holy Commandments" is the logical sequence of giving up ourselves. God does not wish us to lie supine under His commands as the old-time devotees threw themselves under the crushing weight of the juggernaut car. He expects us to "get to work" because we are the ones on whom He relies to fulfill the word of His mouth. We are to do on earth the work which He has for us to do, and it is only by giving up ourselves that we can hope to fulfill our task obediently. We are to serve Him as the Angles do Him service in heaven. Let us examine ourselves in this regard and then lay our Advent plans according to the results of our examination.

The Epistle.. Rom. x. 9.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

"Rich Unto All That Call Upon Him."

"Confess with thy mouth." This is the easiest thing in the world to do. It is called "lip service," and is beset with all the dangers that attend all spoken words. Lip Service is necessary, but it is only helpful to the speaker and the auditor when back of it is "belief in thine heart." It is this heart conviction in the immortality of Jesus Christ that makes it reasonable for one to give up himself to the commands of that same Jesus. The absolute conviction that Jesus is what He says He is, is the only thing that shall save a man from being "ashamed." People are ashamed when they are caught doing something wicked or foolish. In this case it would be both wicked and foolish to confess that Jesus Christ is God incarnate, and not be convinced of it in our hearts. And this confession is within the ability of any type of human being to make. One does not have to be a "Jew or Greek" to gain God's blessings. It is a very encouraging thing to read that "the same Lord over all is rich unto all that call upon Him." Somehow or other, people have heard or learned or experienced the fact that the rich are "hard to get at." It is true that some "rich people" are hard to know; but the people who call on God will find no such difficulty. He is the kind of rich Being who will make a man of you. But do not expect God to make a man of you in spite of yourself. You have your part to do in "making good." If your idea of a rich man is that he is someone from whom you can and should get something by just asking for it, then it is good for you, if the rich have been "hard to get at." But if your idea of a rich man is that he is one who can help you help yourself, then you are in the way of finding out that you and your rich man are very much alike. So, thinking of God as "rich to all who call on Him," remember He is such to those who look to Him for that sort of help which stiffens will power, drives away bitterness, stirs up energy, promotes patience. Anyone who wants this sort of help can have it by calling on God; and if you call on Him, you will find He is always "at home," and will never "say you nay."

A Logical Reason For The Ministry.

There is a logical reason for the ministry. St. Andrew was called because he had the ability to go out and find his brother and bring him to Jesus. He was called and sent. Of many of us, it can be said we were called, but we did not wait to be sent, we just went. We went our way because we had not learned that the call involved giving up ourselves. The man who is called and never waits to be sent, is the man who "spills the beans." He is on the Lord's side because Jesus said: "He who is not against us is on our side;" but he does not know how to present a rounded message. Not rounded in polished phrases, but rounded so that the average mind can mentally and spiritually grasp it, and hold on to it, because he finds it is to his physical and spiritual advantage.

The Gospel Is Not Properly Presented To Many People.

The Gospel is not properly presented to many people, because the Gospel messengers were so eager to get the news published that they mis-spelled the good news, and so failed to get that obedience which was to have been the result of their preaching. Then, too, "they have not all obeyed the Gospel" because though they were preached to, they heard but did not listen; they saw but did not perceive; even they themselves preached, but they were in their hearts a disobedient and gainsaying people, so that the Lord's embrace found them outside His reach and influence; at least on these occasions when to have them close would have meant peace and happiness.

Do you wait after Jesus calls you, to make sure you are ready to be sent? If He has called you and now waits to send you, are you ready to go? I speak in general terms, but in your heart, you know just exactly whether or not you are obedient to Christ's call, don't you?

The Gospel.. St. Matt. iv. 18.

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

What Fishing For Men Involves.

"Jesus walking by the sea saw two brethren casting a net into the sea." It will be a great day for all mankind when we learn the lesson that Jesus can use our trade or profession to extend His Gospel. Every man born into the Church is called by Jesus to company with Him, in order that he may learn "how good and joyful a thing it is" to be a Chritsian. When he has learned that lesson, he will have learned enough life values to qualify as a missionary, making the word "missionary" mean "one sent." And whatever trade or business or profession one has been learning, should have had in it certain methods or arts which could contribute to the more effective preaching of the Gospel. Thinking of your trade or profession as a "net," if you are practicing it to the best of your ability, then Jesus will call you to use that "net" for God's glory and man's good, just as surely as He called Andrew and Peter. And He may call you to leave your net, or He may not call you to leave your net. The point for you to remember is that if you are a poor hand at your chosen business, such a fact shows that you have not yet learned life's values; therefore you are not apt to be a success in any other line of effort that requires patience, perseverance, hope, trust. And this is what fishing for men involves.

A Very Stimulating Experience.

Another heartening thing in today's Gospel is the implication that in our daily tasks the Blessed One loves to come and watch us, as well as watch over us. To have a good friend standing by and watching us develope can be a very stimulating experience. It all depends on the friend. But surely if we have read the Gospel story straight it cannot dishearten or discourage us to realize that close beside us in our working hours stands One Who is not there as a policeman, or a tutor, or a mentor, but as a true and honest and ever-faithful Friend. "A Friend," says some one, "is one who knows all about you, and loves you just the same." There may be something a little flabby about this definition to earnest, resolute people, but there is also a lot of comfort for the person who sometime or other has "fallen down" in his work, or his life. And so it does not make Our Saviour a sentimentalist to think of Him according to this definition. He will watch you, and when He sees you really working, whether it is the work of casting a net, or the work of mending a net, or the work of washing a net, be sure He sees with understanding eyes; and because of that, be glad that He dignifies your work with His company.

If you are employed in a work where the thought of Jesus Christ cannot possibly fit in, it is good advice which tells you to get out of that work without delay.

If, while you are working at your trade, and you have the call to preach; go to work as a lay preacher, letting your handicraft preach; your day's work preach; your home life preach; your whole business preach. And then some others will voice the call of Jesus and say, "give up this way of supporting yourself, and we will support your temporal needs so that you can give all your time to preaching with your lips, what we see you have long believed in your heart."

Remember that Jesus expects His followers to make their daily tasks stepping stones from which they can preach the good news every day of their lives. When the business man and business women gain this conception of their vocations, then the pulpit will have a message that God has always wanted it to proclaim: for into the pulpit will find their way those whom God has proven faithful in the days of their preaching by craft of hand and craft of daily life, and out of the abundance of their heart they will speak to ears that are gladly opened to their words.

AMERICA, THE BEAUTIFUL.

By Katherine Lee Bates

(This fine national hymn was written in 1893 by Miss Bates, professor of English literature in Wellesley College. Several composers have set it to music, the composition of Charles S. Brown being perhaps the best setting. It goes well to "Auld Lang Syne.")

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

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AUTUMN'S MESSAGE

The calm repose of an Autumn day, below—the trees with their leaves falling gently down; and above—the changing foliage, with its mysterious depths of artistic splendor. What a hush of calming inactivity, typical of the completed time of old age waiting for the spirit's call to a higher sphere, when the outer husk will be left behind.

Before the beauty fades from the trees, leaving them bare and desolate, the hushed stillness holds a mystery of expectation, perchance a message from the invisible. He that hath ears to hear, let him receive some solution of life's problem, some stirring of weak impulses, a call to self-sacrifice, or a wakening of memory to lessons learnt long ago in early childhood, but forgotten in careless manhood.

Oh, the lost opportunities of the years, as they pass swiftly by, leaving but the fallen leaves, soon to be scattered in the wind. The snow will bury them. The frost of winter, with its chilling blast, will harden the softness of our better nature.

Listen to the voice that speaks again in its compelling sweetness to surrender self to the mellow tints and the softening calmness which should follow work well accomplished, an earnest response of the spirit to the higher call of duty, resulting in a peace that passeth understanding.—E. G. H., Aurora, Ill.

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VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

The Sunday School Is Not a Side Issue.

"Unfortunately, the Sunday School, in the minds of a great many of our Church people, is relegated to some nebulous realm over whose destinies the Rector and a few kindly, but not efficient, men and women preside," writes Bishop Johnson of Southern California in a letter published in pamphlet form by the Diocesan Board of Religious Education. "This conception is wholly a false one. The Sunday School is an integral part of the Church's life and work. It is a training school for the boys and girls who are subsequently to be the men and women in the Church. The school is not a place in which platitudes are to be taught or where silly sentimentalism is to be evoked. It is a place into which the very best influences should be thrown to teach children the moral truths taught by our Lord; to inculate the principles upon which they are based, and to outline the duties of a Christian man in the Church of God, and I am reminding you that it is the duty of the Vestrymen of the Church, as representing the Laity, to see that the Sunday School is properly equipped for its work. The Sunday School should not be permitted to regard itself as a side issue apart from the Parish, living its own life and supporting itself as best it may to accomplish any ends that it may choose to adopt, but it should be taught that it is really a miniature Parish, and under its influence, everything that the father and mother do for the advancement of the cause of Christ in a proper measure, but in as effective a way, the School should be taught that it ought to do, day by day and week by week. It is worth the while for the vestry and for the congregation to support an organization that has such an end as this in view. A few years of such training will bring into existence a body of young men and women who will contribute to the Church, moral, spiritual and material support. To ignore these great facts is to court ruin."

The Greeks Will Soon Complete Their Long Unfinished Prayer.

"I have been convinced that the free peoples of this country demanded that the territories of Hellenism shall be given back in order that a great national unity may be the future ideal for Greece," said Archbishop Melitios shortly before he set sail from New York for his native land. "I have been asked by Americans if Greece is able to govern and care for Constantinople, if it were returned to her, and I say that she is more able to take charge of that city at this time than the original thirteen Colonies were under George Washington to undertake the government of their new republic when it was first thought of. I am waiting eagerly for the time when the children of Greece will be able to enter their historic temple of St. Sofia and complete their long unfinished prayer."

Dr. Manning Favors Universal Military Training.

"The results of the training here are an unanswerable argument for a wise system of universal military service as a permanent feature of the life of our country," asserted the Rev. Dr. Manning, rector of Trinity Church, New York, when quitting Camp Upton, L. I., recently, where he had served as a civilian chaplain since last November. "No one could be here and see the results as shown in the men who are here without desiring the same thing for the young manhood of our country as a whole. only in its military points of view, because it will be our best insurance against war, but I believe in it as strongly from the moral and spiritual point of view because it will make better men and better Americans."

All Dressed Up And Nowhere To Go.

"I certainly will be glad when the ban is lifted off the churches," says Mr. C. L. M. Harris, in the Grace Church, Port Huron, Mich., Record. "I have been continuously organist of some church since I was eighteen years old, and to be all dressed up on Sunday and have nowhere to go, seems very strange. I hope the choir missed the services and choir practices so much that after this, nothing short of an earthquake will prevent them getting out to church. I really expect they did feel queer on the two Sundays just past, for they have acquired the habit of going to church, and a habit formed is hard to break."

Germany's Course in Penance.

"It is worth noting what a hard lesson in moral theology Germany is getting, and what a good Catholic spiritual director our Presbyterian President makes," says the Rev. Wm. M. Gamble in a contribution to the Diocese of Quincy Light. "The moral sense of the allies will not be satisfied with less than (1) Contrition, which Germany tries to evade by professing conversion to Wilson's democratic ideals, and by intimating that she is not responsible for her crimes, because of former lack of national autonomy; in short, pleading ignorance, irresistible delusion and distress. (2) Confession, which Germany evades by denying atrocities, and seeking to retain moral and physical means of self-defense, laying claim to an honor she has fortified by her own acts, and demanding consideration for herself she has denied to others. (3) Satisfaction, which requires, first of all that by surrendering all means of defense, she acknowledges her past unworthiness to use the power she has been given, and that her enemies are more worthy in that respect than she. This comes very hard, indeed, even for a criminal, whose invariable instinct is to paint his accusers, and even his judges, as black as himself; but the cause of truth requires the bitter penance even of surrender of sinner to sinner. Satisfaction also requires restitution. Complete restitution is, of course, impossible; but the moral sense of mankind requires sufficient penance to prove the sincerity of the penitent, and to make clear the fact and consciousness of sin to those scandalized by the evil wrought. Only some fundamental fact of potential forgiveness makes this satisfaction possible, and places merciful limits on the penance; the alternative would be extermination or hopeless slavery, as would be the case if Germany were judged by her own pagan standards. (4) Firm purpose of amendment, of which all the foregoing is the necessary initial test, and which is carried further under conditions of restoration to fraternal fellowship—a restoration normally impossible unless the primary conditions of penitence are met.

"One of the hardest tasks of a penitent is to yield to superior force and at the same time acknowledge its justice. It is the pride that would deprive God of power, on the ground that no force can be justly exerted; but really because of the proud impulse to reject the aid to moral and spiritual ends that force sometimes applies. And this is peculiarly the temptation of those who have idolized and misused force. Foch's relentless drive is the best help Germany's penitence could have; yet she may, after all, elect to perish in despair and rage.

A True Method Of Gauging Gifts.

"Everybody now as a patriot gets down to actual sworn figures of his income by Government direction," says Bishop Nichols, of California. "There is no losing ourself in that old vagueness of excuse, 'I don't really know what my income is.' We have to know approximately, 'put in down in black and white.' That certainly gives a basis of calculation for our religion as well as for our patriotism. Then under 'N' in the Income Tax Return for 1917, the Government prescribes deductions for contributions and gifts for religious as well as for charitable, scientific and educational corporations and associations, etc. The striking and pertinent fact is that such gifts are scaled as a percentage of the income 'not in excess of 15 per cent'! Even a war measure of the Government recalls the Church itself to a true method of gauging its gifts. Press this home and show how it is the antidote for the poison of slackerism in the old excuse, 'I have so many appeals,' etc., etc. Nothing will more quickly clarify the matter of meeting the multiplied appeals than to have some sort of clear knowledge of what by a percentage we have available for all appeals. Then it will be a simple matter of that entire percentage for all, to make our religion a preferred claim with its own percentage of the whole percentage for gifts. Then the Church will not come in the 'hindmost' with little or nothing left for it. Then the 'poor mouth' of any Treasurer of Church Funds can fairly wreath itself in smiles as incidental."

The older I grow, the more convinced I am that there is no education which one can get from books and costly apparatus equal to that which can be gotten from contact with great men and women.—Booker Washington.

AN "INASMUCH" INCIDENT AT A MILITARY CAMP

Find the Christian worker in a hospital, and you will find the man whose stories thrill your heart and touch your soul. His are the most intimate touches with human lives, his the privileges to enter the quiet hours when Death itself draws near, and be given confessions and confidences; his the harder task too of gripping a friendly hand and feeling that hand grow cold within his clasp, realizing with a heart pang his inability to save.

Now and then there comes a splendid opportunity for real service, and such an opportunity came recently to a secretary of the Brotherhood of St. Andrew in an eastern training camp. In the wards of the convalescent hospital, he found a young aviator marked by every sign and signal of tuberculosis. His face was a picture of the most abject despair, there was no hope for him in the hospital, and he knew it. He didnt want to die. Hadn't he volunteered his services, dedicating his life to the country he loved, and wasn't it just a bit unkind of fate to take him off in this silly fashion?

"Doctor," said the secretary, "what are the chances for that chap?"

"None at all, here."

"What do you mean, here? Are there chances for him elsewhere?"

"Well," replied the doctor, dubiously, "the seaside would probably bring him around all right."

"If I can get him to the seaside, will you grant him a furlough?" asked the secretary, immediately.

"That is not within my power," replied the doctor. "I'll verify my statement, however, if you take the matter up with the colonel."

Without losing time, the secretary hastened off to headquarters, where his request was stated, and his desire for a furlough for the afflicted man laid before the colonel.

"Wouldn't do any good," said the colonel, "that man can't travel alone."

"I'm not asking that he travel alone," replied the good Samaritan. "I'm going to take him. I'll stay with him until he is strong enough to care for himself."

"Can he afford this expense?" asked the colonel.

"Pardon me, sir," replied the secretary, "I haven't thought of asking. A life is more precious to me than any money I may possess. I intend taking him as my guest."

Convinced of the man's earnestness and sincerity, the furlough was granted, and the afflicted aviator and the kindly secretary boarded the next train for the seacoast. The secretary remained with his charge for a few days, when he noticed a marked improvement and was encouraged in believing the man was on the road to recovery. The glow of appreciation on his rosy face, was sufficient reward to the secretary for anything he had done.

The incident did not close there. Approaching the colonel again upon his return to camp, the secretary asked that work of some light, easy nature be granted the aviator upon his return, in order to insure good results from the vacation. The colonel, who had by this time taken a personal interest in the case, promised to do everything possible to save the brave young life for future real and active service to his country.

A simple tale, but one of the many incidents which are taking place all over the country, where secretaries in the camps are finding opportunities to serve "even the least of these, His brethren."

Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

EIGHTH PAPER

By the Rev. H. Fields Saumenig.

PROPOSED CHANGE NO. 16. Substitute for the Prayer for the President, etc., the following:

"O Lord our Governor, whose glory is in all the world; we commend this Nation to thy mericful care, that being guided by thy Providence we may dwell secure in thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through, etc."

The Commission reported a revised form of the present prayer for the President by adding the words "Governor of this State" and by omitting the words "in health and prosperity long to live." The General Convention refused to adopt the revised Prayer and instead voted to substitute the above form. If the present prayer is not entirely satisfactory it would seem the part of wisdom to revise the wording of the prayer where necessary rather than to omit the prayer and substitute a new form. No new prayers, however beautiful, are equal in their phraseology to the collects and prayers taken from ancient sources.

PROPOSED CHANGE NO. 17. Substitute for the first rubric on page 12 the following:

"Or the Creed commonly called the Nicene."

On page 12 the Nicene Creed is printed in full, following the Apostles Creed with the rubrical provision "Or this." The Commission reported a proposition to omit the Nicene Creed from Morning and Evening Prayer. The General Convention defeated the resolution and instead proposed to omit the printing of the Nicene Creed in Morning and Evening Prayer but to provide by rubrical direction for its use as an alternate form of Creed. This is an attempt to finally remove the rubrical provision for the use of the Nicene Creed in the Choir Offices and is a wise move. The use of the Nicene Creed in the Choir Offices is peculiar to the usage of the American Church.

PROPOSED CHANGE NO. 18. After the General Thanksgiving (in both Morning and Evening Prayer) insert a rubric in these words:

"Note, That the General Thanksgiving may be said by the Congregation with the Minister."

In some few places the custom of saying the General Thanksgiving together by the Minister and people prevails, but without rubrical authority, for the present form of printing the amen in italics at the end of the prayer of General Thanksgiving plainly show that the Church intends the Prayer to be said by the Minister alone. To make the proposed rubrical change will destroy the whole idea of the latter portion of the Choir Offices, i. e.—prayer; at which time the Minister in the prayers is representing the people This is a General Thanksgiving only as to its scope, as contrasted with the special Thanksgiving as later provided for in the Prayer Book. In the present English Book it does not form a part of Morning or Evening Prayer but is the first of the Thanksgivings. If, however, it is the wisdom of the Church that the General Thanskigving should be said by the Congregation and the Minister the rubric ought to be positive. In other words it should read "shall be said and not "may be said" so that the uniformity of worship may be ordered throughout the Church.

COMMEMORATION OF BISHOP GORE'S VISIS TO AMERICA

Portrait Will Be Presented To The General Seminary.

It has been proposed to present a portrait of the Lord Bishop of Oxford, the Rt. Rev. Dr. Charles Gore, to the General Theological Seminary, New York, in commemoration of his visit to America. Mrs. Winifred Rieber, the artist, has very generously offered her fee of $2,000 for her work to the Assyrian and Armenian Relief Committee.

The two-fold object of the appeal that is now being made, to raise the amount required contemplating as it does a very fitting and highly to be commended commemoration with the primary purpose of saving Assyrian and Armenian Christians from starving in the hour of victory and during the reconstruction period following the war, is manifestly deserving of a very liberal and immediate response from the Church people of America.

The Rev. Dr. Ernest M. Stires and the Rev. Dr. William T. Manning, under date of October 30th, issued the following letter:

The Committee's Letter.

The Lord Bishop of Oxford, the Right Reverend Charles Gore, D. D., is now finishing a series of profoundly impressive addresses in America on the Church and the League of Nations. He is here by invitation of the Committee on Moral Aims of the War, and with the consent of the British Foreign Office. The occasion, the personality, and the message of this foremost representative of the Anglican episcopate deserves commemoration.

It is proposed to present to the General Theological Seminary in the City of New York, a portrait of this distinguished theologian and ecclesiastical statesman. Dean Fosbroke enthusiastically welcomes the idea. A well-known artist, now painting by order of Mr. J. Pierpont Morgan the portrait of the Vice-Chancellor of the University of Cambridge, now here with the British Educational Commission, has consented to paint the Lord Bishop of Oxford also, and to donate the entire fee of two thousand dollars to our Assyrian and Armenian Relief Fund. Any oversubscription will be devoted to the identical relief work.

We the undersigned, a Committee appointed by the Diocese of New York, give our hearty endorsement to this plan, and respectfully request that subscriptions for the "Bishop of Oxford's Portrait Fund" be designated as such and sent to Mr. Woodbury G. Langdon, Treasurer, 131 East 40th Street, New York City.

As the Lord Bishop returns to England shortly we request your immediate co-operation.

Respectfully yours,
Ernest M. Stires.
Chairman.
William T. Manning,
Vice-Chairman.

Dean Fosbroke's Letter.

The Rev. Dr. Hughell Fosbroke, Dean of the General Theological Seminary, under date of October 31st, wrote the following letter to Mr. Paul Shimmon, Field Secretary of the Assyrian and Armenian Relief Fund:

My Dear Mr. Shimmon:

It gives me great pleasure to send you the enclosed pledge for $500 for the Bishop of Oxford's Portrait Fund. The Seminary rejoices in the possibility of having in its possession the portrait of one of the most distinguished theologians of the Anglican Church, though in these difficult days it could not afford to make any contribution simply for the sake of so desirable an acquisition. However, in view of the fact that the artist is so generously contributing the money to the Assyrian and Armenian Relief Fund, we are only too glad to make a special effort to do our part.

With best wishes, I am,
Faithfully yours,
Hughell Fosbroke, Dean.

"Do you suppose," said Johnny, as his little cousin laid away her largest roisest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much." Winnie shook her head and pointed to mama, who had just lifted the baby from the crib. "Do you think," said Winnie, "that mama is so busy with the big folks that she forgets the baby? She thinks of the baby first, 'cause he's the littlest. Surely God knows how to love as well as mother."—Epworth Herald.

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The Witness

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EDITORIAL

THE FUNCTION OF THE CHURCH.

There is no finer forage in the world than the buffalo grass with which the western plains were covered when the white man first crossed them.

When this sod is once turned by the plough, the buffalo grass goes and in its place comes one of two things, either golden fields of grain or else a rank growth of noxious weeds. A garden is a beautiful thing, but once it is allowed to deteriorate it is an ugly, repulsive thing.

So, if any one has ever read "My Life as an Indian" by Schultze, he will be carried away by the happiness of primitive life. Schultze tried to go back to the New England village where he had inherited an estate, but after the free and untrammelled life among the Blackfeet on the plains, he found New England village life tiresome and petty. He went back in disgust at civilization to join the tribe which had adopted him and to live with the Indian wife that he had taken. And there are few finer women in story than was this same Indian squaw.

Someone asked me the other day if I thought civilization worth while.

Natty Bumpo in the Leather-stocking tales thought decidedly not and he travelled from the settlements of New York to the prairies of the west to get rid of the civilized whites. He preferred to bunk with the piorneer and take his chances with the red man. When one looks at the civilization of Europe, of which we are the lineal descendants, one is almost justified in asking whether it is worth while.

When one is stranded in a community where the civilized white has come to wrestle with elemental problems, in lumber camp, in mining camp, or in the settlements that follow a pioneer railroad, one sees a worse brutality, a more savage struggle than ever disgraced an Indian village. Nor is one inspired when he goes into the East side of New York with its huddling squalor, or into a mid-western village with its narrow pharisaism, nor in a colony of the four hundred with its splendid isolation.

Do the slums exist that Newport may be gay? Is there only enough to go around and when a few, who have the power, appropriate more than enough in order that they may enjoy superfluous luxuries, must a whole community suffer because they have been deprived of bread and games? Is the Prussian junker any more selfish than our captains of finance, or was Von Bissing any more cruel in the homes of Belgium than Von Einstein in the sweat shops of New York?

Is it any worse to lop off children's hands than it is to dwarf their souls in mines and factories?

Is the price that we must pay for the prosperity of the few, that the many shall be debased?

And shall the nemesis of our civilization consist in the revolt of the vulgar and the debased who in turn make a shambles of the palaces of the cultured?

Are culture and comfort and Christ the privilege of the fortunate few?

Anybody who has read "The Cotter's Saturday Night" knows that it need not be so, but anybody who has tried to get house servants knows that those who were once "the humble and the meek" now occupy the "seats of the mighty" in their own estimation.

We are confronted with the startling fact today that humanity is rapidly becoming a lost art.

It is not only Emperors and the four hundred that are proud and arrogant, but the peasant and the housemaid are pert and insolent. And from whom have they learned the lesson? The most dangerous element today in any community is the arrogant rich for he is the breeder of anarchy, the teacher of the envious, the violator of peace.

Every man is born with the same faculties and the Lord intended no one to be either arrogant or insolent, and no man has the special privilege of violating humanity. Because God has given a man ten talents, he has so much the less right to be ungrateful, and to forget the Lord "in whose hand his breath is and whose are all his ways." The only excuse for much brains or wealth, or power is service, and the only worthy expression of these qualities is sympathy. It is the lack of sympathy that characterizes alike the savage, the Chinaman, the Prussian and the smug American.

It is the haughty unwillingness to recognize human brotherhood in the interests of selfish indulgence that breed malice, envy and all uncharitableness, and no pinnacle of material prosperity can justify snobbery and cruelty of caste.

Many voices have said that when the war is over this will be a workingman's world. But is the workingman, per se, any less selfish, any more sympathetic than the capitalist? If he is, I have failed to see the evidence.

The opposite of humanity is conceit, and the opposite of sympathy is cruelty, and where shall we find humanity and sympathy?

Neither in acts of great corporations nor in those of labor federations.

I have found it nowhere else than in the individual, rich or poor, who takes Christ as his model, and in his feeble way tries to live as Christ would have him live.

But when we turn from corporations and federations to the Christian Church, what do we find?

Have we no pomposity of caste in ecclesiastical circles? Is there no patronizing of the poor and no fondling of the rich??

Are there no churches as exclusive as Newport society, and no congregations as cold as the Arctic circle?

No aggregation of selfish people whether it calls itself corporation, federation or congregation can be other than the units which compose its caste.

No program of democracy, socialism or ethical culture can make celestial harmony out of a keyboard of false notes. The unit of an organization is the individual, and no possible combination of individuals, under whatever banner they advertize their virtue, can produce the Kingdom of Heaven, until and unless the individuals are personally humble, sympathetic, righteous.

The Church has a divine task and that is to make men righteous. It is a hard and difficult one.

It is not the business of the Church, any more than it is the business of the university, to lead in this war, or to procure legislation, or to hygienize a community. When you deflect the Church from its business of making individuals righteous, you turn it from a hard and difficult task to one more congenial and less beneficial, for the Church is the only organization whose sole business it is to make men righteous, and that is job enough in itself.

A friend of mine was talking the other day to a prominent leader of the Y. M. C. A. and he asked this leader if the Y. M. C. A. was going to content itself when it came back from the war with being an auxiliary to the churches, or whether it was going to be a religion in itself.

In the course of the conversation it developed that this prominent Y. M. C. A. worker had no conception of the value of worship, no idea of the necessity of sacraments, no appreciation of the household of faith, but religion in his mind was merely a machine whose function was to provide certain benefits, largely material, for the environment of young men.

That is all right as an auxiliary factor, but perfectly futile as a substitute for the gift of the Spirit, by which we are to become new creatures in our own personal regeneration. Our greatest danger is to make young men selfish. There is no selfishness, less winsome, than religious selfishness, which is concerned merely with surrounding itself with a comfortable atmosphere.

Christ chose the way of the Cross and bade us to follow and unless we deliberately choose the hard task of conquering self, then our Jerusalem will be Sodom and Gomorrha, or as Berlin and Petrograd. Then will the buffalo grass of our primitive manhood become rank weeds and hideous desolation.

This is God's teaching in this war. You as an individual have chiefly to concern yourself with your own acceptance of God's will before you can take your place in any scheme of human brotherhood.

Seek you, yourself the Kingdom of God and His righteousness and then you will help, as far as you can, in adding all things needful to the human race.

Keep your own garden free from weeds and your neighbor will rise up and call you blessed.

STUDIES IN THE ACTS

"And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking said, These men are full of new wine." (Acts II 12-13.)

Here we have in two verses the effect of Pentecost upon the general public, and it produced then as now, doubt and scorn.

It is a curious feature that although religion is a universal experience of the race, and, therefore entitled to the same consideration as other phenomena, that whenever the acts of religion, which same acts belong to the realm of religion, run counter to the preconceptions of the irreligious that they produce these two effects,—doubt from the serious and scorn from the frivolous.

As Christ once said, speaking of this same attitude, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead," nor were they.

The Christian faith consisted of certain facts attested by the witness of "over five hundred brethren; and also certified by a jury of twelve men, who staked their lives upon the truth of these facts; and also by the unwilling testimony of Saul of Tarsus, the ablest Hebrew of them all.

The truth of these facts is further attested by the greatest of all tests, that of time; for we, who live nineteen centuries after these facts, could testify if we would, that the more sincerely the world accepts these facts, the more capable the world is of receiving the decencies of civilization, and the further men depart from the life and teaching of Jesus Christ, the more inhuman and impossible the world becomes.

No one yet has risen who can give to the world, a way of religious life that can either take the place of, or show the untruthfulness of Christ's life.

It is not only based on good legal testimony, it is confirmed by the experience of the race.

But the Christian religion is a matter of doubt and scorn, not because those who practice it faithfully are dissatisfied with the fulfillment of its promises, but because those who start out with the premise that it is fiction and not truth, are not capable of ascertaining its worth.

"He that believeth in the Son of God," or in any one else for that matter, "hath the witness for himself." There was no question in the minds of those who testified to the facts of Pentecost, as to the reality of those facts, for they became throughout their lives, martyrs to those things which they had seen and heard. (The word "martyr" in Greek means simply "a witness.")

Nor need we be disappointed in the effect of their testimony upon the human race.

The Christian Religion can always approve itself to human faith because of that which it has accomplished by those who have accepted it in sincerity and truth; not a large company, perhaps, but one which has leavened the earth and made vice less respectable and virtue more possible to those who seek.

This is all that its Master ever claimed that it would do.

As for the group that doubted and scorned the testimony of the Evangel, it still exists and its name is legion.

St. Paul found that to the Jews, the Cross of Christ was a stumbling block, and to the Greeks it was foolishness. It is the same reaction that faith has upon the prejudice and vanity of the human race.

There is a wall of prejudice in human society. There is no form of exercise which people so dread and which is so rare as that of unprejudiced thought. Out of every hundred people, one could separate them into groups, Roman Catholics, Methodists, Baptists, Presbyterians, Episcopalians, Adventists, Christian Scientists, Mormons, and what not, each group holding tenaciously to its mildewed conceptions of truth, incapable of seeing the others' viewpoints, unwilling to allow the thin edge of that viewpoint to penetrate the interior, incapable of seeing any fact except that which they follow with goose-step swing.

These doubt everything that does not conform to the cock-sure revelation of truth which they have received. These would doubt if Christ was to come again, for each would find something in His teaching which contravened their inveterate prejudices.

Then besides these, a large company of the four-hundred are too indolent, or too viscious, or too frivolous, even to think Life for them is merely a rund of tempora sensations. and anything else than an agreeable sensation is so repellant that they will not entertain it. These sit in the seat of the scornful, and are more vociferous about their rights than they are thoughtful about their duties.

To them the Cross of Christ is foolishness for it entails upon them an effort to overcome the lethargy or the viciousness to which they are wedded, and to them those who preach a gospel of eternal life are intoxicated with the new wine of fanciful idealism.

And yet in each hundred there will be those who hunger and thirst after righteousness and who find in the gospel of Christ the bread of life.

Those who prate about converting the whole world to Christ are unmindful of the fact that Christ Himself alienated more than He attracted, and that truth has never been acceptable to any great portion of the human race.

In order to accomplish a statistical success, the Gospel of Christ is diluted to a mere emotional appeal, and thousands are added to the faith who could not give a reason for the faith that is in them.

Continued on Page 7.

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CURRENT EVENTS IN THE AMERICAN CHURCH

Every parish in the Diocese of Arkansas, which has a Woman's Auxiliary is planning to observe the "Advent Call."

The Young Men's Christian Associations of North America will observe a week of prayer beginning on Sunday next, November 17th.

The Rev. Robert Y. Barber of Grace Church, Chanute, Kans., held a daily celebration of the Holy Communion during the influenza epidemic quarantine, with two persons at each service. Mr. Barber got permission for himself and the local Roman Catholic priest to have three services on All Saints' Day with six persons at each service. Mr. Barber reports that "It was one of the most effective All Saints' Days I have ever observed."

Trinity parishoners, Pine Bluff, Ark., are giving War Savings Stamps toward the upbuilding of a fund for a parish house. Every woman in the parish has pledged herself to give at least one and some of the men are following suit. One of the guilds has invested five hundred dollars in them, registering them in its own name, and the Sunday School pupils are doing the same. The Sunday School has already passed its quota. This giving of War Stamps takes the place of holding bazaars and sales.

On Sunday evening, November 3rd, a "service of remembrance" was held at Grace Church, New York City, by the rector, the Rev. Dr. Slattery, at which time a large number of names were read in addition to those regularly commemorated in Grace Church itself. Dr. Slattery was prompted to plan for such a service, "knowing that there must be many men who have given their lives in the war for whom there could be no funeral, and for whom there has been no funeral service."

Representative divines of several religious bodies in Philadelphia issued a pre-election letter to voters urging them to take advantage of their opportunity to elect State officers and "a legislature pledged to the ratification of the amendment to the Federal Constitution providing for future nation-wide prohibition of the liquor traffic." Among the signatures to the letter was that of the Rev. Dr. Floyd W. Tompkins, Rector of Holy Trinity Church.

The Rev. Albert Gale, of Plattsburgh, N. Y., writes to The Witness: "In your issue of November 2nd, Dr. Phillips says of the Church of England, 'There is no more taxation than in the Church of Scotland, (Presbyterian).' The Church of Scotland was really established by law, its Lord High Commissioner is appointed by the State, and taxes are paid by the people for its support—at all events for the repair and erection of churches and parsonages, if not for the support of ministers. The Church of England, on the other hand, receives nothing from State or taxpayer."

The Rev. Samuel Eli Wells, Deacon, was advanced to the Priesthood in Christ Church, Little Rock, Ark., on All Saints' Day, by Bishop Winchester. Morning Prayer was read by the Rev. A. E. Lyman-Wheaton. Suffragan Bishop Sapphore preached the sermon and the Rev. Charles F. Collins presented the candidate for ordination. The Litany was read by the Very Rev. Dr. R. B. Templeton. Bishop Winchester officiated at the celebration of the Holy Communion, assisted by Bishop Sapphore. The Rev. Walter E. Bentley, of New York, who was present, joined in the laying-on-of-hands. Mr. Wells is in charge of Christ Church.

The late Jack Klinaus, for many years Senior Warden of Grace Church, Grand Rapids, Michigan, has shown his devotion to the Church by two benefactions, one of $10,000.00, as an endowment fund for Grace Parish; the other of $5,000.00, to the Episcopal Fund of the Diocese of Western Michigan. The whole estate is left in trust with the Michigan Trust Co., which is directed to pay the income to Mrs. Klinaus during her life time and after her death to pay the income of these two bequests quarterly, forever, respectively to the Vestry, for the maintenance of the Church and its work, and to the Diocese for the support of the Episcopate.

The epidemic of influenza which has swept over the land has been a veritable scourge in New England. Death's toll has been heavy and few families have escaped some measure of sickness, anixety and sorrow. The physical causes of the disease have not been clearly traced, and we are not disposed to see in such a visitation the immediate hand of God raised in wrath and for punishment; yet the occasion may well furnish occasion for penitence and reawaken us to the unchanging realities of the spiritual life and prompt us to a closer walking with God. "He that dweleth in the secret place of the Most High shall not be afraid for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day;" but divine strength and comfort and abiding peace shall be his.—The Lonsdale, R. I., Parish Chronicle.

The program for the forthcoming international temperance workers' conference to be held at Columbus, Ohio, November 19-20 inclusive, is perfected. A cablegram has been received from England to the effect that Robert A. Moore, County Counsellor, Glasgow, Scotland, and Walter Doris and William Bingham, J. P., both of London, are seeking passports with a view of coming to America as delegates to the conference. Jean Letrot, assistant secretary of a prominent French temperance organization will also probably attend as a delegate. Dr. Chapman, ex-moderator of the Presbyterian General Assembly, and Hon. William Jennings Bryan have accepted invitations to appear on the program. Prominent Anti-Saloon League workers from different sections of the country will take an active part on the program.

Plans are being made now for the Christmas Campaign of 1918 in the Sunday Schools of America for relief work among the starving peoples of Armenia and Syria. The results of last year's Campaign lead to the hope that larger things may be accomplished this year. A much later start was made last year, but at least 927 Schools of the Church were effectively reached, though this total would be much increased if complete records were possible. The total amount of money recorded was $24,263.65. The total sum received from the Schools of the whole continent was $803,844.21, from 27,957 Schools. This again would be largely increased if it were possible to secure accurate records of all Sunday School gifts. The goal of the 1918 Christmas Campaign in the Sunday Schools of America is $2,000,000.—The Leader.

The Rev. Benj. E. Chapman, rector of St. Andrew's Shurch, Chicago, has made 1473 calls in a house to house canvass of the neighborhood of the church and finds that there are but eleven families in the community that claim to be Church people and are not attending the services of the Church, in the local parish. Of these most of them are communicants of the Cathedral, two of the Epiphany and one of St. Luke's Church. Of these families numbering something over 1400 only about 178 have children in the home. Those attend six different denominational congregations besides St. Andrew's Church. Here is a marked change for the childless home of the community that three years ago was filled with children. Fully 75 percent of the homes are rooming houses. Since a year ago the influx of negroes into the community has been rapid. The Park Avenue Methodist Church building has been sold to a colored Methodist congregation, nearby St. Andrew's. The Eighth Presbyterian Church closed last spring and may sell soon to a colored congregation.

Mustn't Over (h) eat.

"When feeding the furnace
It's proper," said Teal,
"To give it at present
A rather light meal."
—Boston Transcript.

PERSONALS

The Rev. James N. Mackenzie, formerly of All Saints' Church, Minot, Neb., entered upon his new field of labor at Spencer, Iowa, as rector of St. Stephen's Church, the first of the month.

The Rev. Edwin Creary, who did a very creditable work during his Seninary course at Seabury in several missions in the Diocese of Minnesota, has accepted a call to the rectorship of St. John's Church, Mankato, Minn., and entered upon his new duties the first of this month.

The Rev. J. M. Page, Chaplain of St. John the Divine's Chapel, University of Illinois, at Chapaign, has been commissioned a first lieutenant in the United States Army for Chaplain's duty and ordered to report at Camp Sherman, Chillicothe, O. He will probably be assigned to port duty in France.

The Rev. Lester Leake Riley, rector of Christ Church, Sprinfield, Ill., entered the session of the Chaplain's Training School at Camp Zachary Taylor, Kentucky, beginning November 15th. His parish will be in charge of the Rev. Phil Porter of Cleveland, O., during his absence.

The Rev. Robert Kell, resigned the rectorship of St. Stephen's Church, East Liverpool, O., and accepted a call to the Church of the Epiphany, Baltimore, Md., beginning November 1st.

The Rev. Walter E. Bently of Brooklyn, New York, at the request of the Vestry of Christ Church, Little Rock, Ark., has taken charge of the parish until July 1919. Mr. Bently is known throughout the English speaking world as the founder and the head of the Actors' Church Alliance.

The Reverend Verne Stover has accepted a call to the flourishing parish of St. Paul's Batesville, Ark., the parish that abhors a debt as Nature does a vacuum. Batesville is adjacent to the largest manganese deposits in the United States and the mining of this material has become very profitable since we entered the war. Investors from all sections of the country are going thither, and a roll call of the various mine directorates sounds like a roll call of the states. From these investors the parish gains some transient and perhaps some permanent members. The Rev. Verne Stover was a medical missionary to China before he entered the ministry and has done a notable work at Camp Pike under the auspices of the Y. M. C. A.

The Rev. Charles F. Collins, Volunteer Church Chaplain at Camp Pike, has accepted a call to St. Luke's parish, Hot Springs, Ark. Mr. Collins at the urgent request of the Camp Officers, will continue his services among the soldiers until Jan. 1st.

The Rev. Ira C. Swanman has taken charge of several mission centers in the Southeastern corner of the Diocese of Arkansas and will reside at Monticello.

The address of the Rev. Ernest H. Price has been changed from Elko to Fallon, Nevada. All communications for the Secretary of the Convocation of the Missionary District of Nevada should be sent hereafter to the latter address.

A MESSAGE TO WOMEN.

It was said that the "Keynote" of the Sewanee Summer School was to be "Wise and Strong Leadership." The message then that I would give is this: "Wise" leadership can only come through Prayer and Service, if one earnestly prays one must serve; and if one serves one must pray, the two are inseparable; and to lead one must first learn to serve.

To be a "Strong" leader, one must have knowledge and training; but knowledge of what?

First to know what we are called upon to do, and then when we stand ready to answer the call, we must be fully trained and equipped. Therefore, my earnest plea is for more Institutes and Study Classes to gain the technical knowledge and for more corporate Communions among our Auxilary Women, so that when we have the knowledge and training the proper may be given to us so that we

NEW YORK LETTER

Various Notes.

Dr. Manning conducted a quite day for the clergy of Montreal, Can., beginning October 30th. By the action of the government refusing to admit voluntary chaplains, his work at Camp Upton is terminated, as far as its official character is concerned. But all, from the commanding general down, express disappointment, and testify that his fine influence will be felt for many a day.

Trinity Church is organizing service clubs in three of its buildings. One is at the parish house at 90 Trinity Place. Two others are at the rectory and school house connected with Trinity Chapel, West 25th Street.

St. Thomas' Church, which now has about 300 stars in its flag, eight of which are golden, has opened a service club opposite the parish church on 53rd Street. The credit for this is largely due to Mrs. Ruby Elliot, social service secretary to Dr. Stires, who was on duty all Summer.

Dr. Reiland, rector of St. George's Stuyvesant Square, who was with Evacuation Hospital, No. 4, from Chateau Thierry to Soissons and Rheims, is in considerable demand as a public speaker connected with the larger war movements. He drew great congregations recently at his own church, to hear him describe the war conditions and hopes at the front. Gifted with a fine voice, he is broadly sympathetic with many encouraging things in social and religious amelioration. It was no small undertaking to keep up a great parish, dependent for so many years on the striking personality of Dr. Ranisford, but there are many who think that Dr. Karl Reiland is by no means behind even his distinguished predecessor.

One of the great churches in New York is Zion and St. Timothy, between 8th and 9th Avenues, on 58th and 57th Streets. For years the rector has been the Rev. Henry Lubeck, D. D., one of the least aggressive and yet most energetic of the city clergy. He has resigned recently, presumably because of ill health, and it is announced that he is to be in California for a time. Who is to succeed him is not yet revealed. Whoever may take up the work will find a hard problem in view of the constant tendency of the neighborhood to become the home of mere lodgers and roomers. Nevertheless no work is more important if it can be supported.

A Lutheran Celebration.

The war has undoubtedly cast a damper over all celebrations of the Reformation, but the Lutherans faithful to their origin, gathered at Carnegie Hall recently in great numbers to mark the 401st anniversary of Martin Luther's initial movement. It would be a pity to let prejudices against modern Germans make the world ignore the great man whom John Lord so well described as "The Monk who shook the world." Differ as we may, as to the final outcome of the shaking, there is not much doubt of the fact that the religious world needed considerable shaking just then. We of the Anglican Church can admire the shakers and rejoice in the measure of the shaking we got ourselves, while remaining thankful that we were not shaken out of the historic Church.

New Chancel Window.

In St. George's Episcopal Church, Bronx, of which the Rev. W. J. Clarke Agnew is rector, a very beautiful chancel window has been unveiled. Archdeacon Thomas Pott acted for Bishop Greer at the service. He also dedicated the church service flag, with thirty-one stars, and presented a medal to the class of Mrs. Arthur Bell for the largest attendance at Sunday school. There was special music by the combined choirs of the Sunday school and church. The window which rises in three Gothic lancets, contains heroic figures of three saints, St. George in the center panel and St. Patrick and St. Andrew on either side. St. George is clad in shining armor and carries a banner; St. Patrick is holding the emblem of the Trinity, a trefoil or shamrock, and St. Andrew, whose robes are of rich blue, has a cross. In the lower parts of the window are scenes from the lives of these saints. The window is the work of Frederick S. Lamb of the Lamb Studios, and is artistic in design and coloring.

Plays And Players.

When the Actors Church Alliance was founded by the Rev. W. E. Bently, under the auspices of Bishop Henry Codman Potter, there were many liberal churchmen, both high and broad, who felt dubious about its necessity, so far as the Episcopal Church is concerned. For whatever its faults, or its supposed one time tendency to be too fond of the three condemned "D's," Drink, Drama and Dancing, it was the Episcopal Church that had for centuries the fairest and most hospitable attitude toward the stage. It was inclined thus because its very Prayer Book made it favorably disposed toward every literary and dramatic effort in the direction of dignified public expression. Therefore, a Churchman was disposed to ask, "Why do we Episcopalians need conversion to do our duty in this department of life ? Let its bitter and unfair opponents among the Protestant sects learn to be more Christian and charitable towards the theatre, and then there will be no need of an alliance of Church and Stage." It is interesting to note now that the work of the Actors Church Alliance did spread remarkably among the hitherto hostile Protestants, and that Romanists also founded an alliance to do the same sort of work amongst its members. The general result is that one hears of many a Protestant minister going to the theatre now, and the criticisms are less violent and unreasonable. So far as Mr. Bentley's organization contributed toward the now friendly cooperative spirit, he builded better than many of us suspected he would, even if the immediate society he founded is hard to keep alive.

The clergy get occassional complimentary tickets to new productions which seem to their managers worthy of support by religious men and women. One of these recently is Freedom, a really magnificient spectacular pageant given in the beautiful Century Theatre, on Central Park West. Anyone who saw, before the war, the prevailing outdoor pageants in England, some of them representing great secular events in history, others displaying the progress of Church history will be able to appreciate the effort of "Freedom" to picture, through a series of some twenty scenes, how the struggle for freedom came to victory in England and America, and how it needs ever watchful protection and encouragment by its lovers in all lands. Beginning with the earliest Christian centuries, when our Germanic ancestors to the time of Alfred the Great had to resist the encroachments of oppressive tyranny, there were some most impressive living pictures of the contest between Henry II and Thomas a Becket, barons and bishops with King John, Puritans against Charles the First, etc., ending with a beautiful representation of the great altars in St. Paul's Cathedral, London, where now hang the flags of England and America, dedicated to what many hope is the last necessary war for the liberties of afflicted races.

Some of our Church enthusiasts might have recoiled from "Freedom's" description of Charles the First, who was so perfectly personfied as "every inch a king." 'Yes," said Freedom, "Every inch a king, but not one inch a man." Then off he walked to the scaffold, with a gracious regret that he could not condescend to parley longer with beckoning Freedom. Of course the compliers of the play admit no argument on behalf of Charles that he had a duty to stand by the freedom of the Church, and therefore is, in some sense, a martyr to the cause of historic Christianity. It is rather curious to put in contrast with this the way St. Thomas a Becket **is boldly presented as a Champion of freedom. When the probable truth of** history is that he was really championing ecclasiastical control of the State, and that King Henry, no matter how blundering in method, was just as nobly defending the State against scheming Pope and priest.

But aside from possible mistakes in the interpretation of history, which are, after all, open questions, those who see "Freedom" will come away with a new enthusiasm of freedom as a priceless possession bought by human sacrifice, and they will be the better equipped to keep it pure and unadulterated by statesman and Churchman.

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DIOCESAN NEWS

WESTERN MICHIGAN.

The influenza has closed the churches of Michigan for the last three weeks, but it is expected that the embargo will shortly be lifted. At Grace Church, Grand Rapids, the Church School has kept up with its lessons in the Christian Nurture Series by having the classes meet at the home of the teachers.

This parish has made a notable achievement by raising in a ten days drive, the sum of $4000 to pay off debts due up to Oct. 1, and $2,500 additional to place the Church on a safe financial basis for another year. One thousand dollars of the total was in new and increased subscriptions. The result was accomplished by calling upon the people to sacrifice some of their Liberty Bonds or War Savings Stamps. The response to this appeal was cheerful and generous. Four years ago the parish pledged $20,000.00 in five year annual payments to clear the long standing debt on the church and parish house. The church has been consecrated and the remaining debt on the property is fully provided for.

The Rev. Wm. M. Wyckoff, Rector of Grace Church, Holland, has recovered from an operation for appendicitis. He was taken from the Butterworth Hospital, Grand Rapids to Holland, 25 miles, by the Rev. G. P. T. Sargent in his automobile on the third Sunday of the influenza quarantine.

At St. Luke's Church, Kalamazoo, was held last month the fifth annual Church School Conference of the Southern Group of the Diocese of Western Michigan. The conference was preceeded on the night before by a meeting of the Diocesan Board of Religious Education to which exerybody interested was invited. Both meetings were of unusual usefulness. The features of chief value on the institute program were the exposition of the Christian Nurture Series by Miss Noyes of Gary, Indiana, the model class in Course III conducted by Miss Alice Hann of Grand Rapids, and the suggestions for correspondence classes by Mrs. Sargent. Arrangements are on foot by which Miss Hann will conduct classes for parents and teachers in five parishes in the southern group. The objective of the D. B. R. E. is Teacher Training, after a drive to secure candidates for the training which is the problem in this Diocese. The other participants in the program were the Rev. L. A. Peatross of Niles, the Rev. F. O. Granniss of St. Joseph, and the Rev. James Bishop, acting rector of St Luke's. That the conference is pronounced the best of the five thus far held is largely due to the admirable arrangements of the Rector **pro tem** and two teachers of the parish, Miss Margaret Cobb, and Miss Carolyn F. Edwards. There were representatives of eight parishes present all enthusiastic.

MARQUETTE

The fall work in the diocese has opened very promisingly with six new men filling places sometime vacant and the older clergy on the job with a new enthusiasm under the able leadership of Bishop Harris, plans are maturing looking to a practical unity in a diocese conciousness. The parishes are thinking more and more in the terms of the diocese. This was evidenced at the diocesan convention of the Woman's Auxiliary which met in St. John's Church, Negaunee (The Rev. James E. Crosbie, Rector) on Oct. 15th. The Evening before the Convention an informal reception was given Bishop and Mrs. Harris in the Guild Hall. An address of welcome was made by the rector. This was followed by music, good things to eat and speeches. The witty speech of the President, Mrs. Putman, was very much remarked upon.

The Convention opened with a celebration of Holy Communion and sermon by the Bishop. Nearly all the clergy of the diocese were in the church. The sermon was a beautiful and powerful tribute to the directing and operating power of woman's influence.

Mrs. Stevens of Detroit, the expected speaker of note ,was prevented from being present by sickness in her family. This was a matter of special regret.

The remainder of the morning session was filled by an able presentation of the Racine Summer Conference by the Rev. Wm. Reid Cross of Houghton and with the prayers for Missions.

After a feast of good things served by St. John's Guild the afternoon session opened at 1:20 when Miss Hill of Marquette discussed in fine style the aims, methods, and work of the Advent Call. From 2 to 3 p. m. was used for short addresses. The Rev. Mr. Ten Broeck of Calumet reported the missionary aspects of the Synod at Gambier. The Rev. Mr. Wilder spoke on the Junior plan; the Rev. Mr. Ernst was full of his usual humor in giving his findings to his Missionary possibilities within the diocese. The General Missionary the Rev. William Poyssor closed the case for the clergy with an eulogy on women workers in the Missions immediately under his charge.

The Auxiliary continued in session until 5 o'clock during which time fine work was done for the furtherance of the Church's Mission. The officers were elected for the coming year. President, Mrs. A. F. Putman of Manistique; Vice-Presidents, Mrs. T. E. Bissell of Munising; Mrs. Wm. R. Cross of Houghton; Mrs. Thos. Bailey, of Ontonagon; Secretary and Treasurer, Mrs. W. J. Datson of Escanaba.

The convention adjourned with grateful appreciation of the gracious and delightful hospitality of the earnest people of St. John's Negaune, so ably directed by their rector, the Rev. Mr. Crosbie. The next convention wil' be held next Fall in St. Paul's Cathedral, Marquette.

The clergy present at the convention were called together by the Bishop in the rectory at 3 p. m. when a diocesian clericus was organized for the purpose of fellowship among the clergy themselves. The initial meeting bespeaks for the furture great things. The officers elected were: Hon. President, Bishop Harris; President, the Rev. Wm. Reid Cross; Vice Presidents. Revs. Carl Ziegler, J. A. Ten Broeck and Stephen Alling. Secretary, the Rev. J. E. Crosbie, Treasurer, the Rev. R. Paul Ernst.

The General Missionary the Rev. Wm. Poyssor presented to the diocese at this time a beautiful island on Fortuna Lake for a clergy Summer camp, where the clergy will erect a community house for summer sessions of the clericus and where the clergy and their families may spend their vacations.

SPRINGFIELD

The epidemic of Spanish Influenza raged all through the diocese and carried off a number of prominent communicants in various places, notable among these are Miss Dorothy Cole of Chester, Miss Warden of Cairo, and Mr. Murphy of Mound City. All the churches of the diocese have been closed for three weeks and the Bishop had to cancel a number of his appointments.

Osborne Hall for girl students at the University of Illinois has been leased to the University for use in the Student Army Training School work. A smaller house was rented and Miss Whiteley continues the work with a number of girls.

The Diocese is not yet on the Honor Roll of the dioceses paying in full the apportionment but is struggling to that end. Bishop Sherwood has just received from the Board of Missions in New York a very appreciative letter of the progress the diocese has made this year. The letter states that up to October 1st Springfield has more than doubled its offerings as compared with the same time last year and more than that it has gone beyond the highest mark the diocese ever attained in any one fiscal year. The diocese has paid on its apportionment up to November 1st, $2,785.77 and has two months to go before the books close. The Sunday School Lenten offering this year was the largest in the history of the diocese, being $643.87. The Sunday School at Granite City won the Diocesan banner this year.

Not many, if any, of the dioceses of the size of Springfield have surpassed it in giving of its clergy to the War Service of the country in this time of need. One-fifth of the working force of the clergy have either already gone or are about to go into active service of war work. The first to go was the Rev. Thomas Dyke of St. Peters, Mound City, who enlisted as a private in the Canadian Army. He served his time abroad doing active service in the ranks. He has been honorably discharged and returned to this country. The Rev. George D. Child, of St. John's, Elkhart, was the second to go. He enlisted also as a private in the Canadian Army and is over seas. The last heard from him he was in England in training and was about to go to France. He was followed by the Rev. Arthur G. Wilson, of St. Barnabas, Havana, who enlisted in the American Army last April and was sent to Peoria, Ill., thence to Columbia, S. C., finally entered the Officers' Training School at Camp Taylor, Ky., and graduated 5th in his class. He has been commissioned a second lieutenant in the 49th Field Artillery, and is now at Ft. Sill, Oklahoma, awaiting to be sent over early in December. The Rev. D. C. Beatty, of St. John's, Decatur, entered the Y. M. C. A. service and was last heard from on his way to Siberia. The. Rev. John Mitchell Page, Chaplain of the University of Illinois, has received notice of his acceptance as a Chaplain, and has reecived orders to report for duty at Chillicothe, Ohio, November 11th. The Rev. Lester Leake Riley, of Christ Church, Springfield, has been ordered to report at the Chaplain's Training School, Camp Taylor, November 15th. The Rev. Clyde E. Blakeslee has also reecived notice of his appointment as a Chaplain. The Rev. E. J. Houghton, of St. Paul's, Springfield, and the Rev. John T. Lillard, of Grace Church, Paris, are also expecting to be called.

The Diocese went "Over the Top" in the War Commission Fund drive and has given largely of her young men and women to the Army, Navy, Red Cross and other activities, many of whom have made the "supreme sacrifice."

The Bishop has appointed the Rev. J. G. Wright of Greenville, Priest in Charge of St. John's, Centralia.

The Rev. J. F. Laughton has been appointed by the Bishop Priest in Charge of Christ Church, Waverly. He will give them week day services.

The Rev. Charles A. Hayden has been appointed Priest in Charge, of St. John's, Springfield.

The Rev. Custis Fletcher of Paducah, Ky., will take St. Alban's, Metropolis, under his care.

The Rev. Clyde B. Blakeslee has been appointed Priest in Charge of St. Paul's, Pekin and St. Barnabas, Havana.

The Rev. E. J. Batty has resigned the charge of the Church of the Redeemer, Cairo and accepted the Chaplaincy of Howe School at Howe, Ind., and entered upon his duties.

On October 26th, the Bishop paid the longstanding and burdensome debt on St. John's Church, Springfield. The debt amounted to $1914.33 and the interest $55.51, in all $1969.84. This happy culmination was made possible by the generosity of Miss Elizabeth L. Bloomfield, for ten years a worker in the north end of Springfield who recently gave up her work and went east. Miss Bloomfield came to the diocese in response to an appeal of Bishop Osborne ten years ago and with her own money built a house in the suburb of Ridgley where she carried on work among women and children. This property was known as St. John's House and was deeded by her to the Bishop of Springfield with the understanding that it was to be her home for life and if she ever moved away and the Bishop decided to abandon the work of which St. John's House was the center the property should revert to her. This summer Miss Bloomfield decided to give up the work. The Bishop decided not to put a worker in her place and the Standing Committee granted consent to the sale of St. John's House. Miss Bloomfield then offered $1000.00 toward the debt of St. John's Church. The Bishop offered $100.00 if she would raise the balance of the debt among the people of Springfield. Some of the generous people of the Church in Springfield responed at once, but as it seemed impossible to raise the entire sum, Miss Bloomfield then offered to pay the balance. St. John's Church after many years of debt and struggle is now free to lift up its head and do its work. The Rev. Charles A. Hayden has been ap ointed Priest in Charge of the Mission at the request of the people and before the churches were closed by the health authorities here was a steadily growing congregation there on Sunday morning

A STRONG PLEA FOR PERSONAL SERVICE

Eyes Opened to See Something of the New Vision That is Coming to the Church.

Bishop James Wise, of Kansas, in an address given in St. Clement's Church, St. Paul, Minn., preparatory to an every member campaign, said in part:

"Minnesota, as you know, makes contributions of great value to the life of the United States. One of the things which has given your state nation-wide reputation is a contribution that has been made by a group of men under the leadership of two doctors—the Mayos. I read last night in the papers that out of that sanitarium and out of the scientific study that these men have made, a serum has been developed that makes influenza patients immune from pneumonia. I do not know of anything right now that is more valuable.

"Demands are coming in from practically every state of the Union seeking for this serum. What would you think of the Doctors Mayo if, in response to these applications that come in, they would say, 'Well, this is our discovery—this is for our particular use. We are not very interested in seeing that people who need it have it.' You know and I know what we would think of this. A spirit like that in medicine would be the cause of having the man who had that spirit dumped out of the medical society. He would forfeit the confidence and trust of every human being.

"You, in a few moments, will stand up on your feet and repeat the most beautiful words that ever fell from human lips.—'I belive in God.'

"Do you realize that you have within the scope of Christianity the only answer to the whole scope of human needs? That if this world is to go forward, if the nation is to develop its destiny, do you realize that it is only going to do this through the definite service of the men and women of the Church? I do not care who you are; I do not care what your worth is in terms of money; I do not care what your position in society may be. I say without fear of contradiction that the man who professes to be a member of the Church of the Living God and then turns around and says he does not believe in missions, does not know the meaning of Christianity at all. That is the challenge—to take these words that we claim to believe and help others to realize them. If it is important that our boys and men should be restored to strength and vigor by remedial agents such as the serum discovered in the Mayo Sanitarium, it is surely of more tremendous importance that remedies should be applied to our national and individual life.

"Before we can go forward in a Movement like this, every man and woman must be honest enough and frank enough to look himself in the face and find out where his work lies. We repeatedly take unto ourselves the wonderful benefits God gives us through His Son, Jesus Christ, and it is a matter of indifference to us whether anyone else enjoys these privileges or not.

"Missions do not mean simply Africa, Japan or China. Missions ought to mean to you and to me the individual sense of responsibility that we have for bringing all mankind into contact with the truth that alone will make life worth while for all.

"You are following with a great deal of interest the story of the tremendous undertaking that is going on across the sea, and you are thanking God today that our men are making the contribution that they are making to that great cause.

"What would you think of the regimen of men in the trenches over there in France who, when a command was given by their Colonel to go forward along a certain line of attack,—if the Captain, the Lieutenant and Sergeant and the privates should get together in conference and decide that that was not their particular job; that they were going to fight, but not in obedience to the command of their Colonel, but that they were going to carry out the problem in their own individual way. You know how far they should get—the defeat they would get instead of a victory.

"As in the nation, so in the world, often the non-commissioned officers, and even the commissioned officers, do not obey the orders that are given to them by the great Leader of the forces of righteousness—'Go ye into all the world and preach the gospel to every creature.'

"This is the challenge that has come down from the Lord of Hosts, and from the great Leader of the army of righteousness. Thank God, men and women and children of the kingdom are having their eyes opened to see something of the new vision that is coming to the Church. As we contemplate the great body of American medical men, we are shown a new conception and a new vision of their value and of their responsibility, and I want to tell you that they are going to challenge you and me to make good on our jobs. Our job is to reshape and rebuild for the great democracy. The only kind of democracy that is going to be worth while is the democracy that has the idea of God, and of men as the children of God. This is the purpose of organized Christianity. That is the only reason the Church of God exists. We must make good on the job.

"What is the contribution that you and I are going to make to the value of human life? What is the real reason why we have come together under the roof of this holy place of worship today? Is it that God, whose Son died for you and me that you and I might live, might teach us and enable us not only to understand the value of the meaning of life, but to take it to all men, wherever they are, in St. Paul, in Minnesota, in the United States, in Africa, in China, in Japan, and to show unto them the thing that has redeemed our life.

"Do not run away with the idea that this Every Member Canvass is simply an appeal to the men and women of the Church for money. God knows we make altogether too much of money. What the Church is asking you and me to do is to get into our lives the understanding and meaning of life and then to realize that life is something we may share—the biggest opportunity and the biggest challenge that comes to us is to contemplate the life which redeemed us upon the cross and to make our life a beautiful and glorious thing.

"All through the ages has been going on a tremendous struggle. It began on Calvary and is going on today. The forces are antagonistic one to another in the struggle for democracy.

"Where do you stand? Not theoretically—not conventionally,—but in the fighting line of God?

"Where do you mean to stand when the story of this great fight is being told to the children that are yet unborn? Where are we going to stand? Is there going to be something of a thrill, a response to your heart and mind? Are you going to be able to say, 'Oh, Lord, my God, I was there, too. I know I have fallen down many times, I know I have done the things that I should not have done. I have proved myself a slacker many times. But oh, God, I was there. I can look around and see where I came into contact with life and sweetened it and purified it by my contact, because Thou wast with me. Thou gave Thyself to me in a new understanding of the meaning of life. I fought of Thy side.

"God grant to you and me, to every woman of the Church and to every man of the Kingdom that we may have our eyes opened to realize the tremendous power that has gathered us together in this house of God, and let us set that power loose into the world in order that the world may be redeemed."

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STUDIES IN THE ACTS

(Continued from page 4)

St. Paul correctly interpreted the practice of Christ when he refused to sacrifice the faith to hysterical and emotional substitutes and insisted on the "form of sound words," and the "ministry of reconciliation," and "the pressing toward the mark' for the character of Christ.

It is this picture of Pentecost that I would have you recall, the simple earnest testimony of the faithful to the facts in Christ's life, to the grace of His sacraments and to the power of the holy Spirit, as distinguished from the doubt of the skeptical and the scorn of the frivolous.

This picture will sustain you in a skeptical and frivolous world to be unconcerned at the scorn of those without or the faithlessness of some of those within.

For here was a remnant, only, 120 whose faith and earnest service carried the gospel of Christ through the furnace of its enemies, and into the uttermost parts of the earth. This is the true valor and here is the real courage, to be faithful when others are falling away and scorning the simplicity of the faith.

CHRISTIAN AMERICANIZATION

(Continued from page 1)

al and world significance and enlists the most earnest, enthusiastic, devoted adherence and service of every follower of Christ in this country,—it challenges the Church's best EFFORTS."

Love Of God And Country Terribly Needed In America.

"Too much cannot be said of the urgency and the strategic value of quickly permeating groups of foreign-tongued people with the leavening of Christian mission. Oneness in ideals, conception of duty and love of God and country is terribly needed in America today. Certain national government agencies are urging all organizations doing any type of civic or philanthropic work among foreigners to take up Americanization efforts among them,—Americanization not meaning merely a selfish attempt to force all people into a national mold, but Americanization which means releasing certain spiritual forces and uplifting ideals of human relationships,—doing away with segregation and race consciousness,—adopting the use of the common language of the country, thus making a medium for free intercourse and exchange of thought and opinions both spoken and written. Of great significance along this line is the fact that 1,500,000 persons in the United States of draft age cannot read or write in English, 3,000,000 aliens of military age are unnaturalized and that at one army camp alone 1,600 men cannot read or write English."

WAR WORK OF THE CHURCH

Bishop Lawrence, Chairman of the Church War Commission, issued a letter under date of October 31st, calling attention, in the first place, to the united campaign for the welfare of Soldiers and Sailors which began November 11th, and urging Church people as Christian citizens and patriots to give this campaign hearty and generous support, and "such support should be unequivocal and strong." Then the Bishop calls attention, as follows, a very important matter:

"At the same time it is due to the people of our Church to be made aware of the fact that their own Church is doing a large and strong work for the spiritual as well as the physical and social welfare of the Soldiers and Sailors. This work is supplementary to that of the Y. M. C. A. and other organizations and cannot be done by them.

For instance during the past year we have, with the approval of the Commandants, put into the camps seventy picked clergymen who have done most helpful work for our men. We equip our chaplains when they are commissioned, and we supply them continually with the means to do their best work; through the St. Andrew's Brotherhood we are in friendly touch with tens of thousands of the men and boys; we are strengthening the forces of the parishes near the great camps, and in many other lines of work we are doing service which has won the grateful recognition of commandants, officers and men. Last February the War Commission asked the Church for $500,000 and the Church gave $600,000. A detailed report of its expenditure will be given to the Church in January.

The increase of the Army and Navy, the development of many new forms of work, such as the creation of great munition centers and the million dollars next year. About the first of February the great contribution for one million dollars will be taken.

The people have gladly supported the war work of their own Church this year—we want to give them every chance to do so next year."

The Rev. Dr. Washburn, executive secretary of the commission, writes: "The campaign for funds with which to finance the War Commission for another year, will take place about February first. Within a very few weeks the clergy and the people of the Church at large will receive ample information in regard to what the War Commission has been doing, and also in regard to its future needs. It is needless to say that whether peace is declared in the near future or not, the work among enlisted men will continue for a long time to come, and will be of the greatest moral and religious importance. It is with a deep consciousness of the even larger opportunity to serve the country that the War Commission will appeal again to the Church for funds."

ENDURING WORK OF A SMALL MISSION.

Invitations have been issued to former members and clergymen associated with Grace Church, New Lenox, Ill., to attend services commemorative of the fiftieth anniversary of the mission. Inspection of the Living Church Annual shows that this mission will celebrate its semi-centennial with but 19 communicants on its membership list. At the height of its prosperity it had less than forty communicants and it never reached the status of a self-supporting parish. When it was founded by a few devout Church people, among whom was Mrs. Dwight Haven, of blessed memeory, it must have been a vertiable church at the cross roads. New Lenox, although beautifully situated, having the advantage of four railroads and an electric line, has never developed into a town. Chicago on one side, and Joliet on the other, have been constantly draining the community of its ambitious young people. Yet from this center have gone forth several individuals who have done a more or less telling work for the Church at large. The Rev. Dr. Clinton Locke officiated here during his early ministry, and so did the Rt. Rev. John McKim, Bishop of Tokyo. A sister of its long time Senior Warden, the late Caleb Jones, is the wife of the Rev. L. W. Applegate, publisher of "The Witness." Miss Edith Haven, another one time communicant became the wife of the Rev. A. B. Whitcombe, and there are few ministers' wives who, passing on into Paradise, have left behind them a more beautiful record. When they were school children, sent away from their Florida home for educational advantages which could not be locally secured, Mr. Hanson A. Stowell, now Rector of Trinity Church, Pine Bluff, Ark., and his sister, Jennie, lived for a year at the Haven home, and while in New Lenox, heard for the first time the services of the Church. There they were baptized and confirmed. Mr. Stowell entered the ministry, and his sister, on her return to Florida, became a most energetic and loyal worker in the Church. She is the wife of the Rev. William C. Richardson, M. D., one of the most beloved missionaries in the jurisdiction of Southern Florida. One can go to more than one flourishing Chicago parish today, or to Joliet, and pick out among the most faithful members individuals who had their spiritual birth and their training in that little New Lenox Church. It has given to the world more than it has kept for itself; it has impoverished itself that other places might be enriched. And there must not be forgotten those noble stalwarts who have remained at home and have kept, during the manifold difficulties and discouragements of the half century, the institution alive. To them we are all indebted. By them, as well as by those who have removed, the existence of this little mission has been most abundantly justified and its struggles are being rewarded in the largest, most enduring sense.

American Churchmen have been very proud of the fact, which has in general terms been well known, that the Commander of our Expeditionary Forces in France was a member of the Church, and had been confirmed by Bishop Brent. The time of his Confirmation was never mentioned, although the impression given was that it had been since the beginning of the campaign in France.

Publication of this rather indefinite story in the Parish Leaflet of the Church of the Good Shepherd, Jacksonville, Fla., in August, brought an enlightening letter from the Rev. Myron B. Marshall, a classmate of the Rector and a former Missionary in the Philippines, but now resident in Norfolk, Va. This is the informing paragraph:

"In looking over your paper one item of news struck me particularly—the fact that General Pershing is said to have been Confirmed by Bishop Brent in France since the American Expeditionary Forces arrived overseas. Where did you get this? If it is accurate, this is the second time he has been Confirmed. I presented General Pershing and his wife to Bishop Brent for Confirmation in Zamboanga, P. I., about 1910 or 1911. At the same service I baptized his wife and Bishop Brent baptized their baby. I haven't the record with me, but the Parish register at Zamboanga will show these facts."—Living Church.

If religious workers in our military camps were asked what one thing (aside from prayer) helped them most effectively in their work among the enlisted men, without a doubt the majority of them would answer with alacrity: "The Bishop White Prayer Book."

Too much cannot be said about the merits of this little volume. Men are feeling the need of prayer, and are appreciating the kernels which have been compiled into this handy, serviceable form of book. So many times it is a hard thing for a man to put his petitions into words Prayer surges into his heart, either a prayer of thanksgiving or a prayer of petition, but he has not learned to talk to God through the medium of prayer. In this book he finds an answer to his every need.

The secretaries of the Brotherhood of St Andrew Army and Navy Department have assisted in distributing over 17,000. Many letters of appreciation have come back from the men in the service who have been benefitted thereby One letter has just come in from an enlisted man who chanced to pick up a prayer book from the desk where the secretary kept a supply continually, a man whom the secretary had not had a chance to meet personally before his transfer. Imagine the elation in that secretary's heart when he read this:

"When I was stationed at Camp ——— this summer, I took a small prayer book from the desk in the hall, and I can never tell you how much good it has done me. I think it one of the best things that has been done for the boys. I certainly would hate to be without mine and I carry it with me at all times, and that isn't all, I often read when otherwise I would

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STATUS OF CIVILIAN CHAPLAINS

The orders of the War Department and Navy Department, which will be found below, relative to civilian chaplains, will be read with interest. Each order explains itself. The Rev. Dr. Washburn, Executive Secretary of the Church War Commission, commenting upon the orders, says: "It will be noticed in the case of the order of the War Department, that it now seems possible for certain civilian chaplains to be appointed as assistants of commissioned chaplains and to be retained in the camps in this capacity. The interpretation of both orders will undoubtedly depend in great measure upon the local commandant, and the local senior chaplain. These orders have only recently come to the attention of the Executive Committee. The War Department order takes precedence of the order of July 24th by which the privilege of civilian chaplains were withdrawn."

War Department Order.

Following the receipt of many letters, some commending but many protesting, the War Department's instructions dated July 24th 1918, refering to the services of Camp Pastors and Voluntary Chaplains, a committee representing the General War-Time Commission of the Churches met representatives of the War Department at the office of F. P. Keppel, Third Assistant Secretary, on October 3rd.

The following is a statement of conclusions resulting from that conference, which have been approved by eight of the nine gentlemen present:

Attention is called to Sections No. 4 and No. 5, War Department's general memorandum A. G. 68044, Subject "Services of Clergymen as Camp Pastors and Voluntary Chaplains" which permits the following plan for directing, hereafter, the religious work among our soldiers.

A. The importance of training our Chaplains for training overseas must be emphasized.

B. The help of clergymen to whom the churches of America have looked for inspiration and leadership, is appreciated and an arrangement is desired by which such men, barred perhaps by advanced age or personal responsibilities from entering the Army as Chaplains, may continue to help at the Training Camps.

C. The War Department desires the best efforts of all the churches Protestant, Catholic and Jewish, to influence experienced and capable men, who are eligible, to apply at once for commissions as Chaplains.

D. The names of such men as those classified by paragraph "B" may be submitted by the Churches to the Executive Committee of the General War-Time Commission of the Churches, of similar committees a certified list may be furnished for the use of the War Department.

E. When each of these men have been approved by the War Department the attention of all Chaplains will be called to these certified lists and they will be permitted to invite, with the approval of the Commanding Officer such representative men to visit the Camp for the purpose of helping the Chaplains with their work among enlisted men and officers.

F. All clergymen invited to camp as guests of the Chaplain under this order shall report to the Chaplain in charge of such services and shall work in co-operation with, and under the direction of, said Chaplain.

G. The terms of service of any clergyman under this order in any camp or post shall be determined by the Chaplain in charge with the approval of the War Department.

H. The War Department looks with favor upon efforts of the various Churches, located in cities or communities adjacent to camps, to shape their services with special reference to the needs of the soldiers on leave and urge all Chaplains to call the attention of their men to such services when provided.

I. An important result, very much desired and expected under the plan proposed, will be the assurance that the visiting clergmen will keep the "folks back home" informed of conditions in the camps.

Navy Department Order.

1. The Bureau desires that all civilian clergymen who may be permitted to minister to the enlisted men of the service at various navy yards and stations be under the supervision of the regularly commissioned officer of the Chaplain Corps on duty at the Yard or Station in question. This supervision will, of course, be under the direction of the Commandant or Commanding Officer, as the case may be.

2. None such civilians are "Chaplains" and they are not authorized to employ the term. They are merely outside workers admitted to a Naval Station to assist in carrying on the greatly increased religious and social work incident to the rapid expansion of the personnel of the Navy.

CHRISTIANITY IS FREE.

By The Rev. A. E. Clattenburg.

"Christianity is Free." This, with the accompanying thought—"religion is free," is heard frequently on every side. There is no doubt about the truth of both statements if the individual concerned thinks only of self, and does not come into fellowship with the organized forces of Christianity or religion. It is absolutely false if the individual does connect himself or herself with the organized body that is publishing the Good News or the facts of the religion. Nothing is free that brings with it an obligation. The freedom of our great Country is acknowledged on every side, but citizenship in this Country brings with it an obligation, therefore all citizens are not free to do as they like, or to enjoy all the benefits of citizenship without contributing their share towards the maintenance of the Government that grants and assures such freedom. Obedience of the laws of the land, prompt payment of taxes, consideration for the rights of others, these things are obligations resting upon all citizens of this land. So we enjoy freedom most when we quickly respond to all obligations that such freedom imposes upon us.

So in Christianity or religion. The religious soul enjoys something that has cost some one a great deal. It has been only through sacrifice of self and possessions that any religion worth while has lived for a century. Those embracing that religion whole heartedly must do their part, not merely to make self happy in the enjoyment of that particular religion, but also in order that others may be reached and brought to the same happy state. The particular body with which they are associated locally needs money to pay its local expenses. The person who can contribute toward such expenses and does not sets himself or herself off as entirely uninterested in the welfare of the local organization. Some semi-religious bodies have dues, all paying alike. Failing to pay promptly means a dropping from the rolls. But most religious bodies, and all Christian Churches, depend upon voluntary contributions, each one giving "according to his or her ability." The ones who give little, if little is all they can give, have equal honor with those who give much. But those who give nothing, after associating themselves with the organization, have failed to come up to the ideals of the religious body. They belong to the great mass of unaffiliated ones who are not obligated to help the religious bodies. The sooner they make the decision to do their part, or withdraw their name from the organization, the sooner will the religious body be able to do its full part in its community.

Today an American citizen is known by his works, not by his inner secret intentions. We are finding out things about people now that will govern our attitude toward those people for many years. Unless they change, and their works agree with the change, we will be apt to keep them in the same picture they have framed for themselves. The boys who have gone to fight for the ideals of American Christianity will always hold the topmost place in our minds. They represent the crusaders who were willing to risk all for the cause in which they were engaged. Those who never return from that mission will ever be kept in loving memory by those who knew them. Those who return will be given all the honors that we can bestow upon them. And they will become our solid citizenry for the coming generation. But many could not go for reasons plain to themselves. These are being sifted by their works. Just as the religious body has always had its slackers, both men and women not zealous and eager to live up to the obligations of their membership in the different societies, so now we are realizing what such people are in the Country at large. They are found in every community as they are found in every religious organization. They are selfish beyond measure, only anxious for things of self, not willing to meet their share of the work to be done or the cost of the work when done by others.

Religion is free; Christianity is free, nothwithstanding all that has been done to make the money end of it, and the work end of it, prominent. But it is free only if you are content to keep it for yourself, to shut it up in your own bosom. The minute you begin to use it, to allow it to be a force in your own life then it ceases to be free, and will cost you all you can possibly put into it the remainder of your life. So the test is—has my religion cost me anything? If it has not then you are not doing your part in the organization of which you have become a member. If it has cost you something, consider if the cost has been equal to the things received. Freedom from the Hun is worth more than buying a few bonds, or giving a mite to help the boys. So all the benfits of pure religion, and of Christianity, are worth more than a little bit after all of self is catered to and satisfied.

THE BOY BEHIND THE AEROPLANE

Just outside of New York City is a little island so small it cannot be put on any map of any size, and be seen. An island where all peoples who come to us from foreign countries are halted by the U. S. Government and examined physically and normally before they are allowed to come into the United States.

Since the war this work has all stopped and the buildings on the island are now used for hospital purposes.

A short time before the war there was one day when three boys came from England, Norway and Sweden, stayed just long enough to be found physically perfect, and then they went straight up into the lumber camps of Washington and Minnesota for their first experience in America.

When we saw them come here we wondered what effect America was going to have on them, but we little dreamed the great contribution they were going to make, not only to us, but to the world, for they are a part now of the large army of men who are manning our great lumber camps and are known as our expert woodsmen. They are the ones who are chopping down the great trees—trees that have stood over three hundred years in order to reach their prime. Part of these will be made into aeroplanes and the rest into the great ships that will transport troops and supplies that will make it possible for America to have her share in winning the war.

God has given the trees. The sons of the old world are giving their strength and their muscle. We are asking you to share the comforts that America has given you in order that the big mill towns and the life in the camps will be what these boys need. For every thousand men in a mill town there are one hundred working in the woods. They leave at five in the morning, no matter what the weather is, as they work in sunshine and rain, and plan to cut down a tree every thirty minutes, returning at night, weary and hungry. If they come back to reading rooms, church life and social centers it is because you and I have made it possible.

Some of our ministers are living with them and their children are sharing this life. What are you doing?—Home Missions Council.

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The above series are printed in two colors. They teach as well as certify. 25 cents a dozen; $1.50 a 100. With name of parish printed, $2.00 a 100.

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An Evening Service for Mission Use.
A War Litany.
A Memorial Service for those who have died in War Service.
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A Service for Graduation of Nurses.
Any number of these Services, post paid, for $1.50 a hundred.
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Two Forms — Holy Communion only; Shortened Morning Prayer and Holy Communion.
Attractively printed, $2.00 a 100.
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The three above cards for One Dollar.

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to put in the hands of all his people. Changes made at moderate cost.

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1. **Special Mission Number of the Parish Leaflet.** Page 1 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies $3.00; each added 100 copies, $1.50.
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4. **Request for Prayers.**
5. **Prayers for the Mission.**
6. **Request for Conference.**
7. **Resolution Cards.**
   Each of the above (4 to 7) 50 cents a 100.
8. **Envelopes for Mission Expenses.** 150 envelopes, with name of Church printed, $1.00. Each added 100 envelopes, 30 cents.
9. **Store Window Cards** (11x14). First 100 cards, $3.00. Each added 100 cards, $1.50.
10. **Four-page Leaflets,** to distribute among the congregation. An assortment of 1,000 Leaflets, $5.00. See elsewhere Mission Service Leaflet and Hymns.

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Worthy of Universal Adoption.

When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching," which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

FOLDERS, LEAFLETS AND TRACTATES

In each case one page is used for your local announcement. You can order them with this page blank, and your local printer can print your local page, or you may send us the copy and we will print that page for only One Dollar, plus the cost of the Folder, Leaflet, or Tractate.

This is the way to reach and to teach the entire congregation.

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The Missionary Motive in the Missionary Prayer. A devotional study of the Lord's Prayer, by Rev. Francis S. White, Domestic Secretary of the Board of Missions.

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Baptism.
Confirmation.

Sample copies of these supplies may be had by remitting to this office one-half of the purchase price. Under the requirements of the United States Government, to conserve paper, no samples are furnished free.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

VOL. II. NO. 99. CHICAGO, ILL., AND HOBART, IND., NOVEMBER 23, 1918 $1.00 A YEAR

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

The American Red Cross warehouse in Paris, at 90 Rue de Cremin Vert, is located on the scene of a good part of the action in Victor Hugo's Novel, "Les Miserables." The author gives the street its full name, now discarded, of "Rue du Chemin Vert St. Antoine." It was up "this long and narrow street" that Jean Valjean and the child Fantine turned when pursued by the police. At the end of this street is Bicpus, where Jean Valjean took refuge in a convent. At the other end is the Place des Vosges, where Victor Hugo lived while writing "Les Miserables."

Negro Women In War Relief Work.

We read in the New York Times that negro women in New York City are active in War Relief Work. More than 500 belong to Auxiliary 319 of the Red Cross, which has its headquarters in the Armory of the old 15th Regiment, now the 369th Infantry, at Seventh Ave. and 132nd Street. Since the branch was organized last December its workers have turned out a great quantity of useful garments for soldiers.

The Woman's Aid, an auxiliary of the negro regiment, has nearly 500 members also. They are helping the members of the command by looking out for their families. They are extremely proud of a big silk American flag, presented to them recently by Colonel Roosevelt.

The Red Cross opened recently the first canteen here for negro soldiers. It occupies a building at 2388 Seventh Ave. In addition to the restaurant there are fourteen sleeping rooms, a pool and billiard room, rest-rooms, library and reception rooms. The furniture and appointments of the place are new. The negro Red Cross supplies cooks, waitresses and helpers in general. Soldiers are provided with Southern home-cooked dinner for 25 cents.

Other negro organizations helping in War Relief Work are: The Y. M. C. A. (colored), The Colored Welfare League, The Knitting Class of St. Phillip's, The Woman's Police Auxiliary of the West 135th St., Police Station is training negro women in first aid.

Several negro women are already in France helping out in War Relief Work, and many are being prepared to go.

The Commandments In Verse.

(From Isaac Watts' Divine and Moral Songs for Children).

"Thou shalt have no other gods but Me,
Before no idol bow the knee;
Take not the name of God in vain,
Nor dare the Sabbath Day profane.
Give both thy parents honor due;
Take heed that thou no murder do;
Abstain from words and deeds unclean;
Nor steal, though thou art poor and mean;
Nor make a wilful lie, nor love it;
What is thy neighbor's dare not covet."

—R. V. Elliot, in The Living Church.

To the above, George M. Brewin adds for the benefit of his kindergarten the following:

"Serve God, says the Saviour, and come first to Me,
Then love one another as I love thee.
And love Mother Church, for she
To [illegible]

Responsibility For The Plague.—God's Or Ours?

Preaching the day of the resumption of regular services after the epidemic, Dr. Van Allen, rector of the Church of the Advent, took as his text. Genesis 4:7. Acknowledging the fearful reality of the disease (as against some Christian Science utterances, attributing it wholly to fear), he urged that God was no more to be blamed for allowing the pestilence than for allowing a conflagration, started by an incendiary, to rage through modern tenements surrounded by inflammable rubbish.

That God permits the consequences of men's follies and crimes is not to say that he ordains them. And those who demand of God's goodness a constant series of miracles to avert those consequences, and lose faith because the demand is not granted, misjudge Him as truly as those who conceive Him deliberately devising pestilence and famine as disciplinary measures apart from such consequences.

All pain and sorrow and disease are associated ultimately with sin, part of the groaning and travailing of a disordered creation. But polluted water- supply, not God's will, causes a typhoid epidemic. And our great cities where thousands are slum-dwellers offer fuel for influenza to spread and rage like a flame.

Boston's greatest proportion of deaths was in the poorest quarters—where double-decked tenements, garbage filled courts, blind alleys, dark bedrooms and over crowding still are found.

And since no man liveth unto himself alone, the pestilence, nourished there, reached out every where till there were neither coffins nor graves enough for the victims. Over two hundred a day were killed.

The guilt is ours who have tolerated such foul conditions, have left greedy landlords to oppress the poor, have too long allowed corruption in city government to waste our treasure.

There is no room in a free land for slums and slum dwellers. We fight for justice. Let us do justice at home. So when sin couches at our door, covetous, careless, selfish, indifferent, we shall rule over it, as the belligerents of a just and loving God should do.—The Living Church News Bureau, Boston.

Review Of The Life of Joel Chandler Harris.

Sidney Williams gives a review of "The Life of Joel Chandler Harris," written by his daughter-in-law, Julia Collier Harris:

He was a quiet man who never realized his popularity. He regarded it just "as an accident." This biography shatters a cherished illusion. The darkey stories that made Harris famous were not first told by his own fireside. He wrote them for the Atlanta Constitution, drawing on memories of his friends in the slave quarters. A printer's devil in ante bellum days he delighted in the yarns of sable raconteurs.

Uncle Remus he once described as "a human syndicate." I might say, of three or four darkies whom I had known, I just walloped them together in one person. Old Herbert and Uncle George Terrell were Joel's favorite companions, and from a nook in their chimney corner he listened to the legends handed down from their African ancestors, the lore of animals and birds so dear to every plantation negro.

The mellow quality in Harris' writ- [illegible]s a reflection of character. [illegible]was no bitterness or cynicism

(Continued on page 7.)

THE ADVENT CALL AND PEACE

By Miss Grace Lindley.

What shall happen to the Advent Call? How does the signing of the armistice affect the effort of the women of the Church to mobilize spiritual power? The answer is not difficult. First as to the war. We were to make a pledge that we would gain spiritual power for the winning of the war, one of the first objects of prayer being for victory. When God, who always gives more than we either desire or deserve, has already given us the victory what more appropriate than to turn our Advent Call week into a week of thanksgiving? It has been said that the women of America would respond to the Advent Call because as our casualty lists grew we should find a turning to God for comfort. It would be a cause for shame if when we ceased to have these lists we did not turn to Him in gratitude and adoration. Let us make the first week in Advent a time of glorious gratitude!

Second, the purpose of the Advent Call was only partly for the war. The second and the biggest need for such a call is the preparation for the new era. If the war was really worth winning, the age to come must be different from the time before. We need to pray and work with all our power for a righteous peace, true democracy, Christian internationalism and Church unity. It has been pointed out that we are unprepared for peace and now that the time for reconstruction is upon us, should there not go to every woman in the Church a call to prepare herself for these great days in which we must take our place? If when the Advent Call was decided upon last spring, there seemed need to prepare for a new earth, the need seems far greater now that we stand at the beginning of that age. An officer at the front writes: "I have read with great interest 'An Advent Call to the Women of the Church.' I am certain it is just what ought to be done, may the idea be very successful for the problem ahead of all of us is the biggest the world has ever faced, not so much during the war as after.

One practical suggestion. There is not time to prepare new pledge cards. The simplest way is for each messenger to make the necessary changes on the cards she uses, crossing out the words "first for winning the war," and the words "until the end of the war," and writing "thanksgiving" before the words "for victory." The other subjects for prayer may stand. Probably we shall still need to pray for prisoners. We shall certainly want to pray for the women at home, for how shall we be worthy to meet those who have offered their lives for freedom or worthy the blessed memory of those who have laid down their lives? Until peace is signed we must pray for guidance for those at the peace conferences and we need to ask most earnestly for true democracy here, for a Christian world and that now at last God's will may be done on earth as it is in Heaven.

We say to each other "Peace has come." The Advent Call summons us to make possible the Advent of the Prince of Peace, when the kingdoms of this world shall have become the Kingdom of God and of His Christ.

Our elegant churches, closed a large part of the time, should be more continuously utilized. It is sinful folly to house mission work in barrack-like halls. A closed church is the easy victim of stagnation and dry-not. If our church edifices have been erected simply for our luxurious comfort, then they are not tools for the Kingdom.—The Home Missions Council.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

Methodist Women Placed on an Equality With Men.

"The newspapers report that the General Conference of the Methodist Church of Canada has placed women on an equality with men in all that affects their relations as lay members of the Church," says Mr. Robert H. Gardiner of Gardiner, Maine. "There was an attempt to admit them also as probationers and ordained ministers, over which there seems to have been a heated debate, with a decision finally in the negative.

"A new book of the Bishop of Oxford, which will be published by the Morehouse Publishing Company of Milwaukee, Wisconsin, entitled 'Dominant Ideas' gives the Bishop's views as to the greater amount of service in the Church which should be required of women. As I recollect it, he is even willing that they should make addresses in Church, provided it is only occasionally and that they do not speak from the chancel or the pulpit."

Work of the Red Cross is not Finished.

"Although the war is ended, let no one suppose that the work of the Red Cross is finished," says General Manager George E. Scott of the Red Cross. "Millions of American boys still are under arms; thousands of them are sick and wounded. Owing to a shortage of shipping it may take us a year or more to bring our boys home from France. But whatever the time, our protecting arms must be about them and their families over the whole period that must elapse before normal peace life can be resumed.

"Our soldiers and sailors are enlisted until the commander-in-chief tells them there is no more work for them to do. Let every Red Cross member and worker both man and woman, show our soldiers and sailors that to care for their health, wealth and happiness we are enlisted for no less period than they.

"The cessation of hostilities reveals a picture of misery such as the world has never seen before, especially in many countries which cannot help themselves. The American people will expect the Red Cross to continue to act as their agent in repairing broken spirits and broken bodies. Peace terms and peace conditions will determine how we can best minister to the vast broken areas which have been harrowed by war and for this great act of mercy the heart and spirit of the American people must continue to be mobilized through the American Red Cross.

"On behalf of the War Council, we accordingly ask each member of our splendid body of workers throughout the land, to bear in mind the solemn obligation which rests upon each one of us to carry on. We cannot abate for an instance in our efforts or our spirits. There is an abundance of work to do. Let no Red Cross worker falter.

"Our spirit must now call us to show that not the roar of cannon, nor the blood of our people alone directs our activities, but that a great people will continue to respond greatly and freely to its obligation and opportunity to serve."

It Would Be a National And World Calamity.

"President Wilson goes to Church every Sunday; General Pershing is a praying Christian Churchman; General Foch spends an hour every day praying in the nearest church. These and other leading men of national and international standing," says the Rev. F. O. Grannis of St. Paul's Church, S. Joseph, Mich., "are telling us that to close the Churches, to stop preaching the Gospel and, as Churchmen add ,to take away the blessed Sacrament of fellowship in the mystical body of Christ, would be a national and world calamity. You would not bring up your children in a Churchless community.

"Every Churchman knows that he is sworn into Christ's army by the sacramentum, or soldier's oath, to fight under Christ's banner against sin, the world and the devil, unashamed, fearless, and undiscouraged, a faithful soldier and servant unto his life's end. Respecting yourself as such a soldier, you will not, beloved, deceive your own heart by refusing to appear at review except when you 'feel like it.' A precious lesson the war is that one cannot hold up his head in self-respect and honor and be a slacker."

Church Unity Will Come With League of Nations.

The Rev. Wythe L. Kinsolving, sometime Y. M. C. A. expeditionary secretary overseas, in a recent sermon preached at St. Paul's Church, Chattanooga, Tenn., elaborated his views on Church unity presented in a letter to the Southern Churchman, in which he said:

The recent interchange of letters of Christian love and esteem that have passed between some of our American bishops and the Russian church (which we often term the "Greek church" because it represents a development of the Greek branch of the original Church and not a development of Western or Roman Christianity with its center at Rome), signifies a longing on the part of the bodies or parts of the body, to effect a closer relationship.

There seems to be a tendency in American Protestantism to draw its separate parts and divisions into a closer organization. Men are saying that the war is breaking down denominational barriers and welding these forces into a unity of spirit in the bond of peace.

This is a consummation devoutly to be wished, but it is not all that God's Word seems to require.

If the Church is a kingdom it is nowhere said to be a monarchy. The King, the Head, the only King and the only Head named in the Gospel or the other Scriptures of the New Testament, is the Lord Jesus Christ Himself. Yet this King and Head sent at Pentecost and declared as His vicegerent upon earth the Holy Spirit whom He sent from the Father.

Now the Holy Spirit of God must be able to speak or He could not guide the affairs of the Kingdom at all. A voiceless vicegerent could not perform his function of leadership and direction of the Church.

It was generally thought that the councils of bishops, the ecumenical councils of the early centuries expressed the voice of the Holy Spirit, the will of Jesus Christ, the King and Head of His body, the Church.

A new factor is arising in the world to point the way toward the solution of our problem of getting the voice of the Holy Spirit heard and accepted by every part and every individual who are comprehended in the Kingdom of God on earth. For the moment we may consider the Kingdom and the Church to be coterminous. This is a concession to such as believe the Church to be a kingdom. The downfall of monarchies and the uprearing of republics is at hand. The overthrow of autocrats and the rule of democracy is at hand. The repre-

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

SAINT THOMAS THE APOSTLE. December 21st.

By the Rev. FRANCIS S. WHITE.

The Collect.

Almighty and everlasting God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Creed Is the Plain Man's Standby as Well as Standard.

"For the greater confirmation of the Faith." The man who gets into the habit of saying the creed with his mind as well as his lips, grows into a realization of the power in that creed which the recitation of no other form of words can possibly give him. "Faith" has several meanings subjective and objective: evidently "the faith" here used refers to those facts about God which we have grown to call the creed. The creed is the plain man's standby as well as standard. When plain men cease saying the creed, or, to use a better figure, cease living the creed, then democracies may well tremble, and begin to set their houses in order. Back of all our service of man must lie a clear-cut idea of God, or the services will degenerate rather than uplift. So when the clouds gather, and things "get thick", stop a moment or two, and thoughtfully say your creed; for back of every helpful deed there lies the power of a living creed. If the creed is inarticulate, you will find that the service being rendered has little real and permanent refreshment in itself. The cup of cold water gains a sacramental power only when it is given "in My name." If our faith is weak, it generally is weak because we have stopped living the faith in our every-day life. God "suffers" such folk to continue, because when a real man wakes up to the importance of the faith, you will find him the most intelligent, persevering, true-hearted, whole hearted, human being imaginable. And, with God, as long as there is life, there is hope for the man who walks in mental or spiritual darkness.

This collect is put by the Church four days before the collect for Christmas, because, for the thoughful man, the radiance of the resurrection fact must illuminate an earthly life which has the kind of beginning that God's Son had, if that beginning is to have any real vitalizing power in the believer's mind and heart. It would be stimulating for every man and woman engaged in Social Service to re-read Wilberforce on the Incarnation at the beginning of every Advent: though written in a style unlike the nervous style of our day, it has a message that still throbs, and produces a form of devotion which touches human service with divine power.

Men May Grow to Think of God Only in Terms of a Schoolmaster.

"Grant that our faith in Thy sight may never be reproved." It is quite possible that men grow to think of God only in terms of a schoolmaster: such an idea will produce a school-boy attitude toward all the problems of life, and we will be looking for a pass-mark brand of divine approval. The faith that will not need reproof is a faith which ties up service to theology, or if you prefer, evidences a service which has been produced and sustained by religious thinking. A thoughtful life is always sure to be a religious life, a life of faith. The only faith which God could disapprove is a faith which has never produced a crease in the grey matter of a human being. Let us bear in mind that there is always a great gulf fixed between credulity and faith. Credulity is the term we apply to the processes which show there is no thinking behind their performance. A credulous person repeats a creed in much the same manner that a parrot might repeat the form of sound words. To both the credulous person and the parrot, these words are sound and only sound—they are not springs of action or supports of trust. God reproves the credulity of man, not his faith.

Herein is a strange thing: that many people will say the creed in a thoughtless manner, as a matter of form, rather than as an opportunity for expressing confidence and hope. Let us not fall into that error, but let us say our creed thoughtfully, and dwell on its phrases long enough to feel the tingle of life as each article in its repetition challenges our conduct for a response that shall be not only in word, but also in deed.

If you are tempted to doubt, search your motives, and then search the Scriptures, and as you read and think, the force of the simple creed will soon come home to you and you will say "Whoever said that the creed is the key to Scriptures told the truth, for it fits the lock."

The Epistle. Ephes. ii. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

"No more strangers and foreigners but fellowcitizens." The man who lacks faith in God is apt to lack faith in man. The man who is credulous in matters heavenly, is apt to be credulous in matters mundane. People are strange and foreign to one another only when they will stray apart from each other; when they are suspicious of each other's motives, ignorant of each other's history, willing to believe rumors about the other fellow, rather than to believe in him, distrustful instead of trustful. You can company with people, and yet not believe in them. That happened to St. Thomas. Misunderstanding the motives of our Lord, and with less vision than some of his fellows, he was more of an alien than a fellow citizen—he never did grasp the Christ's vision, while he was with Him, or if he did, he was easily discouraged, and men of vision do not grow easily discouraged. "Let us die with Him" said Thomas when he was in one of his discouraged moods, and did not see anything in the future after his Leader was gone. Discouragement is not worthy of one who is a believer in the Immortal Son of God.

The Church is Not Built on Doubters.

"Built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone." St. Thomas was an honest doubter we are told. But the Church is not built on doubters, but on Apostles whose doubts were dispersed. The comfort of St. Thomas' Day lies in the fact that the Church welcomes all who will come to dedicate their thought life to the service of God as well as man, and to God first. To dedicate through life to man only, carries with the dedication the danger of hell fire through the gates of efficient earthly service. Witness the Hun. To dedicate the thought life primarily to God carries with the dedication the joy of saintly service in time and eternity. Witness Jesus Christ and the household of God built on Him into a Holy temple.

"Fitly framed together." Fitted together, we shall be as parts of a body rather than as parts of a machine. St. Paul thinks of Christians as forming a temple growing from generation to generation. Church going, service and services, home worship, character building have one end—to help us fit into the temple God is building. Not to do our part, not to let the Spirit work in us and through us—to stay on the outside because we cannot see eye to eye with the next man is to hinder the work; to throw things out of plumb, to help make our times out of joint.

This feast day is a call to loyalty to Jesus Christ as the central fact in history, the central figure in our thought life, the central motive for our actions, standing first, center and last in our daily life of prayer and service.

Let us see whether we be credulous Christians or Christians whose faith can stand the shocks of doubt and anxiety and despair and come out victorious over these states of mind which keep men aliens, strangers, foreigners in the household of faith.

The Gospel. St. John xx. 24.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him: We have seen the Lord. But he said unto them: Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

"Was not with them when Jesus came." The Gospel of Jesus Christ expects us "to hang together" when the times of Christ's visitation draw near; and faith is the best of all cements when it comes to the holding of people together. When a man congregates by himself he shows he has lost his balance—it is difficult for him to see eye to eye with other men called to the same task as was he. Let us remembr that our help lies in the congregation of the saints and sinners who are waiting for the Christ to come closer; and let us see to it that we keep fellowship with the people who say the creed not as a shibboleth, or password into a club, but as a declaration of dependence whereby men achieve independence.

How Many of Us Look for the Lord?

"We have seen the Lord." How many of us look for the Lord? He reveals Himself to different people in different ways. A modern poet saw Him in a flower and a star. St. Thomas saw Him and recognized Him in a scarred but glorified humanity. The saint demanded proof, and got it, but with the satisfaction came reproof. After all, is there not a lesson here for you and me? Keep with those who are in the mind to see Jesus, but do not lay down conditions for belief in Him as did Thomas. Do not lay down conditions for belief, but go on with the daily round and the trivial task, in company with the great body of believers, and you will have your reward without reproof.

"My Lord and my God." A social Gospel, a community Church, a splendid program of reform and help will not avail much, if it avails anything, unless it results in drawing out from those who attend the community church a manifestation of personal religion. Personal relationship with Jesus Christ is an evidence of being fitly framed together into a holy temple. Have you the sense that Jesus Christ possesses you body and soul? Are you trying to create such an atmosphere in your parish that people will want to be with you when Jesus comes to say, "Peace be unto you?" Do people find you faithless or unbelieving? Are you blessed in thought and deed? Even when you can't "see," do you still "carry on?" Is it possible for someone who has very materialistic ideas about religion to see any signs of spiritual life in you which could lead him to ask you for help in finding himself by finding the Christ? Answer these questions now as you read them, and have some sort of intelligent petition for needs to ma[illegible] aroun[illegible] life s[illegible] searc[illegible] hold [illegible]

that Jesus is the Christ, the Son of God.

Why couldn't you aim to be a sign to all men of what Jesus Christ can do with an ordinary human life? You might be a sign not written in a Bible, but you could be sure of being a sign of how Jesus made it possible for your name to be written in His Book of Life.

FAITHFUL UNTO DEATH.

"After his death, we found tucked under his pillow, the Soldiers' Prayer Book which I had given him while he was at Camp Wheeler."

This is the concluding sentence to a tale of tragedy and pathos reported by Horace R. Chase, secretary of the Brotherhood of St. Andrew, working in Camp Wheeler, Ga.

Lieut. Lewis Killian, of Barnesville, Ga., had been enrolled as one of Mr. Chase's keymen while at Camp Wheeler. Later he was transferred to Camp Sherman, O., where he contracted pneumonia and died. His mother, who has given her all—three sons—to the service, turned to Mr. Chase in her time of distress, and found him not only ready to come to Barnesville and arrange for the funeral, but ready to conduct the ceremony itself, inasmuch as there was no clergyman available. One of her sons is with the American forces in Siberia, the other with the troops on the Mexican border. And they said of the third, as they placed his body to rest in the quiet mother earth:

"After his death, we found tucked under his pillow, the Soldier's Prayer Book."

Is it not a beautiful tribute to bring to the mother who had made the sacrifice of her son, and a beautiful thing to say of the son who had given the supreme sacrifice of his life? Not only had he lived closely with Christ and actively for Him, but he had set an example which will remain as a testimonial in the memories of all who knew him. None who learned of his life or of his death but will know also something of the source from which Lieut. Killian drew his spiritual comfort and sustenance. And such a death is as eloquent as any life, in proclaiming the beauty and blessing of a constant companionship with the Big Brother from Nazareth, who has promised, and promised truly:

"Be thou faithful unto death and I will give thee a crown of life."

HOW THE CLERGY MAY HELP THE HARD OF HEARING.

Miss Coralie N. Kenfield is the author of a book entitled, "A Plea for Hard of Hearing in Church," recently issued from the press of the Volta Bureau, Washington, D. C., which presents many helpful suggestions to the clergy in meeting the requirements of the hard of hearing. We are indebted to Miss V. Sinclair, A. B., of the Whittaker School of Speech-Reading, Denver, Colo., for a reprint from the Volta Review of an article on the subject by Miss Bessie Lewis Whitaker, A. M. Miss Sinclair writes: "To those of us that are in large measure 'hearing with the eyes,' it is a great satisfaction and blessing to find conditions at church services favorable to our understanding the speaker. On the other hand, I need not stress what a disappointment it is to find our efforts to follow the thought of the speaker defeated by some condition that might, with a little thought given to our needs, have been obviated."

The following is taken from Miss Whitaker's article:

The minister, in order to help the hard of hearing, need not feel called upon to have the special separate service for speech-reading if he will consider in the regular service a few important features for their benefit.

The light should fall on the speaker's face, which does not mean that it should shine in his eyes, and especially it should be on his mouth. This is as necessary for the lip-reader as is the light on the book or the manuscript for the "page-reader." Just as the minister might read his notes with difficulty in half-light, so may the lip-reader in discomfort read the lips in part poor light. But why increase the difficulty and produce the uncomfortable consciousness of labor[illegible] of the subconscious following [illegible] vements through the pleasur[illegible] ollowing of the thought of dis[illegible] ?

[illegible] exaggeration of lip or tongu[illegible] movements will help the speech-reader; on the contrary, they would interfere with and, in some cases actually prohibit, any speech reading. We ask only that you speak naturally.

Undue use of gesture is a bar rather than an aid to speech-reading. The gesture that you would use in speaking to persons of normal hearing will not disturb us. Beyond this, gesture and signs are a decided hindrance in interrupting the proper focusing of mind and eye.

The position of the speaker should not be with head bent down so as to hide or obscure the mouth any more than it should be with head thrown back too far.

Clear speaking that gives the fully-hearing members of the congregation the feeling that no straining of the ear is necessary for hearing will enhance in every way the opportunity of the speech-readers to follow the thought without strain of eyes and nerves. In other words, as a rule, the clearer the sound of the words for the one who hears, the clearer also the appearance of the words to the one who must depend on seeing them. The speech-reader does not object to a very low voice. In some cases it may safely be too low for a sound to reach his ear, but if dropping the voice involves defective articulation the words will seem as confused to the speech-observer as they are to the listener. If, for instance, the last few words of sentences are indistinct, these "weak endings" will appear as obscure to the speech-reader as they sound mumbled to the listener. Indistinct utterance often means imperfect forming of the movements necessary for good speech.

The deaf person with the ear-phone will be aided by the same conditions that help the speech-reader and his batteries will last longer if his needs are considered from a speech-reading standpoint. Often he is developing, either consciously or unconsciously, that most helpful habit of using ears and eyes in co-operation.

The rented-pew plan is a great barrier to the deaf person's participation in the service unless, perchance, he is one of the pew-owners. Obviously he is at a well-nigh overwhelming disadvantage unless he may choose his own seat. There must be regard for light and for distance from the speaker. Moreover, while the speech-reader does not object to profile view, he is dependent on seeing at least a part of the mouth; naturally, there is no lip-reading when the speaker's mouth is out of sight.

Finally, persons of normal hearing will be made more comfortable through the minister's attention to the needs of the deaf. This is true not only because the sound is clearer on account of good speech, but because, if the investigators are right in their conclusions, persons of normal hearing hear more of what is said when they are in a position to see the mouth of the speaker. And this value in watching the mouth is in addition to the often-referred-to help from eyes and general expression.

Mrs. Cynthia Westover Alden, the president of the International Sunshine Society, who devotes much of her time to securing benevolent assistance for blind babies, spoke recently in Lewiston, Maine. The people of her audience responded that it was all very fine and beautiful, but that there were no blind babies in Lewiston; whereupon Mrs. Alden began a tour of exploration. When she came back she had in her memorandum book the names and addresses of five blind babies in the town. The Lewiston folk decided that there was something for them to do after all. The entire incident is a graphic parable of the ignorance which so often makes good people content in the midst of abounding sorrow and astounding sin. —The Continent.

Only that is speech which is better than silence.—Ivan Panin.

Four-year-old Barbara went to church with her two sisters and came home crying.

"What's is the matter, dear?" inquired the mother.

"He preached a whole s-sermon—about M-Mary and Martha," sobbed Barbara, "and—never said—a—word about me."—Lippincott's.

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OUR PRACTICAL FAMILY WAYS

An Instructive Semi-Autobiographical Story of a Child's Religious Experience

The following was written by the Rt. Rev. Irving P. Johnson, D.D., when Rector of Gethsemane Church, Minneapolis, Minn., for the children of his Church School:

My life in the Church began before I can remember, but I am told that when I was a very little baby my parents took me to the Church and gave me into the arms of the Rector, who then baptized me with water "In the name of the Father, and of the Son, and of the Holy Ghost," and said, "we receive this child into the congregation of Christ's Church.' Since then I have learned in the Church's Catechism that in baptism I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

As I now understand it, Jesus Christ sent His ministers into the world to baptize men, women and children, in order that He might gather them into His Father's family and fit them to live in His Father's House, where He has prepared for them that love Him such good things as pass their understanding.

There are those who think that no one can be admitted into Christ's family, and so inherit His promises, unless they are old enough to understand what they are doing; that is, they think that babies should not be baptized. But Christ showed pretty plainly His mind on this matter, for on one occasion the apostles tried to keep little children from Christ because they thought these children were too young to receive any benefit from Him, but He rebuked them and told them to suffer little children to come unto Him, and to forbid them not, for of such was the Kingdom of Heaven.

If Christ's Church Is a Family it Must Have Its Share of Little Children.

Now the way He taught the disciples to bring people unto Him was by baptism, so the Church is merely doing as the Master said when her minister receives little children in His Name. Besides, if Christ's Church is a family, then it must have its share of little children, for that is the very idea of a family. When we were born into our earthly families we were not old enough to understand anything about it. Yet we were very welcome into the family, and as we grew older we were able to appreciate how much our parents loved us even before we knew enough to love them back again. So Christ said that unless we were born of water and of the spirit we could not enter into His Kingdom, which, after all, is the same thing as His family, for surely His family is large enough to be called a Kingdom.

In explaining this Christ told Nicodemus that the birth into His Kingdom was very similar to birth into a family, for He said, "that which is born of the flesh is flesh, and that which is born of the spirit is spirit," and St. Paul, who was His great minister, further tells us that flesh and blood cannot inherit the Kingdom of Heaven. That is, to be born of flesh gives us a right to live on this earth in our flesh, but it does not give us the right to live in the Kingdom of Heaven; for in order to enter into the Kingdom of heaven we must be born again.

"To as many as received Him, to them gave He power to become the Sons of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Evidently then this birth of which Christ speaks is not something which comes by our understanding, for we are saved by grace; and that not of ourselves, it is the gift of God.

So I am told that at my baptism I became a child of grace,—God's grace; and that at this spiritual birth God began to give me a new life. I say began to give, because that is what birth is. When I was born of the flesh not even intelligence was given to me at first, but merely the power some day to get intelligence. As a baby I could not even walk. It was many months before I showed much of any intelligence or self-reliance. So after my baptism it was a long time before I realized what that baptism meant, and even then only as the Church helped me to realize it for the Church is like our mother, and helps us to walk in the spirit and to know the things of the Kingdom of Heaven.

Now the spark of life which a baby has is a very delicate thing, and it doesn't take very much to snuff it out; a little careless neglect or some contagious disease is often enough to destroy the life given at birth. So the babe in Christ has to be nursed very carefully by his spiritual mother in order that the life given in baptism may not be extinguished by neglect or spiritual disease, which is sin, deadly sin it is very correctly called.

For this reason my spiritual mother began very early to take good care of me and to train me in the way of life. In fact, when I was baptized, the clergyman took pains to tell my parents that I was to learn the Creed, the Lord's Prayer and the Ten Commandments, and to be trained in the things that were good for my soul's health, just as soon as I should be able to learn them.

Just as a father and mother are obliged to train their children in mind and manners, so that they may be fit for the kind of a home that their parents have made for them, so the Church told my parents that they were to fit me in those things which my soul ought to know,—the mind and manners of my father's house if you please to call it so, and I very soon discovered that I had a great deal to learn, which I will try to unfold to you as I learned them.

All Education Is in the Beginning a Matter of Imitation.

The first sign of self-consciousness that a child gives is when he begins to recognize his father and mother and to imitate the words which they use.

For all education is in the beginning a matter of imitation. It is only after much painful practice in imitation that we learn to be proficient in any art. So the conversation of a child begins in the imitation of certain sounds which come to have a meaning as the child grows into their full significance.

So before the child understands their meaning he is taught the Creed, the Lord's Prayer and the Ten Commandments, and later on he grows up into their real meaning.

Some people have a theory that children should not be taught in religious matters until they grow up and are capable of understanding them, and our American system of education is necessarily based on this theory, but it would hardly do in any science or art to expect understanding to come before practice.

The Church follows the natural method in training her children in the elements of religion in order that later on they may have a right understanding of the same. And so at a very early age I was set to learn and to repeat the Creed, the Lord's Prayer, the Ten Commandments, and certain parts of the service, and when my parents took me to Church I could take my part in the service because I had been taught these things.

At first there were just a few words which meant very much to me. I learned that I had a Father in Heaven and that he had a Son whose name was Jesus Christ and that His Mother was called the Virgin Mary. I soon learned that He died on the Cross and was buried in the earth, but on the third day He rose from His grave and then went up into Heaven, where He now is, and that some day He is coming again on the earth to judge us all.

I learned also that there was a Holy Ghost, although I did not really know much what this meant; I learned that there was a Holy Catholic Church, but did not yet know much about this, but I learned that Christ came to forgive our sins so that when He came to judge us He could raise us from the dead and give us life everlasting.

The thought that God was my Father and Christ was my Savior and that there is a life beyond the grave made a very strong impression upon me, for never since I was a child has God been so real to me, for I was pure in heart then and it seemed to me that God saw everything I did.

And when I had committed a sin it troubled me very much and I used to tell God about it and resolve never again to offend Him.

It was a great help to me as a child to know the Creed and although I did not then begin to see all that it meant, still it meant a great deal to me and as I grew older it came to be more and more full of meaning, but never did the thought that God was my Father and Christ my friend and that sin was very wicked ever become more real than it did to me as a little child.

A Terrible Thing to be Lost in the Wilderness.

Again, the fact that I knew the Creed so well kept me as I grew older from getting wrong ideas of God and of His way of helping us. The Creed was like a road along which my life ran smoothly and without which I would have had many trials and probably been entirely lost in the wilderness of ideas which I found later on lay on either side of the road.

As a little child it was very fortunate for me that I had this road, as it is a terrible thing to be lost in the wilderness.

At a very early age I was taught to pray to my Father in Heaven. Each night I said the Lord's Prayer, and that well known verse,

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

I also was taught to remember my father and mother and my brothers in my prayers, and to ask God's blessing upon them. And to this day there is nothing quite so beautiful as to see a little child kneeling by his bedside in prayer to God.

(We are very thankful that no one ever teaches a little child to sit in a chair and put his head into his hands and pray to God.)

This saying of my evening prayer became such a habit with me that I never would have thought of going to bed without addressing my Heavenly Father. This habit of prayer made the fatherhood of God very real to me, and I have since thought that without prayer God can never be real to His children. In the Lord's Prayer I not only learned this fatherhood but I learned to reverence God (for nothing teaches us the reverence of God like the habit of prayer), and I learned to depend upon God for my daily needs and to look to Him to keep me from sin.

Men may hold these ideas as a theory, but prayer is the putting them into practice and to my mind the best example of the power of the Christ and the value of it is to be found in the boy of fourteen or fifteen who has been brought up in the atmosphere of prayer, as contrasted with the boy of the same age who has never known God well enough to speak to Him.

Here we find the influence of Christ before the boy is stained by the world, and before his Christian life is made self-conscious by his theories of this or his prejudice against that. As the boy enters the period of youth he becomes self-conscious; he exaggerates the influence of his own particular view of God and the universe, and his vision becomes blurred by the sins of his youth, but never does he forget the prayers of his childhood that he learned at his mother's knee, and many a man has been brought back from a far country to his Father's House because something has occurred which has recalled to him the faith of his childhood,—the faith that was made real by these early prayers, the influence of which has never been wholly effaced. God help the young man who drifts out to sea without this anchor, which he can let down to prevent his total destruction.

The parents who neglect the prayers of their children have something to answer for in the day of reckoning.

"Don't Do This," And "Don't Do That."

Very early in life I learned the Ten Commandments. It seems to me too bad that the Church stopped here. Why not the Sermon on the Mount as well?

For the Ten Commandments teach us what we must not do, but Christ tells us in this sermon that which we must do.

But I suppose that anyone who trains children learns that first of all we must say Don't! "Don't do this," and "don't do that," are frequent words in training children.

So we are taught at first what we must not do; as we grow older we learn what we ought to do.

The growth from infancy to manhood is the growth from the duty of mere dependence into the joy of independent service.

So the Ten Commandments are as though he told the child not to touch the fire; but the Sermon on the Mount teaches us how out of the fire we can forge the tools of service.

And this training was very necessary.

We cannot begin too early to teach our children not to lie and not to steal and not to take in vain God's name.

But this would be poor meat on which to live for long.

What must I do to be a child of God?

I must love my Father with all my heart and mind and soul.

I must love my neighbor as a brother who has the same right as I have myself to the good things of our Father's House.

And right here I learn is the difference between the Kingdom of this world and the Kingdom of Jesus Christ. In the one I must struggle and push and climb to get as much as I can for myself, no matter how much others may need my abundance.

In the other, there is no need that my wealth shall deprive another of his share. It is like a home, where the wealth of one is the wealth of all, but love, and love only, can make this possible.

Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

NINTH PAPER

By the Rev. H. Fields Saumenig.

PROPOSED CHANGE NO. 17.

On page 16 omit the words "on days other than the Lord's Day."

The change proposed here is to allow by rubrical provision for the shortening of Evening Prayer on Sunday as now provided for week-days only. In other words, to pass at once from the opening Sentences to the Lord's Prayer. If this rubric is to be changed it might be simplified by omitting also the words "at his discretion" which are superflous. It was doubtless wise in the revision of 1892 to provide for the omission of the Exhortation at Evening Prayer on Sunday, as there seemed then, as now, the necessity for provision for the shortening of the Sunday evening service to meet the wants of the people. But the question arises, How far can we go in the shortening process and not destroy the liturgical purity of our Choir Offices? Ought we to go a step beyond the liberty permitted of present rubric? Shall we not very badly mutilate our office of Evening Prayer if we provide for the ommission of the Confession and Absolution at Sunday Evening Prayer, which is the complement of the Morning service. Our office of Evening Prayer is based on the ancient office of Compline, an important part of which was the Confession and the Absolution.

PROPOSED CHANGE NO. 18.

Substitute for the second Absolution (Evening Prayer) page 20 after *or this* the following:

The Almighty and merciful God grant you Absolution and Remission of all your sins, true repentance, amendment of life and the grace and consolation of the Holy Spirit; through, etc.

The alteration proposed here is to provide an alternate form of Absolution for Evening Prayer as a substitute for the present shortened form, which, as has been shown, belongs to the Communion Office. The same proposition was made in 1883. The form, now again proposed, and adopted by the last General Convention, is taken from the Sarum use.

PROPOSED CHANGE NO. 19.

To substitute in the rubric on page 21 for the words "as they are appointed, or one of the Selections, as they are set forth by this Church" the following:—"according to the use of this Church."

The change proposed is an attempt to simplify the rubric.

PROPOSED CHANGE NOS. 20, 21.

The changes here proposed are not of any great importance. Simply in the rubrics before Cantate Domino and Deus Misereatur to omit the words to the effect "except when they occur in the psalms for the day of the month." While these rubrics are under consideration it might be well to note that in the interest of uniformity the rubrics might be changed to either omit the word "psalm" where used or to substitute it when not used, instead of as at present in one place "or this" and in another "or this psalm."

This ends the consideration of the proposals of changes and alterations in Morning and Evening Prayer. Next week we shall begin a brief study of the Fourth Resolution of the Commission under the title—Prayers and Thanksgivings.

WHAT IS THE OBJECT OF A SUNDAY SCHOOL?

The Rev. Arthur L. Bumpus, rector of Trinity Church, Hewlett, L. I., relates his experiences in Sunday School work, expresses his opinion and offers some suggestions, in the following communication to The Witness:

"Like all my brethren, I have tried all kinds of lessons and systems, only to discover they would not work, as their composers promised, from one fundamental weakness, viz., teachers. The student of new methods can plan out a very complete syllabus of instruction and social service. But the parish clergyman and superintendent can't carry it out, because they have to depend on volunteer workers, who are too busy to take teaching seriously. If that is the case, and I speak from nearly twenty-five years of experimenting, isn't it time that we should ask ourselves: What am I doing with my school? What's the object of having one?

"I have come to this conclusion following the lead of practical workers. The Sunday School is to develop loyal Churchmen and women. These children may some day be leaders in this local Church. Why not then drill them in their future duties by something akin to a children's Church? Let us by all means have a table with a cross and a flower committee to keep it decorated and care for it. There should be a choir, although it can hardly be vested. And every child should have a duplex envelope that will teach him early how to give. That is a side of our worship hardly developed, and the Church everywhere is crippled. I feel, too, that a large part of the instruction should come from the Rector, who is the best trained teacher in the School. Let the boys and girls of High School age have duties assigned them, and they will learn to take a pride in their School. This is only a suggestion of what any Ch[illegible]

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EDITORIAL

CHRISTIAN COMITY.

This great war has brought about a new thing under the sun, and that is the spectacle of the great nations of the earth, France, England, Belgium, Italy and the United States, speaking different languages, imbued with different prejudices, possessing different traditions, sinking them all into a unified solidarity under one military leader.

For three years they fought a losing battle against the compact forces of evil,—Prussian, Turk and Bulgar, to learn at last the bitter lesson, that only in unity of command could there be efficiency in action.

But this unity was a most difficult thing to attain. There were centuries of antagonism between French and English, and more recent family quarrels between England and the United States.

But faced by a common enemy who took advantage of their divided forces, these nations at last awoke to the realization that real unity must take the place of allied federation.

It was the same lesson that the thirteen colonies had to learn after the Revolution.

That poor apology for a government, the Continental Congress, was fast frittering itself away into an impotent and worthless thing, when under the leadership of Washington, the Constitutional Convention met secretly, and after months of deliberation produced the Constitution of the U. S. A.

This document was met by bitter opposition from no less patriotic men than Patrick Henry, and Thomas Jefferson, who saw in it the reconstruction of monarchial abuses and the surrender of their personal liberties.

Each state, after the revolution, was a petty sovereign power, and the more forceful of these states, Virginia, New York and Massachusetts could see no reason why they should surrender the advantages they had secured by virtue of their wealth, location and special privileges to any federal power located outside their respective commonwealths.

The ratification of the Constitution of the U. S. A. was passed in Massachusetts, Virginia and New York by margins so narrow and with qualifications so grave that the greatness of Washington alone saved the infant constitution from shipwreck before it was well on its way.

After its adoption, it was constantly threatened by repudiation, indifference and secession.

Bitter differences as to slavery, the location of the federal capital, the excise laws and on relations with England and France separated these patriots by seemingly impassable gulfs, and the infant Republic was rocked to its foundations on such questions when they came to their final issue.

Geo. Washington himself was assailed by the Jeffersonian forces as a renegade and a traitor to the principles of liberty, and his own state of Virginia refused to testify at the end of his second term to his wisdom in guiding the country's destiny.

[illegible] because God was with us, those who overemphasized the [illegible]rity [illegible]ugh [illegible] of [illegible] and those who believed in individual liberty, which created that nation in which the seemingly irreconcilable principles of each part, federalist and anti-federalist, were successfully demonstrated.

In union there is strength, but not necessarily that form of brute force which makes personal liberty impossible, rather it created a nation whose service was perfect freedom.

To read the newspapers and debates of that day and to judge from the bitter language used therein, one would fancy the nation in the hands of unprincipled bandits instead of being guided by sterling patriots.

Feeling ran high because love was strong and out of the furnace of these debates came fine gold and strong steel. How else could they be smelted?

For men thought deeply and spoke frankly and fought tenaciously for what they regarded as right, and to the timid it seemed chaos, but out of this elemental struggle came a mighty nation.

Had the federalists had it all their own way with their formalities and dependence on centralized power, the republic would have gone back to European ideals.

Had the states-rights men prevailed, we would have had a number of petty jealous states with no federal policy and no national unity.

But since both struggled we had first friction, and then heat, light and energy.

It was no lady-like game in which Adams and Jefferson and Hamilton and Marshall and Patrick Henry fought. They struck out like men, and, in the end, because they had the courage of their convictions and backed them with honest argument they formed a strong and mighty nation.

Four hundred years ago, Christian leaders so fought and struggled —Luther and Calvin and Ignatius Loyola and Erasmus and the rest fought and talked in the same way and produced the chaos of great [illegible] and to act. Until then the whole business degenerated into a matter of statecraft.

There were Roman States and Protestant States, and men, unwilling to counsel began to fight.

Bad blood was stirred and animosities were aroused that four centuries have not quieted.

Men have argued, not for the purpose of convincing or being convinced, but to hold their partisans in the various camps.

There can be no conciliation when the root of bitterness has enmeshed human hearts.

The tentacles of partisan hate have been adorned with the suckers of vested interests until the world for Christ had become the world for Roman Pontiff or Protestant Preacher, and men have grown sick of wordy argument, and religioin has degenerated into the deadly feline-purring and spitting alternately as the case may be.

These four centuries have produced broods of lady-like men who speak softly in prayer-meeting and talk spitefully in argument.

It is a petty denoument of a great movement. Better the vulgar anathemas of a Luther than the inspired platitudes of a John Smith.

It is true that there is more milk of human kindness in the air than there was then, but it is due rather to the principles of Christian democracy which has leavened the State.

But the blood of Christian leaders is anemic, the result perhaps of too much milk diet.

It is a day in which each man's God is on his side and in which few men ask or care whether they are on God's side.

The Kaiser is a product of this God-manufacturing era—Only his God is a little more horrid than the others, but no less real to the Kaiser for all that.

It is an age of petty mediocrity in religious circles, and men live in a monotonous round of gracious civility to other men's gods and languid interest in their own.

We are like the liberal government of England before the war, bowing and scraping to Irish, Welsh and proletariat; discrediting Lord Roberts, who was an apostle of truth and refusing to believe what it was not convenient to believe, although they knew that the wild beast was ravening at the door.

And England has paid the price of their servile opportunism.

What is the cure for it all?

To stop our feline purring and spitting.

To stop our self-complacency and ineffectual prejudices.

To stop our bowing and scraping to gods many and various.

To get down on our knees and consecrate ourselves to God's service rather than to our ancestors' prejudices.

To get off our knees and go out to proclaim the truth as God reveals it to us.

To lock horns like men who have not been dehorned by the expediency of dull mediocrity.

To love our enemies in spite of their obstinacies.

Not to expect them to agree with us but to demand that they treat with us in the face of our common peril.

To meet together in conference as did our Revolutionary fathers and state, boldly and without apology, what we have in our store-room that is worth while, and to demand what they have in theirs.

To oust from the control of religious institutions, the petty and the selfish.

Or if not, then what?

Why, the same penalty that God always exacts from cowardly inaction, the price of our own souls.

(Continued on page 5.)

COMINGLING OF MANY RACES.

In the following quotation from "The Churches at Work," Dr. Charles L. White, the author, describes the mixed relations into which an American enters in ordinary every day contact with people:

"On Monday morning a Roumanian ash-man cleaned his cellar and a Pole whitewashed its walls. A Hollander pruned his vines; a German plumber came to stop a leak in his bathroom and this man's helper was a Dane. He remembered that his cook was a Swede and the waitress was a Norwegian. As he left his home for his office a seamstress entered to help his wife. She was a Belgian, and the man who was painting his front fence was from Switzerland. He left his laundry with a Chinaman. Later he visited his Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed, while he was talking with an Irish policeman. The next day he bought some hardware from an Armenian and learned that his milkman was a Lapp, and his cobbler was a Hungarian. That evening a Phillipine bell-boy showed him to a room in a hotel and he learned that among its waiters were Slovaks, Greeks and Servi[illegible]

The next day he lunched in a Turkish restaurant, engaged a Syrian to mend his rugs and purchased two more of an Armenian. In the afternoon he met by accident a college classmate, a Bulgarian, who introduced him to a Montenegrin. That evening he learned that the Austrian consul of the city had rented the house opposite. The following Sunday he met a Cuban Protestant at church and found a Mexican, a Brazilian, a Lithuanian, a Peruvian, and a Haitian in a popular Sunday School class of one hundred men. That evening a Japanese merchant and his family attended service and the next day, as chairman of the committee that looked after the repairs of the church, he learned that the Portuguese sexton had died, and he selected a Canadian in his place. The following day the man who washed his office windows proved to be a Spaniard, and a Jew wished him a merry Christmas. Soon after this, in an early train, he counted twenty-eight passengers in the car. Four were reading German papers, twelve Jewish, six Italian, and he concluded that the only American-born man in the car besides himself was a Negro!"

I DON'T DRINK, SWEAR, NOR STEAL.

What a fine record, when a man's life proves not guilty of the use of intoxicating drink; not one who has a dirty tongue; and not a robber on a small or large scale. Many a man is free from the black moral marks of drinking, swearing and stealing as such a record is, Why stop here? The question needs to be asked, because there is a great temptation to simply dwell altogether on what we are not guilty of. A business man, however successful last year, reaches out for an even greater success. This is what we might call the increasing loud voice of ambition. No one thinks of turning a deaf ear to the call. But somehow, in the moral and religious life, men allow their ambition to go to sleep. As long as they don't drink, and swear, and steal, they rest on this record. It is good, so far as it goes. Why not reach out for a higher standard? In fact we must if we really listen to the voice of Christian teaching. Christ, in the days of His flesh, sought to make a man better and better. His Spirit has been working in the world ever since with the same aim in view. The Master's idea is not merely to keep one free from the black marks of evil. It is far more, far grander. He would enlist every man, and cause him to see that the main object in life is to go on adding and adding the qualities of righteousness. Have you enlisted as a soldier, under the leadership of character's greatest General—Jesus Christ? Don't be a character slacker. Don't be disloyal to Him who seeks to lead you into the realization of the finest and most complete record.—The Open Air Service Committee, Pittsburgh.

We shall be made truly wise if we be made content, content, too, not only with what we can understand, but content with what we do not understand, the habit of mind which theologians call, and rightly, faith in God. —Kingsley.

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CURRENT EVENTS IN THE AMERICAN CHURCH

Bishop Leonard, of Ohio, announces that he has deposed from the ministry of the Church, the Rev. Samuel A. Chapman, prebyter, who declared in writing his renunciation of the ministry of the Church.

During the influenza epidemic at Middletown, O., the Rev. Ewald Haun of the Church of the Ascension, served as an orderly at the City Hospital. The Middletown Journal says: "Several of the doctors told of instances of his untiring services to those stricken with pneumonia, being in constant danger himself of contracting the disease. His only thought seemed to be to render to the patie[illegible] felt

[redacted]

the range, the Camp working seven days every week, Sunday practically the same as any other day. The only service which had been held during the past year was a service conducted by one of the Y. M. C. A. men. "Above me, guiding and directing me," says Mr. Sargent, "was one of the sweetest souls you will find, and it was a joy to work under such a man as Chaplain Frank Thompson, a priest of the Church, the Senior Chaplain in this District, sympathetic, tactful, conscientious, and you feel the reality and the sincerity of his faith, as soon as you meet him."

PERSONALS

On November 6, 1918, acting under the provisions of Canon 21, the Bishop of Ohio, the Rt. Rev. William Andrew Leonard, D. D., released from her vows, Deaconess Emma Klemm, she having sent her formal resignation.

The Rev. Valentine H. Kaltenbach, who has been in charge of the work at Iowa Falls, What Cheer, and Winterset, in the Diocese of Iowa, has resigned, and is taking a special course at the University of Chicago Divinity School. He may be addressed at 5548 Drexel Avenue, Chicago.

Monday, November 11, was, as everywhere in the world, a day of rejoicing in St. Joseph, Mich. At the exercises at the band-stand in Lake Front Park, the Rector of St. Paul's Church was invited by the Mayor to offer the prayer of Thanksgiving for victory.

St. Mark's Pro-Cathedral, Grand Rapids, Mich., which has been without a Dean since the departure of the Very Rev. S. F. White into war service more than a year ago, has elected the Rev. Leslie F.Potter of St. Simmon's Church, Chicago, to this important post. The Rev. L. R. Vescoe curate under Dean White, has been conducting the worship and work of the large parish with great efficiency. He has been chosen by the Board of Missions as Archdeacon of the Diocese and will enter upon his new duties January 1, 1919, at the same time the new Dean takes up work at St. Mark's. Both the Diocese and the Pro-Cathedral are to be congratulated on securing these two priests for these important positions.

In view of the good turn of events overseas, the Rev. Lester Leake Riley will not enter the Chaplain's Training School, but will continue as rector of Christ Church, Springfield, Ill.

The Rev. Frederick Gunnell, who was priest in charge of Esther Memorial Church, Washington, D. C., for several months has been elected rector of the parish.

The Rev. Dr. W. T. Manning, who served for about one year as voluntary chaplain at Camp Upton, has returned to his work in Trinity parish, New York City.

OLD SWEDES' CHURCH, PHILADELPHIA

On the second Sunday in December the Congregation and Sunday School of Gloria Dei (Old Swedes') Church Philadelphia, purpose making obser vance of the fiftieth anniversary o the coming of their late Rector an his wife, the Rev. and Mrs. Snyde B. Simes, to take charge of the par ish. On December 12th, 1868, Mr Simes conducted his first service i the Church which he served for forty seven years of faithful and successfu ministry. As bride and groom M and Mrs. Simes came to the Rector of Old Swedes' at the same time tha he began his rectorship; and the work of the Church and Sunday Schoo was theirs jointly, until the forme was laid to rest in the yard of th Old Church, in July 1915. There Mrs Simes followed him, in February o the present year. During the long period of their mutual service they won the affection and allegiance o a multitude of friends, both in the Church and in the Community a large; and throughout the Mission field, where their personal generosity and the liberal gifts of Gloria De Sunday School, under their inspiring leadership, gave many a struggling station encouragement and support.

As a fitting observance of this anniversary year of memory, it is proposed to place a memorial to Mr. and Mrs. Simes on the Mission field, in the form of endowing a bed in the Wuchang General Hospital, China, in their name. It is hoped to raise a fund of $1250 for this purpose to be presented on December 8th, the anniversary Sunday. Already the Sunday School has raised about five hundred dolalrs towards this amount; and the congregation in general, and all friends of Mr. and Mrs. Simes throughout the Church at large, are being appealled to for the balance.

A biography of Mr. and Mrs. Simes, in relation to Gloria Dei, is being prepared and will be sent to all those who may apply for it. This, and the arrangements for the Anniversary Services are in charge of the present rector, the Rev. Percy R. Stockman, 916 Swanson St., Philadelphia, Pa., to whom contributions toward the Memorial Fund may be sent by those wishing to make them.

DIED

Wilson—In Minneapolis, Minnesota, on Wednesday, Nov. 23rd. Albert Leete (Wilson) at the age of twelve years, only child of Rev. T. J. E. and Mrs. Wilson of Hinckley, Minnesota. Funeral services were conducted on Friday, Nov. 25th by the Rev. Jas. E. Freeman of St. Mark's Church, Minneapolis.

IN MEMORIAM

Clinton Harold Schantz.

The burial of Clinton Harold Schantz, a candidate for Holy Orders and student at the General Seminary at the time of his death, took place from Grace Church, Crathage, N. Y., November 4th. The Rt. Rev. Dr. Fiske, Bishop Coadjutor of Central New York, officiated at the requiem celebration of the Holy Eucharist, assisted by the Rev. F. W. Eason of Watertown, N. Y., and the Rev. J. De Lancey Scovil of Cape Vincent. Mr. Jack Frampton, a Seminary student and associate of the deceased, read the lesson in the burial office and the rector of Grace Church, the Rev. F. S. Eastman, read the committal. Bishop Fiske referred to the great loss sustained by the Church in the death of Mr. Schantz who had proved himself to be peculiarly fitted for the ministry in his year's work as Lay Reader at Copenhagen, Champion, Evans Mills and Antwerp, and since he entered the Seminary. The Bishop comforted everyone with the thought that this young man was called by his Master to a larger sphere of usefulness in Paradise. The service was attended by a number of the clergy, delegations of Church people from the fields served by Mr. Schantz, and Odd Fellows.

Three weeks prior to his death Mr. Schantz had nursed a fellow student who was also a victim of the influenza and from whom he contracted the disease. At St. Luke's Hospital he had so far recovered that he was planning to return home in a few days, but on Wednesday, October 30th, after receiving the Blessed Sacrament while in bed, he suddenly collapsed and died in a few minutes.

The remains were accompanied from the Seminary, where a requiem celebration of the Holy Eucharist had been said by Dean Fosbrooke, attended by all the faculty and students, by Mr. Frampton, to the home of the deceased parents at Naumburg, to which place they had recently moved, and from there to Carthage.

EDITORIAL

(Continued from page 4.)

We seem not to realize that religion is no longer virile but effeminate.

That red-blooded men find no sustenance in our milky ways.

A religion has spread over America that makes card playing worse than sharp practice in business; dancing worse than the remarriage of the divorced; taking a glass of whiskey worse than pharisaic egotism; going to the theatre worse than slandering your neighbor; smoking worse than backbiting; playing golf on Sunday afternoon worse than going to your office on Sunday morning (The latter violates the commandment, the former doesn't, if you will take the trouble to read it through), and all this accumulated mass of inquisitorial and petty frivolity passes for the life of Jesus Christ among men. What a miserable travesty of a manly life.

But into these hands we have committed the leadership of our religion.

Who, but petty men could ever take leadership in such a ladies' sewing society as this.

On this our youth are fed, and when they grow into young men they chuck it all, because they think that this is Christianity.

Such men as this do not want Church unity. They want pedestals and glass cases and labels.

Better to be led by those lacking piety, than those lacking in manly virility.

For the manliness and virile speech of Christ has been exchanged for the insipid platitudes and nice manners of respectability.

The Church instead of being the melting pot of all sorts and conditions of men has become a snug society, in which the well-to-do expect much and give little.

Our churches scintilate with light but lack warmth for the ill clad and energy toward "the least of these."

This is really the thing that matters most in the Brotherhood of Christ, whether we are willing to make sacrifices for the unity that He commanded and whether we are willing to reflect the red blooded sympathy for all men that he poured forth.

Neglect it if you will, but do not look for His approval when your work is done.

STUDIES IN THE ACTS

Acts II.

"And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. (verse 5).

Behold, are not all of these which speak, Galileans?

And how hear we every man in our own tongue, wherein we were born? (verse 8).

Let us study first the setting of the miracle of tongues.

Jerusalem was a city dedicated to the worship of Jehovah. To this same city came devout Jews from every nation under Heaven, from Asia, Africa, and Europe, united by a common faith and drawn to a common temple.

It was a symbol of a world united in a common family.

They had come to participate in the feast of Pentecost and to bind together in one family the chosen people.

At this time and place occurred the absorbing events of the previous ten days.

Christ had ascended, the body of Christians had become organized, the tongues of fire had descended on the little group, and here was a cosmopolitan audience, ready to hear and to see and spread the good news of these evangelists.

Nor were they slow to profit by this divinely appointed opportunity.

But the marvel was that these simple Galilean peasants had suddenly become great public speakers, not only filled with the fires of inspiration but also graced with the gift of languages.

"They all heard in their own tongues the wonderful words of God."

How artistically the contrast between Babel and Jerusalem was set!

Surely no Galilaean was capable of creating such a contrast!

At Babel the peoples of the earth were scattered by the confusion of tongues, at Pentecost they were united not only by the unity of the Spirit, but by that more subtle unity of mutual comprehension.

As man's sin had broken up the unity of the race, in the barriers of strange language, so God's grace had restored that unity in the sympathetic understanding of all races of men.

It was not only a contrast with the past, it was also a promise for the future, henceforth men should not be divided by the jealousy of national barriers but that they should be brought together in the unity of a common brotherhood.

Now the difference between the brotherhood of Pentecost and the brotherhood of mere academic persiflage lies in its reality.

We talk glibly about brotherhood as though talk were synonymous with action.

We have a great way of satisfying ourselves with talk. But here was a real point of common understanding, which swept away all prejudices and opened up a vista of possibilities.

Parthians and Medes, Libyans and Egyptians, Romans and Greeks, had a common denominator from which they could resolve the grievous fractures of human misunderstandings.

Each had heard in his own tongue the wonderful works of God.

From this common denominator the Church began its life in that there was neither Jew nor Greek, bond nor free, male nor female.

At one stroke this community at Jerusalem struck at the barriers which separated the human race with its hopeless divisions.

The prejudices of race, of caste, of sex were not to prevent the one true solvent of them all, the one factor today which makes one of all nations of the earth, viz.:—the Catholicity of the Christian Church. What other common possession have we than this, over all the earth today.

Apart from this unity which the sin of man has injured but not destroyed, we have fraternities of one sex, combination of this or that commercial enterprise, international diplomacy, but the great common factor that is gradually drawing the world together is the fact that it worships one God, and have as one common ideal the gospel of one Christ, and are united in one family by the agency of one Spirit.

That is the real significance of Pentecost.

Of course we have sects and they jar upon the consistency of the scheme.

But in the first place sects have begun to apologize for their existence. The term non-denomination, which which frequently is a synonym of vacuity, is a protest against the destruction of the Church's unity, although unfortunately not the remedy.

Christianity is a thing of convincing assertions, not one of vague negatives.

But sects are the human discord in the divine plan because they are a discord they cannot survive. They

(Continued on page 7.)

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CHICAGO LETTER

The Rev. Albert E. Selcer.

Chicago Priest Elected Dean.

The Rev. Leslie Fenton Potter, the Rector of St. Simon's Church, and one of Chicago's most popular clergymen, has been elected Dean of St. Mark's Pro-Cathedral, Grand Rapids, Michigan. Mr. Potter has accepted his election, and will take up his new work on January first, 1919

The Rev. Mr. Potter was formerly the Rector of Grace Church, Kirkwood, St. Louis, Missouri, where he carried on a successful work especially among the many students in that interesting suburb of St. Louis. While at Kirkwood he was Dean of the Southern Convocation of his Diocese, a member of the Standing Committee, and of the Missionary Board. He did much to organize and maintain the missionary work of the Diocese. He also served as Deputy to the General Convention.

Since his coming to St. Simon's Church, Sheridan Park, Mr. Potter has done quite as effective work in the city and Diocese of Chicago. He has handled the work at Sheridan Park, where the difficulties caused by the "migratory" habit of the population seem almost insurmountable. The congregations undergo a change every few months. During his Rectorship 190 persons have been baptised, 170 confirmed; 130 marriages have been solemnized; and 125 burial services conducted. The communicant list has increased from 500 to 700. In Diocesan affairs Mr. Potter has served as President of the North Shore Sunday School Institute, as a member and Vice President of the Diocesan Board of Religious Education, and as Delegate to the Provincial Synod.

Mr. Potter is a graduate of the General Theological Seminary. He received the Degree of Bachelor of Arts from Washington University, St. Louis. It seems hardly necessary to state that his departure from the Diocese will be viewed with great regret by his fellow clergy and his very faithful parishioners.

Thanksgiving for Victory.

The Rt. Rev. Charles P. Anderson, D.D., requested all the clergy of the Diocese of Chicago to Observe Sunday, November 17th, as a Day of Thanksgiving for Victory. "It seems too long to wait for Thanksgiving Day before we return special thanks for the victory achieved. Let us observe next Sunday and then again Thanksgiving Day. We ought to learn the lessons the war has taught us and profit by them. The first is that things morally wrong cannot be socially and politically right. Germany has been beaten because she was in the wrong. For every wrong done there is some one responsible. There are individuals who have done wrong and so individual restitution must be made. As in the case of Belgium it is not enough that the government be restored, but individual Belgians who have been robbed must have their wrongs righted," said the Bishop in his request for the observance of Sunday as the Day of Thanksgiving.

An Interesting Incident.

The Rev. Charles Larrabee Street, M.A., who has been serving since his ordination at St. Paul's Church, Kenwood, has accepted an appointment as a Junior member of the Cathedral and City Mission Clergy Staff. He has gone into residence at the Clergy House. Mr. Street preached his first sermon as a member of the staff on Sunday morning, November 9th. It is interesting to note, that Mr. Thomas Wilde, who has served continuously for nearly a half century as a member of the Cathedral Choir, in greeting Mr. Street after the morning service said that he had been present when Canon Street, Mr. Street's grandfather, had preached his first sermon as a member of the Cathedral Staff.

DIRE NEED IN HOLY LAND

Relief work on a far greater scale than is now being administered by the American Red Cross among the civilian population of the Holy Land is immediately necessary if thousands of men, women and children are to be saved, says a cablegram, published in The New York Times, received at the Red Cross headquarters from Dr. John B. Finley, Red Cross Commissioner for Palestine.

One-third of the population of the Lebanon has died of starvation and disease due to lack of nourishment; many villages are depopulated and in ruins, and thousands of persons are in the direst need as the result of epidemics, prohibitive prices of food and inability to get work, Dr. Finley says.

Conditions in many of the hospitals are deplorable because of the shortage of physicians. More than 10,000 sick civilians have been cared for by the Red Cross in a single month.

There are 10,000 American refugees in and about Damascus, and 3,000 more in the Hauran district.

Dr. Finley says the Red Cross workers have been doing everything possible to relieve the distress, but adds that greatly increased help must come at once. His recommendations that the Red Cross send two additional hospital units to the Holy Land as soon as possible has been approved by the General Assembly, at whose request the British War Office has taken the matter up with the Red Cross.

Dr. Finley at the time of sending his message had just completed a tour of Palestine and lower Syria, passing through Nazareth, Tiberias, Tyre, Sidon, Haifa and Beirut.

"America should be the first to help in the rehabilitation of the Holy Land, which Great Britain and her allies have redeemed," he says. "The first medium of help should be the American Red Cross, which makes no distinction of race or faith. Under the trusteeship of those who recovered this sacred land, which is the cradle of three great religions, the civilized world is now given an opportunity for illustrating the development of the highest ideals for humanity."

ORDINATIONS.

St. James' chapel, Howe school, Howe, Ind., was the scene of a service of unusual solemnity and beauty when, on Thursday, Nov. 7th, the Right Rev. John Hazen White, D.D., ordained three men to the sacred order of Priests and one to the Diaconate. Priest's orders were conferred upon the Rev. Lucien Frank Sennett, the Rev. George Harrie Richardson and the Rev. Edwin E. Smith. Mr. Earl Thomas Jennings was the candidate for Deacon's orders.

The Bishop was the preacher as well as the Celebrant, and delivered an eloquent address to the ordinandi. Preaching from the text, "He was a bright and shining light," he declared the principles of sacrifice and submission to be the essentials in a happy ministry. All thought of self, the Bishop declared, must be abandoned in seeking to do the will of God. At the ordination Eucharist, the Rev. Forrest B. B. Johnston, of Marion, was deacon, and the Rev. Edgar T. Pancoast, of Hartford City, subdeacon. The Rev. R. Everett Carr, of South Bend, acted as Bishop's chaplain. The Litany was read by the Rev. Irving Todd, of Howe school.

The Rev. John Heyward McKenzie, D.D., rector of Howe school, presented Mr. Sennett and Mr. Jennings; Mr. Richardson was presented by the Rev. Edward W. Averill, of Fort Wayne; and Mr. Smith was presented by the Rev. R. Everett Carr, of South Bend.

Moir's Mass in D was splen
rendered by the choir, the organ
ing augmented by the Howe s
orchestra. Luncheon was serve
the refectory at the conclusion o
service.

Assignments of the newly-ord
clergymen are as follows: Mr.
net and Mr. Jennings, instructo
Howe school; Mr. Richardson, r
of Trinity church, Peru; Mr. S
priest-in-charge of Trinity ch
South Bend.

BESSIE STANDING BEA

Did you ever meet a real littl
dian girl in a real Indian reservat
It is quite an experience. One
I visited an Indian school. The
day the children did not speak t
at all. The second day a little In
girl said, "I have six big brothers
three little sisters," and I rep
"What a big family." She looke
me and said, "You talk too soon.
a big family; all dead." Afterw
I learned that there had been a l
family. The children had all died of the smallpox, and in her slow Indian way she was going to tell me that she was afraid her mother would not want her to go to school another year.

Later, the teacher told me that the Indians think we are a very impatient impolite people. That we are always interrupting when somebody else is talking, and do not wait to get the real message.

The teacher then said, "You will have to win her back or she will never speak to you again. She has decided you are rude." The next day I met her again, and said, "Bessie, do you not want to give me your picture?" She said, "Do you want me going to school or coming to school?" I did not see any difference, but answered, "Going to school." In a few moments she brought me a picture of a big umbrella with some little feet under it, because if she was "going to school we could not see her face."

The next day, in the class room, the lesson was in arithmetic. The teacher had drawn on the board a quarter section of land. The example was like this: Put one-third of this into a house and garden, give one-third for the raising of cattle, and plant all that is left in oats, corn and wheat. It was a hard example, and they all worked a long time. Bessie's drawing was by far the best She put her house next the road because, she said, "I like to see things." She put her garden back of the house because, she said, "Don't like to walk." Her cattle were on one side of the house and garden, and the oats, corn and wheat on the other, "So," she said, "they cannot eat them." Every other child in the room put the cattle next the corn.

But Bessie made one mistake. She wrote "Oats," "Corns," "Wheats," and the teacher said, "Oh, Bessie, we do not put an 's' on corn and wheat; only on oats," and Bessie answered, "Don't you plant them just the same? Don't they come up just the same? Don't you gather them all in the fall, and if you put an 's' on one, why don't you on the other two?"

I was glad I was not an Indian teacher, and decided it was easier to help the Indian understand us by sending money to keep the teacher on the field. I do not think many of us are smart enough to teach Indians.—Home Mission Council.

A messenger boy was told to deliver a telegram to a certain Chicago minister on a Sunday morning at the hour when the preacher was in the pulpit.

The boy gained entrance to the vestry door, and he was at a loss to know how to reach the minister, who was then in the midst of his discourse. He finally succeeded in attracting the attention of one of the ushers, to whom he whispered:

"How long has dat guy been preachin?"

"About thirty years," said the usher.

"Well, I guess I'll wait. He must be nearly done," said the boy.—Pittsburgh Chronicle Telegraph.

WHERE WAR ROLL CARDS PRODUCED RESULTS

No one in all the vast army of religious workers in our military camps and cantonments, has found better evidence of the value of War--Roll Cards than one of the secretaries of the Brotherhood of St. Andrew, the organization of laymen in the Episcopal Church which is working among the enlisted men. This man is station-
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the simplified service of confirmation was performed. As the Bishop spoke the benediction, a whistle was heard; the order to fall in was given, and our man, with a handshake and a 'God bless you' from each of us, ran to his company, and a few minutes later was on his way to that place so indefinitely known as 'Somewhere in France.'"

CLERGYMEN'S RETIRING FUND SOCIETY

The annual meeting of the Directors was held November 8th at the Church Missions House, the Bishop of Long Island in the chair. The Treasurer's report showed receipts of $33,581.06, of which $7,000 had been added to the permanent fund, and $24,262.60 divided among 293 annuitants. The Financial Secretary's report inclued a brief sketch of the relations of the Clergymen's Retiring Fund Society to the past efforts of the Church to provide for her old Clergy, and particularly on the probable effects of the establishment of the Church Pension Fund upon the future of the Clergymen's Retiring Fund Society. Its outlook for continued usefulness was shown to lie in three directions: (1) In providing as liberally as we may for all our prospective and present annuitants, so many of which latter class have been bitterly disappointed in finding that no provision has been made for them in the scheme of the Church Pension Fund under its present rules. (2) In accepting as many new members as may care to avail themselves of the privilege of an annuity beginning at sixty years of age. (3) In emphasizing that even though a clergyman be looking forward to a pension at 68 from the Church Pension Fund, it is well worth his while to secure an annunity at 60 from this Society for the eight years before that pension can become due and payable, to which annuity he will be entitled as a matter of right, with no restrictions of any kind, and will amount to not less than twice as much as the whole sum he has contributed as dues, and which for the remainder of his life will come to him over and above whatever he may be receiving from the Church Pension Fund. The report of the Financial Secretary was ordered to be printed in full in the Annual Report of the Society, shortly to be published. The capital fund now amounts to $429,214.38, its annuitants number 305, and $26,170.75 is awaiting distribution among them in amounts varying from $15.00 to $472.50, which is 25 per cent of each man's contributions to the treasury.

THE SANCTUARY OF PRAYER

For Our Parish.

Almighty and Everlasting God, by Whose Spirit the whole body of the Church is governed and Sanctified, receive our supplications for men of all circumstances in Thy Church, and, especially, for this Parish. Grant that every member, young and old, may hear Thy call to service and may not be offended at it, but may with consecrated heart offer himself and his for the gathering of Thy harvest.

Dispose each one to give as Thou hast give him that he may bear Thy Name in honor and sincerity and zeal. Fill us with gratitude for all the directions, assistance and comforts of Thy Holy Spirit and make us to hunger and thirst after righteousness that so we may seek Thine Altar and listen to Thy Word. Bless the word and ministration of Thy Priest, our Rector, and permit us not to fail in upholding his hands in all things, that Thy Holy Name may be magnified and this Parish named for an Apostle may without hindrance fulfill the commission of our Redeemer. AMEN.

For the Church School.

O Lord Jesus, who commanded Thine Apostle Saint Peter, earnestly to feed Thy lambs; guide the affairs of our Church School that the young of Thy flock may know Thee as their Shepherd. Grant that the officers and teachers may with sound wisdom and fervent zeal attend their work and parents fully abet their plans; that so the pupils may be brought up in the nurture and admonition of the Faith and be lively agents for the salvation of the world as well as their own eternal happiness. Grant that in no thing that we do, or in that we leave undone, we may offend one of these little ones which believe in Thee, our Saviour and our judge. AMEN.

PAR-

Artistic and

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GLEANINGS FROM EVERYWHERE.

(Continued from page 1.)

in him. His nature retained the buoyancy of youth while developing the tolerance of middle age. In his correspondence are many whimsically tender letters of his sons, with whom he was always on terms of true intimacy. When he had to preach, it was done with disarming tact.

"We have had so much house cleaning lately," he wrote in mild protest, "that it is too nice to live in, but we cannot help ourselves. Chloe carries out seven balesful of dust and dirt every Friday and mamma sweeps out seven balesful every Saturday. I suppose this is the way to enjoy life. But as for me, I'd prefer to live in a house that didn't have to be swept but once in fifteen years."

Famous through his dialect stories, Harris took more pride in his merit as a newspaper man. During most of his productive period he was on editorial paragraphs of the Altanta Constitution and in daily harness. His tales and sketches were ground out at night, and sometimes came hard, as he half sadly confesses in letters to Mr. Burlingame of Scribner's Magazine, Mr. Gilder of The Century and other friends of the publishing world.

He had been with the Constitution 24 years when a very generous contract offered by the McClure-Phillips Company, bidding exclusively for his services, led to his retirement from editorial work. "Just say in a kindly way," he observed to a reporter seeking an interview, "that an old family horse growing tired of stopping before the same door every day, has kicked out from the harness and proposes to keep the flies off in his own fashion."

Many letters signed "Jamsey" testify to the affection of James Whitcomb Riley, who occasionally burst into verse expressive of his love for Uncle Remus.

This biography produces a cumulative impression of Harris' humor and tenderness. The reader receives with possessive feeling lines chiselled on the boulder of Georgia granite that marks his grave. Drawn from the dedication of the Frost edition of "Uncle Remus" tales, they well from the heart of the artist who pictured "Brer Rabbit" and "Brer Fox:"—"I seem to see before me the smiling faces of thousands of children, some young and fresh and some wearing the friendly marks of age, but all children at heart—and not an unfriendly face among them. And while I am trying hard to say the right word, I seem to hear a voice lifted above the rest saying: "You have made some of us happy." And so I feel my heart fluttering and my lips trembling, and I have to bow silently and turn away."

Some Information About Coffee.

Selected from an article in the editorial columns of the Boston Herald.

"The first coffees were sent out from northern Africa, Arabia and Turkey, with the Mohammedan aroma clinging to them, and out of those exports came the first coffee-shops, founded in the seventeenth century in Constantinople and in London. Then the Dutch undertook coffee growing in Java, with the French as competitors in the West Indies.

That marked the limits of the experiment until 1760, when the Portu gese branch planted in Rio the bush which laid the foundations of a veritable coffee empire.

Favored by soil and air, by sun and sky, Brazil leads the world today in coffee production; before the war she was exporting more than three-fourths of the world's total product, shipping annually from Santos about 10,000,000 bags, each weighing 130 pounds.

The total yield of all the coffee-producing countries now amounts to between two and three billion pounds, and nearly one-half of that comes to the United States.

For Brazilian coffee we have more than once paid at the rate of $60,000,000 a year.

Along with the romance goes an element of mystery. As a dispeller of gloom, as a rightener of intellect, as a chaser of "that heavy feeling," especially fitted for what Byron called "the dreariest hour of all the twenty-four," which "turns up just after dinner has oppressed one," coffee should be in universal use the planet over. Yet along with countries which seem to drink nothing else, there are others which indulge sparingly or eschew coffee altogether.

Why should the Dutch require fifteen pounds per head per year when the British, the Canadians and the Australians can get along on a one pound allowance.

In this country we need from ten to twelve pounds per head. France is content with five. Russia, with a population of more than 100,000,000 scarcely touches coffee, yet her Scandinavian neighbors would die on an allowance that fell below thirteen pounds.

In addition, established custom, deeply rooted perseverences all count, but none of these things really explain, and they will not when the call to curtail comes to us. In coffee, as in everything else, we can effect large economies without any approach to actual deprivation. "Medium ground" or "fine ground," we spend the berry wastefully. It is not utilized to the uttermost even when the percolator comes into play. An ordinary teaspoonful will suffice for a full cup, and a half-pound package should supply the needs of the most exacting coffee-lover for a week. A few essays in this direction may save us from being taken unawares.

STUDIES IN THE ACTS.

(Continued from page 5.)

are doomed to give way to that common language which binds together the family of God. How? One cannot tell, but one can certainly believe.

The Day of Pentecost is an unanswerable objection to the principle of Sectarianism and the objection is eternal while sectarianism is temporal.

Imagine talking to Parthians and Elamites the philosophies of Calvin, or the negatives of Luther, or the experiences of Wesley!

They cannot even bind in one body their own followers, and having nothing capable of a universal acceptance.

They are fractional, disputatious, protestant.

The gospel of Christ is universal, fraternal, Catholic.

Man may not have apprehended, but because of that God has not withdrawn the pattern. There it is at Pentecost.

The religion of Christ is to bind men together into a common family, not to rend them asunder into disintegrated cults.

Sectarianism is unchristian because it adds barriers to mutual understandings and because it makes opinion and not brotherhood the basis of unity.

What would this republic become if we refused citizenship to those who differed with us in policies of administration?

Yet in every solidarity there must be a constitution, certain principles of unity, certain connections for which as Christians or Americans we live and fight.

These fundamental principles are that the unity of government lies in the perpetuity of recognized authority; not in the theory of its rights; in the common sacraments of citizenship therein by which we assume the responsibilities of that citizenship; by the common ideals for which as a Church and as a nation we exist; and for the common faith in the life of Christ to which it is our business as a Church to witness.

The unity of Pentecost is the earnest of the unity which shall come when human willfullness yields itself to the gentle influence of God's Holy Spirit.

VIEWS AND INTERVIEWS.

(Continued from page 1.)

sentative government of the people, for the people and by the people is winning its way upon the earth.

Can the Roman monarchy remain an autocracy, a kingdom amid the general change that is near?

Shall not the representative principle prevail in the Roman organization, and shall not the remodeled organization of the Roman branch of the Church then be accepted as a valid and integral part of the Holy Catholic Church, with which branch the rest of Christendom can confer and determine upon closer affiliation and a real organic unification?

There can be no Christian unity with Roman Christianity left out. Nor with the Russo-Greek Christianity left out. Nor with the Anglican branch of Christianity left out, including the Episcopal Church in these United States. We can certainly pray, and it is our duty to pray on scriptural grounds for the growth of the principle of consiliar expression in the Roman Communion. We can and ought to pray for the loosening of the tight bonds of monarchical control in the Roman organization.

Kaiserism, Caesarism, monarchical rule, are growing rapidly unfashionable upon God's earth. This is the center of heirarchy. "Ye shall sit upon thrones judging the twelve tribes," Christ's promise to the twelve, is fully balanced by His statement, "Let him that is chief among you become as he that doth serve." "If I, your Lord and Master, have washed your feet," cannot mean a formal ceremonial act. It must mean and does mean, the bishop be the true servant. Let the priest or the minister be a minister indeed, lowly, humble and self-sacrificing, like the Saviour Himself.

It is not the idea of a priest offering the sacrifice of the Body and Blood of Jesus Christ as the agent and servant of the people present that is repugnant to and unpopular with our national democratic mind. It is the insidious power of the priest, the arrogance and haughtiness of medieval papal rulers that men and women detest and abominate, just as they do the same things in Kaiser Wilhelm. And for the same reason. Both are ungodly and unscriptural and contrary to the teaching of Jesus Christ. Could the whole Church on earth be organized with ministers duly ordained according to Apostolic practice, organized into Dioceses, guided each day by a true shepherd or bishop, with national conventions and an international ecumenical representative council at intervals of five years or so. I can see no reason why the Church could not be so reorganized and reunited according to the mode of organization that seems to have prevailed in the first two or three centuries.

The Methodist Episcopal and Presbyterian bodies would not require much readjustment, the Baptist bodies might be allowed with full authority the practicing of immersion, even adult immersion in any case where infant baptism was not acceptable to the believer as entirely adequate. Lutheran bodies and the Christian disciples would not find such an organization distasteful, especially if lay representation in the original group conventions became an accepted principle.

As to liturgical modes of worship, the great liturgical forms of the past should be utilized, but great liberty in the use of ejaculatory, impromptu and extemporaneous prayer should be granted.

We have no more right to gag individual members of the Church today than St. Paul did in his day. But to lose the liturgical glories of the past would be as silly as to give up the Old Testament itself because we have the New. When the Holy Spirit in the whole body of the Church had free expression, the pneumatic gifts would be multiplied and the voice of the Christianized people would become more and more the voice of God. An enlightened and reunited Church would become the stabilizer of society, the bulwark against selfish nationalism and the agency by which the former kingdom of this world should become the Kingdom of our God and His Christ.

Others' blunders we measure by their fruits; our own, by our intentions.—Ivan Panin.

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"OVER THE TOP."

By the Rev. Carroll Lund Bates.

The war has added various words and phrases to our vocabulary. The above is a phrase which will doubtless be retained in the English of the future, for it expresses succinctly the fine intensity of action essential to the carrying out of purpose and the overcoming of foes.

I happened in at a gathering the other evening in the Chapel of Hobart College, of the sons of Clergy and those intending to study for Holy Orders. I listened to a stirring talk by the Chaplain, and afterwards, at his invitation, I said a few words to the men.

I told them that, if any one of them was looking for a sufficient reason for preparing for the Holy Ministry, the reason that today seemed to me paramount to all others was that it was at once the most worthwhile and the most difficult task in the world. It is. And the happenings of today are combining to make it for the present at least not easier, but more than ever difficult.

If any young man feels in his blood the thrill of the incentive to undertake the hardest, yet at the same time the most superbly enjoyable of tasks, let him enlist now in the force of the Christian Ministry, which is, in the immediate future, to face foes as grim as Germans, enemies carnal and spiritual; and, when the "zero hour" comes, let him summon his bravery and go "over the top."

The young man now about to study for Holy Orders is to be congratulated, for never was the opportunity so glorious, never were the foes so many and so threatening as today.

The young man will "put on the whole armour of God." He will steep himself in the great, the unsurpassable ideals of Churchmanship. He will grow strong himself in the conviction that God with us once, is with us now, as from that moment when He "was incarnate by the Holy Ghost of the Virgin Mary." The young man will seek the Church's altar, and will find how 'deep calleth unto deep." He will find that the want in his soul is met and satisfied by that "true Bread which cometh down from Heaven." He will come to love the "still waters" of the Prayer Book's collects and the "green pastures" of the Prayer Book's praise.

Then he will go out, and his business will be to carry to those to whom he ministers the Church's Faith and the Church's ideals, and to win men to that same love that he has felt for the Church's worship, the Church's Sacraments and the Church's work. But then will come to his knowledge the *reality of the foe.*

The foe is expressed in a single phrase, the peculiar but very real inability of the souls of men to *function as they ought.*

Out of the eyes of commercially-minded men and of the worldly-minded women, the foe will look upon this Knight of Jesus Christ and will bid him change the strain of this message to what they can "better understand."

Therefore, the good Knight of the Church, the young man now to be ordained to the Holy Ministry, may see in this his task.

His task is, in brief, to go "over the top" with a cry of defiance and with a song!

The world needs what this Church stands for. The world was never so bent on knowing what Christianity means, and whether it means anything that has in it meat and sinew. The world was never so starved for the vitality of those ideals that are now non-existent without the incarnation. The world was never so spiritually underfed, and therefore so eagerly hungry for what does not exist if there be no sacrament.

Over the top! then, be the slogan of the Ministry of this crucial hour. Over the top, in spite of defiance. Over the top, in spite of financial handicaps, and of baffling spiritual inaptitudes.

Over the top! for men *need* what determined and Churchly Faith alone will bring!

He hath riches sufficient who hath enough to be charitable.—Sir Thomas Browne.

He who fails bravely has not truly failed, but is himself also a conqueror. —R. W. Gilder.

"THE HILLS; FROM WHENCE COMETH MY HELP."

On Sunday, November 10th, the rector of St. Mark's Church, Blue Rapids, Kansas, made the rounds of his parish, holding cottage services, withal the influenza ban. While he was waiting for one family to finish their (late) dinner a mutual neighbor,— big-hearted travelling man,— told him the following story; (which has never before been put into print):

Eight travelling men were smoking after-dinner cigars at a hotel, in Northeastern Kansas, some months ago. The topic, quite of course, was the War. One young salesman, keen, enthusiastic, discoursed on the splendid personality of the idolized Joffre: "Fine generalship" he cried, "the splendid soldierhood of the winner of the Battle of the Marne!" The conversation, waxed warmer, more enthusiastic.

The salesmen agreed with the speaker, all but one. He, at last, a man whose hair was touched with gray, with a quiet, serious look up his face arose. He slowly said, "Gentlemen, it was no general, no human being that won the Battle of the Marne, it was," with the gesture of an unpraised arm, "it was the Arm of the Almighty that did it all." Then his eyes flashed like the glitter of steel; "I know what I am saying, gentlemen, for I was in France just after the Battle of the Marne. What were the two opposing forces, there? On the side of France, a thin wavering line, trench-diggers, munition-carriers, half-trained soldiers, some of them armed with revolvers, and some with pick-axes and spades. And on the other side? A solid phalanx, ten-men-deep, hardened, skilled soldiers, trained for the fiercest combat during forty years. These, gentlemen, were the two opposing forces, in that decisive battle. You know how it all came out. And so do you want to tell me that it was human generalship that won the Battle of the Marne? I tell you NO; it was the Almighty that won that battle! And so, gentlemen, from that day to this, I have never for a single moment, doubted the ultimate triumph of the Allied Cause!" At my request the story-teller stayed for the family prayers. We began with that glorious tranquil Psalm, 121, "I will lift up mine eyes unto the Hills," Ever since the time when first I saw, in the home of a sainted sister of my own, a newly installed series of alegorical windows in the staircase of her home in West St. Paul, Infancy, Youth, Manhood, Age, all margined with that exquistely meaningful saying, "The Lord shall preserve thy going out and thy coming in," and ever since the heavenly June day when as I neared the station near my Wisconsin home, on the Duluth St. Paul Express, a keen business man told me of how his family began each busy day repeating that Psalm together, ever since these two unforgetible experiences, that Psalm has been to me a touch of Heaven.

After the prayers I spoke of my desire for an increased faithfulness on the part of **all** my people, regarding the Communion Alms; telling them of one special case that emphasized, for me the importance of such a Fund, the case of the loss by fire, at Cloquet, Minnesota, of all his possessions by our faithful Priest in that fated city. With a quick impulse the big travelling man laid in my hands a silver dollar. My next visit was at the home of a widow. The widow's mother is an aged Bohemian, a Roman Catholic who knows but a dozen words of English; but whose eyes are eloquent of spiritual joy when occasionally I break for her the Bread of Life. For her the Psalm and the Collects were translated by the daughter, the aged eyes brimming as the explanations went on. The service over, the daughter was sent from the little room where the home treasurers so plain yet so precious, were assembled to bring me money. Instantly I bade the widow tell her mother of the burned home and Church in far northern Minnesota; and I told her that the precious, hard-earned half-dollar should go to the homeless Priest; and then, like a little child, the aged woman gave full vent to her sympathetic tears. The house-to-house visitations went on to late afternoon; and were renewed in the evening. Seldom a day so rich in blessed experience. In one place two families gathered, informally by telephone, and we had a most hearty service together. My soul was light indeed that night as I went back home, by the light of the stars. But my pocket was heavy! Just think of it, seven dollars, and not a penny asked for, after all the War-Drives and the imperative demands for Diocesan Missions, in a Parish that has lost its paying-power of late, by twenty percent through death and removal! Then I said to myself, as I entered the home door, "Now why not let the readers of The Witness in on this expression of fraternal sympathy for a Priest that has given the strength, not of his spirit alone; but veritably of his **body**, for his people? Why not out of the abundance that God has given to so very, very many, let **many** go to their rectors with at least a small gift; and say, "Send this please to the Reverend Dr. Ryan, St. Paul's Church, Duluth, for the Priest at Cloquet?" (All this let me say, quite unsuggested by anybody. I never met the Rector at Cloquet. I do not even know his name. But I have sent our Sunday's free-will offering to Dr. Ryan, well assured that out of the deep sympathy of his warm Irish heart, he will see to it that this, and any other possible gifts may reach their destination. Surely a Priest who could, with his own hands cut and stow away in the basemen of his Church, (numerically impoverished, I am very sure since the days I visited there), surely, a Priest who has the fineness of spirit that will lead him to cut a Winter's supply of wood for the people he has been sent to shepherd deserves richly much in his misfortune from the people of God! P. B. Peabody

HE LOVETH BEST WHO SERVETH MOST

These recent distressing days, when the epidemic of influenza raged in our military camps, were days when the real blessing of having representatives of the Church present among the men was proven anew and with added emphasis. Hundreds died in the hospitals, and in many cases the secretary of the Brotherhood of St. Andrew was the only representative of the Church present, to hold the hand of a dying man or to receive his last message to the folks at home. These men worked untiringly, dropping every other duty and confining themselves in the majority of cases, to the base hospitals.

"I wrote forty letters this week to parents and friends of afflicted men."

"I performed sixty errands for men in the hospital, making twelve special trips to the city in doing so."

"I found distracted parents at the gates of the camps, and secured permission to carry packages to their boys in camp. For hours I did nothing but act as errand boy, getting to bed at 11 or 12 at night, frankly all in."

"Did not have my clothes off for two nights—too busy with the sick men. We were short of nurses here."

"Spent three hours getting a man a pass to go home to his brother's funeral, a flu victim."

"Personally I had contact with 210 men this week, and accomplished much effective religious work."

Cashing checks and money orders, writing and mailing letters, sending telegrams and parcels, purchasing necessaries, supplying reading and writing material, officiating at religious services, and doing everything as it came to hand to do for men confined to their beds, men sick and too often dying, those were the little duties with which the secretaries busied themselves.

Four of the St. Andrew secretaries were themselves victims of the epidemic, but all have recovered.

Out of it all, through the darkness and the despair, has come the shining blessing, as one of the men writes:

"The soldier seemed amazed because of the attitude of servant taken by the religious workers in ministering to their various wants, and the situation is creating a deep impression; the men express themselves deeply grateful and wonder how they can repay and say they do not knnow what they would have done without us in their emergency. Officers have personally thanked us for the attention we have shown their men, stating that the service is profoundly appreciated. Perhaps this has been the experience of others under like conditions. To get at the heart of the man, do some real personal service for him, not necessarily religious or spiritual. As of old, it is the kind deed that counts, the other essentials will follow in due course. It is our example that has counted most. We have stood for the Church when men needed the Church most."

PARISH LEAFLET PUBLICATIONS

The Parish Leaflet Company operates one of the largest and best equipped Church publishing houses in the country.

Here are a few supplies, always on hand, ready to send to the purchaser, which every clergyman or parish ought to have, and without which they cannot do the most efficient work:

GOOD IDEAS ALREADY IN USE

CHOIR LISTS—The best and most complete ever issued. Only 25 cents a 100. Postage 3c.

RECTOR'S MEMORANDUM—For use in the service and for giving notices—"Lest he forget." Pad of 60 sheets—enough for one year—50 cents. Postage 5c.

THE CHURCH CATECHISM — In durable Folder form. Price 75c a 100. Postage 6c.

INFORMATION BLANKS — New Families Baptism, Confirmation, Marriage, Burial, 50c a 100. Postage 3c.

CARDS WELCOMING STRANGERS—To distribute in pews. 50c a 100.

COMMUNICANT CARDS—To report Christmas and Easter Communions. 25c a 100. Postage 2c.

Letters Commendatory.
Certificates of Baptism.
Certificates of Confirmation.
Certificates of Marriage.
Sponsors' Certificates of Baptism and Duties.

The above series are printed in two colors. They teach as well as certify. 25 cents a dozen; $1.50 a 100. With name of parish printed, $2.00 a 100.

GO TO CHURCH CLUB CARDS—A system of coupons to encourage Church attendance among young people. Each 25 cards, Oct., Nov., Dec., with name of Church printed, $1.00. Beginning with 1919, coupons will be sent at one time for the entire year. Each 25 cards, with name of Church printed, only $1.50. Postage 10c. Every parish should use these cards.

SERVICE LEAFLETS.

An Evening Service for Mission Use.
A War Litany.
A Memorial Service for those who have died in War Service.
A Three-Hours' Service for Good Friday.
A Service for Graduation of Nurses.
Any number of these Services, post paid, for $1.50 a hundred.
Easter Morning Service, with Hymns.
Two Forms — Holy Communion only; Shortened Morning Prayer and Holy Communion.
Attractively printed, $2.00 a 100.
Hymns for Mission Use—$2.00 a 100.
The Cross and Flag. Outline of a service for pledge of allegiance—card—two colors. $1.00 a 100.

Card Bidding to Prayer, for President, Army, etc., to put on Church door, 14x22 inches. This Card ought to be on every Church door in the land. Price 25 cents.

Honor Roll. A handsome scroll (14x22 inches), to be framed and hung in the Vestibule, to record the list of boys gone to war. Both Christian and patriotic. 50 cents.

Large Card (14x22 inches), to be hung in the Vestibule, bidding to **Silence** in God's House, and to Prayer. 25 cents.

The three above cards for One Dollar.

Vestiblue Bracket — Notice Board, Alms Box, Offertory Envelope Boxes, Literature Holder—all in one. The most convenient and useful article of Church Furniture ever made. Finished in oak, with brass trimmings. Price only $10.00.

BOOKLETS.

The Boy Covenant With God—A Folder for use in Boys' Clubs. $2.00 a 100. Postage 10c.

A Manual for Servers—Price 10 cents.

The Reformation in England — A well-told review of Reformation Days. Price 10 cents. Postage 3c.

Misconceptions of the Episcopal Church—Price 25 cents. Postage 5c.

Searchlight on Christian Science—Price 50 cents. Postage 10c.

Prayers for My People—A manual of preparation for the Holy Communion. Price 25 cents. Postage 4c. We will print a special edition of this manual for any clergyman wanting to adopt it as his own to put in the hands of all his people. Changes made at moderate cost.

Private Prayers for the Faithful, by Bishop Sage. Price 10 cents. Postage 4c.

Outline of Confirmation Instructions, by Bishop Johnson of Colorado. A text book for Confirmation classes. Price 25 cents, $2.00 a dozen.

SUPPLIES FOR PAROCHIAL MISSIONS.

1. **Special Mission Number of the Parish Leaflet.** Page 1 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies $3.00; each added 100 copies, $1.50.
2. **Invitation to Mission:** "Behold, I stand at the door and knock." Four-page folder. Local announcements on page 4. First 100 copies, $2.00; each added 100 copies, $1.00.
3. **Call to Personal Service.** The Rector's Letter and the People's Reply. First 100 copies, $1.00; each added 100 copies, 50 cents.
4. **Request for Prayers.**
5. **Prayers for the Mission.**
6. **Request for Conference.**
7. **Resolution Cards.**
   Each of the above (4 to 7) 50 cents a 100.
8. **Envelopes for Mission Expenses.** 150 envelopes, with name of Church printed, $1.00. Each added 100 envelopes, 30 cents.
9. **Store Window Cards** (11x14). First 100 cards, $3.00. Each added 100 cards, $1.50.
10. **Four-page Leaflets,** to distribute among the congregation. An assortment of 1,000 Leaflets, $5.00. See elsewhere Mission Service Leaflet and Hymns.

A VERY VALUABLE IDEA.
Worthy of Universal Adoption.

When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching," which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

FOLDERS, LEAFLETS AND TRACTATES

In each case one page is used for your local announcement. You can order them with this page blank, and your local printer can print your local page, or you may send us the copy and we will print that page for only One Dollar, plus the cost of the Folder, Leaflet, or Tractate.

This is the way to reach and to teach the entire congregation.

FOLDERS:—
1. A Parish Folder.
2. A Misisonary Folder.
3. Church History Folder.
4. Lent Folders.

These Folders cost 75 cents a 100. Postage 6c a 100.

TRACTATES:—

The Missionary Motive in the Missionary Prayer. A devotional study of the Lord's Prayer, by Rev. Francis S. White, Domestic Secretary of the Board of Missions.

2. **Personal Service, the Church's Great Need.** By Bishop Anderson —a Brotherhood Address.
3. **Twenty Answers to Twenty Questions,** by Archdeacon Windiate.
4. **What I Would Do if I Were a Layman.**

These Tractates cost $1.50 a 100. Postage 15c a 100.

LEAFLETS:—

Four pages each. Seventy different topics. 50 cents a 100. Postage 12c. Some of the most popular are:

Looking for a Church.
Facts of Theories.
Baptized, but Not Confirmed.
The Evening Service.
Henry XIII.
Wardens and Vestrymen.
A Vision of Empty Seats.
The Church of a Christian Year.
Baptism.
Confirmation.

Sample copies of these supplies may be had by remitting to this office one-half of the purchase price. Under the requirements of the United States Government, to conserve paper, no samples are furnished free.

THE PARISH LEAFLET COMPANY, HOBART, IND.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

VOL. II. NO. 100. CHICAGO, ILL., AND HOBART, IND., NOVEMBER 30, 1918 $1.00 A YEAR

THE "FLU" EPIDEMIC AND CHURCHLESS SUNDAYS

Christians Must Take Such Action as Will Put the Church More Definitely on the Map.

In common with other cities, Bay City, Michigan, experienced a month of churchless Sundays during the epidemic of influenza. But Bay City probably handled the situation better than any other city in the country. In order to meet the religious situation so far as possible, practically all of the non-Roman communions united in paying for a half-page advertisement in the Saturday afternoon papers. The Rev. J. A. Schaad, Rector of Trinity Church, took the initiative in the matter and wrote a large part of the "ads." One of the half page "ads" written by Mr. Schaad was sent by the Secretary of the State Board of Health to the leading papers of Michigan for publication.

Coterminus with this action was another bearing directly upon the epidemic situation. The local application of the state ban affected only churches and theatres. Assuming that the "flu" germ is deadly, Mr. Schaad took the position that it was just as deadly on a dollar as on a prayer, and in order to force the issue, drafted a petition and secured the signatures of the eight pastors of Roman congregations, together with almost all of the Protestant ministers in the city. This was sent to the Governor, as well as to the local Health Board. He did not expect to secure the opening of the churches, but he felt that the preventative measures contemplated by the State Board of Health should receive a level application to all supposed-to-be danger spots in the city. After a rather spirited session with the Mayor and Board of Health, the Presbyterian minister and Mr. Schaad succeeded in securing the desired official action. The Mayor appointed a committee of fifteen citizens, including besides laymen, three Protestant ministers, two Roman priests and Mr. Schaad, and gave them full control of the Board of Health office, with full power to make such regulations as seemed necessary for preventative and relief purposes. A Churchman was the chairman of this group, which was then divided into three sections, namely: Residential investigation and Relief, Business Investigation and Control, and Public Information. As chairman of the latter, Mr. Schaad wrote daily articles of an educational nature and also the half page "ad" referred to.

"Our purpose in bringing the 'flu' situation into the church advertisement," writes Mr. Schaad, "is one which I think needs state and nation-wide consideration and action. Gradually the Church has come to be looked upon as a 'non-essential industry.' Consequently, the State felt quite at liberty, in Michigan, to allow all the churches only six hours a week last Winter during the fuel famine, while the saloons were given nine hours a day! In the present epidemic the State also felt quite free to close the churches first. I believe the time has come when Christians must take such action as will put the church more definitely on the map."

One of the advertisements for a churchless Sunday presented suggestions for a devotional hour, including hymns, Scripture readings, and an appropriate prayer, and a statement as follows:

The Position of the Churches in the Present Epidemic.

The orthodox Christian Churches of all ages, following the plain teachings and acts of Christ, have accepted disease and death as physical facts.

These Churches also accept the discovery of Science that certain diseases are communicable from one person to others, either by contagion or infection.

The local Churches therefore did not object to the recent closing order, in itself, as a means of preventing the spread of the influenza, but because it did not go far enough to furnish real protection.

The Christian Church also believes in the use of material agents to effect a cure of disease. We affirm that the use of these is entirely consistent with faith in the power of God, and prayer for His divine blessing upon all human curative measures.

Believing this, the Christian Church has always encouraged the practice of medicine, from the days of St. Luke, the physician; and has maintained hospitals almost from the time of Christ; while all the time reinforcing its scientific efforts by powerful recourse to the healing power of the Creator. Thus faith and works go hand in hand, according to the teachings of Christ.

The co-operation of divine forces with human agencies is recognized even by our greatest military leaders. For example: Lord Roberts, speaking of the perfection of England's preparation for war, said: "We have the men and the money and the munitions. What we need now is a nation upon its knees before God." When the news came of the unexpected success in the first battle of the Marne, he said to the late Lord Kitchener, "Only God Almighty could have done this," to which Kitchener replied, "Somebody must have been praying."

Surely if God may be supposed to be able to bless human effort in defeating the Hun, it is also reasonable to assume that He will add His divine power to human skill and effort to overcome the present plague.

The local Churches, therefore, appealed from the action of civil authority, because it cut off all organized spiritual forces from co-operation with human effort in staying the ravages of this epidemic, and deprived them of the opportunity to serve our community in its present distress.

There was also another reason for our appeal.

No scientist will deny that a microbe is as deadly in a commercial or social group of people as it is in a religious gathering.

And yet, the churches, with their unselfish and curative agencies, were closed for the avowed purpose of preventing the spread of the "flu," while business, which operates largely for personal profit, and which has no curative powers, was left undisturbed!

Since the Church is a corporation, doing business under the same laws of the State of Michigan as are commercial houses, this Church-closing order was a flagrant (even if unintentional) case of unfair discrimination which could have no standing in a Court of Equity.

Also, since the danger of infection

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JUNIOR CLERGY MISSIONARY ASSOCIATION.

The second meeting of the J. C. M. A. for the present year was held on Tuesday, November 12th, at the Church of the Holy Communion, 19th St. and 6th Ave., N. Y. C. Dr. Tinker said the Missionary Litany at 12:45. Luncheon then followed. The meeting was addressed by the Rev. William T. Manning, D.D., Rector of Trinity Parish, and for some months past a volunteer chaplain at Camp Upton. Dr. Manning's subject was "The Church and the Army Over Here." He spoke in a very hopeful way of the almost universally splendid results that had come to the youth of our country, through their life at the camps. Dr. Rainsford was present at the meeting and made some stirring remarks during the discussion period.

There was a large number of clergy present, and if this and the preceding meeting are a criterion, the J. C. M. A. will enjoy a very profitable and successful season, indeed.

The next meeting will be held (D. V.) on Tuesday, December 19th, at the Church of the Ascension. The speaker will be the Rev. Ernest M. Stires, D.D., Rector of St. Thomas's Church, and his subject will be "The Church and the Army Over There."

AN APPEAL FROM ALASKA.

No Books or Newspapers, No Church, Y. M. C. A. or Place of Amusement at Ft. Siscum.

The Managing Editor of The Witness received the following letter the other day, written under date of October 19, from Corporal H. A. Forsyth, Quartermaster's Corps, United States Army, Fort Siscum, Alaska:

"I want to ask you if you would not kindly send me some religious books and tracts to read up here in this lonesome place. There is no Church, Y. M. C. A., any kind of club, or place of amusement. There is no place to go. I expected to be transferred to Siberia but the order has been changed for the present. I was baptized when a small child in the Episcopal Church, and I love that Church. My parents are both dead now. So I am really alone in the world. I hope you will please try and send me some newspapers if you can. Anything that you send me will be highly appreciated, as there are about 150 men here and we surely need reading matter up in this place. Thanking you in advance, and trusting to hear from you very soon, I am, etc."

A number of papers and books were promptly sent to the Corporal. Possibly there are others who may wish to respond to this appeal.

The Associate Diocesan Missionary continues to have interesting experiences in his visits to the Rhode Island Hospital, says The Diocesan Record. He has the highest admiration for the doctors and nurses who served so faithfully there during the epidemic, a number of them giving up their lives in the performance of their duty, as bravely as if they had been serving at the front amidst the roar of cannon. Their names should be put on a roll of honor. He himself felt protected in the brief time he spent there by the mask he wore, and he understood the sense of security soldiers have in gas masks. It was a great pleasure to him to walk through the crowded infected wards and put a chrysanthemum into the hands of the women and receive their hearty welcome. To the boys he gave a yellow dog that wagged its tail, and to the little girls a black cat that did likewise, and then the boys and girls together had a dog and cat concert, with the visitor as leader. "Bow-wow-wow" and "Meow-Meow-Meow" it would have been hard to tell which was the dominant theme.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

The Cause of the Lord Has Triumphed.

At the victory service of thanksgiving, held in Trinity Church, New York, the Rev. Dr. Wm. T. Manning, rector, took for his text, "Greater love hath no man than this, that he lay down his life for his friends." "We are here today," said Dr. Manning, "to give thanks and praise to Almighty God from the very depths of our hearts for the victory that He has given us and for the promise of a just and righteous peace in the world. It is the cause of the Lord that has triumphed.

"It is the nations that upheld His laws and that fought for freedom and right to whom the victory has come. We give thanks today for the steadfastness of all the allied nations, and especially Great Britain for the glorious part she has taken in this happy consummation.

"In this hour of supreme thanksgiving we think of the vast number in all the allied countries who made the supreme sacrifice, that liberty might live. We here and now pay our grateful tribute to those who on land and sea and in the air defended us, and we give thanksgiving to God for the victroy that their sacrifices made possible. We commend them to the goodness of God in the land where they now are and may we, for whom they gave themselves, show ourselves not unworthy of the sacrifices they made."

God Has Indeed Been Gracious.

"God has indeed been gracious" is an acknowledgement made in President Wilson's Thanksgiving Day proclamation, which his fellow countrymen, with one accord, have been giving expression to in some form or other ever since the never to be forgotten eleventh of November, and the concluding paragraphs of the proclamation express the thoughts uppermost at this time in the hearts and minds of Christian men and women: "We have cause for such rejoicing as revives and strengthens in us all the best traditions of our national history. A new day shines about us, in which our hearts take new courage and look forward with new hope to new and greater duties.

"While we render thanks for these things let us not forget to seek the divine guidance in the performance of those duties, and divine mercy and forgiveness for all errors of act or purpose, and pray that in all that we do we shall strengthen the ties of friendship and mutual respect upon which we must assist to build the new structure of peace and good will among the nations."

Why not begin now to ask God's blessing when you gather around your table at meal-time?

If an audible blessing would prove an embarrassment at first, why not at least bow your heads together before the meal begins, or teach the youngest member of your family a blessing, which will be a double blessing, because it comes from the lips of a child.

But do not let this hour go by, without the resumption in your home of that precious endowment of prayer, and the family recognition of God's Fatherhood, which makes a sweet and savory thing of the relationships of family life."

Austria's Record.

"Of all the sovereign nations in the world will anyone receive a more ignominous classification. when the final verdict is pronounced, than Austria?" asks Bishop Mann of Southern Florida, and says: "Never the producer of aught to aid the progress of the world, always the opposer of aught that would enlighten the world, backing the worst autocracies against any democracies,—that is Austria's record.

And what has come of it all? What is the appearance of Austria today? Why, that of the cat with its paws burned by the monkey's use of them to snatch the chestnuts from the fire —those chestnuts which the cat could not eat even if it got them.

Mr. Gladstone, from out his comprehensive acquaintance with history, once asked when and where Austria had ever done any good. And his question still remains unanswered."

The Influenza Epidemic a Warning to Men and Women.

"It has pleased God to permit a period of universal distress and bereavement to come upon us," says Bishop Moreland of Sacramento in a Pastoral letter to the people of his Diocese. "Without attributing to our Heavenly Father the origin of this fatal epidemic, for which our own ignorance or neglect is doubtless responsible, yet we may be sure He is working out by means of it a solemn and beneficent purpose.

Day by day as the death roll is printed we pass our eye in apprehension down the long columns, not knowing what familiar names may meet us there. Some of you have been taken to the brink of the grave, and been drawn slowly back again.

In the suffering and death which are everywhere you should read the summons of the Most High. Immersed in the affairs of life, unmindful of spiritual and eternal things the awful hand of God has been laid upon us. Men go about their daily work as if they had no master but themselves. Men cling to the frail thing called life, not realizing that its preciousness is due solely to the fact that it comes from God and returns to God. These bitter weeks, dripping with the tears of the bereaved, black with the storm clouds of pain, and torn with the upheaval of earthly plans, are meant to remind us of the transitory nature of this life, and to bring us in penitence to the feet of God. The funerals passing through our streets are to remind us of our end. The fevers and maladies which have ravaged us are to bid us prepare for the eternal future.

Take the warning home to yourselves. If you have been spared it is that you may become better men and women. Alas for you if some years hence, when death approaches again, it finds you no more fit than before; if having gone once midway into the

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

THE NATIVITY OF OUR LORD
December 25th

By the Rev. FRANCIS S. WHITE.

If in any church the Holy Communion is twice celebrated on Christ-Day, the following Collect, Epistle and Gospel may be used at the first Communion.

The Collect.

O God, who maketh us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when he shall come to be our Judge, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

"Maketh us glad with the yearly remembrance of the birth of . . . . . Jesus." What do we mean by "glad"? Does "glad" include a backward or a forward look; or is only the present involved? As the individual parishioners and parishes define their ideas of "glad" so will it be possible for you to get a rather clear idea of their missionary activities. The Church should certainly make people "glad": and it would seem that the gladness might be both material and spiritual in its expression. The Gospel message is for the whole man: the whole man includes body, soul and spirit. So the yearly remembrance should make its threefold appeal. To what part of you does the Christmas message make its chief appeal and why? And do you say that Christmas makes you glad because of what it brings you, or are you glad because of what it stirs you to do or be?

Is There Anyone Who Can Tire of the Old, Old Story?

"The yearly remembrance" is an appeal to our souls through the eye and the ear. Of course, the chief remembrance is "the remembrance He hath commanded us to make" wherein we plead before the Father the Innocence of the Holy One so that because of Him, our lives may be made white by the Blood of the Lamb, as that Blood touches our souls and bodies. Then again another remembrance is the "Christmas Crib," where the manger scene is reproduced in miniature, to speak its message to all who have eyes to see, and minds to ponder and reflect. Again and in a very lovely way, the yearly remembrance comes from the artist's palette, and from the poet's carols, and from the quaint customs of an earlier time in lands across the sea: And is there anyone who can tire of the old, old story as the evangelists have preserved it for us in the Book that never grows old? Think what it would mean to have to live in a place where the yearly remembrance of the birth of Jesus was unnoticed, uncared for, unheeded! Such a place would nearly deserve the title, God-forsaken, only we know God never leaves nor forsakes us—we do the forsaking. It should be the custom of every church to make its Christmas offering a thank offering for the Christ Child to be spent in taking the Christmas Gospel into desolate places.

"Redeemer and Judge." Here does Mother Church continue to press on our minds the necessity of holding truth and counter truth in balance. All of Advent is given over to this double celebration of the coming of Jesus. And our attitude is one where "joyfulness" has the steadying force of "sure confidence" to keep the emotions within bounds.

Are You Preparing to Celebrate the First Advent of Jesus?

Redeemer! How much time do we give to a consideration of Jesus as our Redeemer, as the blessed Redeemer of our family, as the Redeemer of our parish, our clergy, our city, our state, our country, our world? What ideas have we wrapped up in that word? Is our Redeemer a legal figure paying off some debt, or a militant figure striking off harsh shackles, or a friend assuming our obligations? Think of the Babe of Bethlehem sitting enthroned in His Mother's arms, sanctifying human life, family life, neighborhood life, Redeeming humanity by the inspiration of a spirit working changes through natural channels. If we are to receive that Babe of Bethlehem joyfully, it means that the place must be made ready for His advent. Are you preparing to celebrate the first Advent of Jesus by a proper remembrance?

"Judge." How can any of us think of Jesus as Judge with "sure confidence"? Only by keeping His precepts, warnings, decisions in our memories, and living up to them in the knowledge that we have to give a final account of our daily thoughts, words and deeds, to One Who really knows, really appreciates, really understands.

Let us see that we do what we can to nourish and sustain the Church whose Christmas Gospel holds us on the stable platform of a belief in the twofold advent of Jesus, and keeps our heads tied to our hearts in that belief and resultant practice.

The Epistle. Titus ii. 11.

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise Thee.

The Grace That Is of the Earth Earthy and the Peace That Bringeth Salvation.

"The grace that bringeth salvation." There is a grace that is of the earth earthy; it has no touch of healing in its manifestation. It is a very lovely thing, but its appeal is only a surface appeal. One sees it in the rhythm of a little child at play, in a band of unsophisticated maids as they wander with springing steps across a grassy sward: of flowers on their stems. It is the grace of physical beauty and perfection, and it is the exhalation or fragrance of the life and religion of nature. But the grace that bringeth wholesomeness, holiness, salvation, that grace may be found only in the hidden life of a character formed under their revelation. That grace which marks the life and influence of Jesus Christ is an educative power. It draws out the best that is in us, in our natural selves, and gives it the Christmas touch of a new birth. As we absorb that grace, godliness,—godlikeness,—becomes a possibility for us to attain; desires are turned from the merely temporal to the eternal; so that what we think and do and say naturally and gracefully, and not at all laboredly, flower out into ways which St. Paul calls "soberly, righteously and godly."

The Marks of an Interesting Congregation.

The parish whose members live so-be[illegible] "zealous" in the sense of being bigoted and fanatical. But "peculiar" in the sense of being "different" in an attractive and fascinating way: and "zealous" in the sense of always being ready to do just a little bit more for the good of the Cause. Once you get into touch with that congregation, you will find that religion is a very real thing to its members, and that every day finds some of that congregation in the courts of the Lord's House, waiting and watching for a chance to "speak" and "exhort," and, by unconscious example, to "rebuke" as occasion offers.

Profession and Practice Go Hand in Hand.

"Let no man despise thee." No man can despise thee, if thy profession and practice go hand in hand. Profession and practice will go hand in hand in both individuals and congregations, when people not only "live" but "look for" Jesus Christ. Put the Christ Child out of your preaching of the Gospel and you will have a petrified, mechanical congregation: Put the Infant Christ out of every-day life, and place Christ crucified only at the end of the days, and you will have a speculative, theoretical body of adherents, thoroughly and absolutely "queer," but not "peculiar" in St. Paul's sense of the word: And in both these cases the man who looks on will be as if he "despised thee," for he will let you severely alone.

The Christmas story comes to us year by year with an ever-growing freshness and beauty if we are in the habit of living over that story in our daily lives. Official Judaism despised Jesus; commercial Judaism had no place for Him at the time He chose to visit the earth: but He let no man despise Him; and because of this, men everywhere are respectful if not adoring when they are brought into His presence. What kind of a reception are you and your parish planning to give the Prince of Peace this coming Christmas Eve?

The Gospel. St. Luke ii. 1.

And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria). And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock at night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.

The World Is Always Crazy Over Statistics.

"All the world should be taxed." The world is always "crazy" over statistics; herein lies both danger and profit. Anyone who keeps his eye on "totals" is going to be tempted to do his work in any kind of way, so long as he gets results: his services will be "eye service," done to please men, rather than God, Who alone can grant the increase. On the other side, let us remember that "totals" show us whether or not we are tending to our end of the business; whether we are able to give a good account of our stewardship. But never let the passion for numbers warp your view of life and work, or cause you to lower your standards: if you do, you can never really enjoy Christmas.

"Because he was of the house and lineage of David," Joseph went to Bethlehem to be enrolled in the Jewish census. David was a great man, Joseph was an unknown man, but Jesus Christ is the greatest figure of history: Christmas teaches us that God plants His gifts in the soil which is best prepared for those gifts, no matter where He finds the soil: this truth is what gives cheer to the heart of a man who is determined to do his best, be his ancestors who they may: Hence, because of this determination, both Joseph the carpenter, and Jesus the Saviour, were well favored of God. Christmas tells a stirring Gospel to those repressed peoples of the earth who are looking for life, liberty and the pursuit of happiness. In proportion as they catch and hold onto the heart of the Christmas message, so will their efforts to attain these desirable states be effective and fruitful.

The Holy Child Found Where Hunger Was Meant to Be Satisfied.

"Laid Him in a Manger": The Holy Child was found where hunger was meant to be satisfied: true, it was the hunger of beasts, but the message of the Christ Child in the manger for us Church folk, is pretty plain. The food of man and beast is a gift from God, but it is a gift which is temporal and passing, and ministers only to that part of our life which is of the earth earthy: But into the normal feeding places of humanity which hold the husks of the earth's sustenance, God places eternal life, God puts the answer to all the hidden, unexpressed longings of humanity. He did not put the answers to human longings into the far heavens among the shining stars: He did not place the salvation of the world into a glorious shining throng of angels: He did not shrine His gift in the seats of the mighty, nor in the Halls of the Sanhedrim, but in a manger—in the feeding place of beasts God hid His best—His best beloved: And the message of that placing of the Only Begotten Son of God should not be lost on us, who are apt to despise the obvious, and feel that God would not expect us to find the world's best in the beasts' feeding place.

"Good tidings which shall be to all people." The Star led the Wise Men to Jesus: the angels told the shepherds where to find Jesus; and the angels told the shepherds that the news of the answer to men's longings was meant for all people. Are we sure, you and I, that we have grasped the import of the angelic advertisement—"Good tidings meant for *all* people"? Church altars are meant to be mangers of today: The pulpits are the angelic news-stands. The schools are the homes of wise men: But are we yet inclusive in our enterprise? Does the Christmas Celebration find us at a spiritual manger or at an earthly trough? Are we feeding soul as well as body? Do the pulpits send men to the altar? Do the schools teach us where to look for Christ? And are we making provisions that *all* people shall have a chance to satisfy in the ordinary walk of life their immortal cravings with an immortal food? What light as to how far and how deep these tidings are to go do the ledgers at the Missions House throw on our professions and practices?

"Glory to God in the Highest and on earth peace, good will to men." Men have no business to sing this angelic song unless they mean to publish the good tidings in the same spirit of obedience that the angels proclaimed it. To sing "Glory to God," and peace to men of good will, and then live so that God is not glorified, and there is no chance for peace of heart or mind or body to come to any soul anywhere, comes mighty near singing an insult rather than singing a carol. And the only thing which saves us from the guilt of insulting God, is the fact that we have been foolishy talking with our lips instead of joining our hearts and heads and wills in an effort to make the angelic message ring true in all the earth.

An exchange claims to have heard of a young lady who exclaimed: "Oh, we have just the nicest way of joining our church, now. You see, we join by telephone, and send our photographs to be baptized." There seem to be a good many telephone members who have lost their numbers.—Zion's Advocate.

SYNOD OF THE SECOND PROVINCE.

The Synod of the Second Province, comprising the dioceses within the states of New York and New Jersey and the Missionary District of Porto Rico, was held in St. Paul's Parish, Syracuse, N. Y., beginning on Tuesday evening November 12th. Bishop Fiske conducted a conference for the clergy and Bishop Olmstead gave the address of welcome at the opening service and emphasized the importance of the missionary work of the Church, social service and religious education. Bishop Lines spoke of the important part the Church had played in the war. The Rev. Dr. Henry B. Washburn of the General War Commission, pointed out the great need and necessity of continuing religious war work until our soldiers and sailors are mustered out of the service. Among those who gave addresses, took part in conference discussions, and presented reports, were Bishop Courtney, the Rev. Charles H. Boynton, the Rev. Paul Micou, Bishop Burgess, the Rev. Dr. E. A. White, Bishop Matthews, Mr. G. Frank Selby, the Rev. Augustine Elmendorf, the Rev. Dr. Wm. E. Gardner, the Rev. F. M. Crouch, the Rev. Dr. R. W. Patton, Dean Bartlett, Mr. George Zabriskie, the Rev. James W. Van Ingen and Bishop Lloyd.

Social service, religious education, missions, the future place of provinces in the Church, with a view of relieving the work of the General Convention, the war work of the Brotherhood of St. Andrew, of the Y. M. C. A. and other organizations, the work of the Church in cantonments, the American Church Institute for negroes, temperance, the training for the ministry and requirements for ordination, the effect of the war upon the supply and support of the ministry, the state of the Church, and kindred subjects were considered.

The following memorial presented from the Diocese of Long Island Social Service Commission was adopted:

"The Synod hereby endorses the purpose of a league of nations for the promotion of international righteousness and justice, with a view to the maintenance of peace among the nations of the world, and appeals to patriotic Christans everywhere to pray and work for this end as the supreme duty of the hour after military victory has been won."

Bishop Lines was the presiding officer at the opening of the sessions of the synod. The Ven Roy F. Duffield was chosen secretary, the Rev. John Keller, assistant secretary, and Mr. A. B. Houghton, treasurer.

The Rev. Robert Williams, of Princeton, N. J., Prof. Blanche E. Hazard of Cornell University, and Miss B. S. L. Watson of Syracuse University were elected as representatives of the province to the National Student Council.

The Rev. Charles Tyner, formerly rector of St. Luke's Church, Lincoln, Nebraska, has accepted a call to become Dean of the Cathedral at Hastings, Nebraska. Dean Tyner recently returned from foreign service with the Y. M. C. A. and won many honors for gallantry and bravery on the battle fields of France. The Dean is yet a young man but possessed of rare talents as a pulpit orator and genial gentleman. His rectorship at St. Luke's Church was epoch making and resulted in that parish rising in prominence above the other parishes of that university city. The Lincoln Church had reserved his place during the year of his foreign service and are keenly disappointed that he has transferred his labors to the field of another Diocese.

The death of the Rev. Dr. W.F. Bachman, in charge of St. Alban's Church, Indiana Harbor, Ind., occurred at Mercy Hospital, Gary, Ind., November 10th. The burial took place from his parish church on the 12th inst. Bishop White, the Rev. C. B. Cromwell and the Rev. W. D. Elliott officiated. Dr. Bachman was ordered deacon by Bishop Anderson in 1908 and advanced to the priesthood the following year by Bishop Webb. He had worked in the dioceses of Wisconsin, Pennsylvania, and New Jersey prior to taking charge of the church at Indiana Harbor. He received his theological training at the Western Theological Seminary, Chicago. A memorial service for Dr. Bachman was held in the church by Bishop White on Sunday, Nov. 24th. Archdeacon Long preached the sermon.

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UNIVERSAL CHURCH TRAINING

A Disussion of Problems of Religious Education in the Home and Schools.

By Margaret K. Bigler.

Let us define our title. Universal Training is in the mind of the nation in connection with its God-given obligation to defend and perpetuate the principles of Democracy. Universal training is in the mind of the Church in connection with God-given mission to perpetuate and develop that spiritual life which has given birth to the principles of Democracy. When we say "Training," we naturally picture training camps fitted with trained officers whose business it is to develop great bodies of men into a most efficient fighting force. We have in the Church, Training Camps, our Church Schools, filled with the youth of the Church, eager to be trained by efficient teachers, in the art of the great spiritual warfare under Christ our Captain. But we have other departments or training camps, the Home, wherein the youth spends more than one-half of his time; the Public Schools where he is trained in many subjects. The Church Training Camp and the Home Training Camp have for their prime interest the spiritual training of the Church recruits, while the Public School Training Camp is of necessity given over to the training of the mind and body.

We call this training in reigion, "Universal" for two reasons, first, because it is for God's children everywhere; and secondly, because it takes into consideration every phase of an individual life, the body, the temple of the Holy Spirit; the mind, the director of the body in obedience to the Will of God, and the soul, as expressing the indwelling life of God.

We call it Church Training because the purpose of Training is for service in the Body of Christ, the Church.

Briefly, the policy of this column is to assist priests, teachers and parents as far as possible in meeting their responsibilities in the training of the boys and girls of the Church, by endeavoring to answer the perplexing questions which frequently confront those thus engaged. We shall not attempt to answer questions pertaining to the training of adults.

The method used is to be that of the Question Box. Questions will be answered as promptly as possible and we ask that they be brief and to the point. Parents are especially urged to make use of this column.

Prefacing the answers to questions, there will appear a short article each week dealing with some subject of general itnerest to all engaged in Universal Church Training.

Address all questions directly to: Mrs. Margaret K. Bigler, DeKalb, Illinois.

A PSLAM OF THANKSGIVING

O Thou whose boundless love bestows
The joy of life, the hope of heaven;
Thou whose unchartered mercy flows
O'er all the blessings Thou hast given;
Thou by whose light alone we see;
Thou by whose truth our souls set free
Are made imperishably strong;
Hear thou the solemn music of our song.

Grant us the knowledge that we need
To solve the questions of the mind;
Light Thou our candle while we read,
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders Thou hast wrought of old;
Reveal Thyself in every law,
And guild the towers of truth with holy awe.

Be Thou our strength when war's wild gust
Rages around us loud and fierce;
Confirm our souls and let our trust
Be like a wall that none can pierce;
Give us the courage that prevails,
The steady faith that never fails,
Help us to stand in every fight
Firm as a fortress to defend the right.

O God, make us what Thou wilt;
Guide Thou the labor of our hand;
Let all our work be surely built
As Thou, the architect, hast planned;
But whatsoe'er Thy power shalt make
Of these frail lives, do not forsake
Thy dwelling. Let Thy presence rest
Forever in the temple of our breast.

—Henry Van Dyke.

DR. JOHN McCLURKIN.

The Rev. John McClurkin, M.D., perpetual deacon and much beloved curate for many years in Christ Church, Chicago, entered into the blessed rest and peace of Paradise from St. Luke's Hospital early Sunday morning, November 24th. Dr. McClurkin built up a large practice in his chosen profession at Mt. Carmel, Ill., and was a devoted member and lay reader in St. John Baptist's Church. His services were so acceptable that he was prevailed upon to seek ordination to the diaconate and in 1890 was ordained by Bishop Seymour. He was an unassuming, self-sacrificing saintly-minded, man whose life and good works do follow him in the lives of those whose privilege it was to come into close touch with his loveable, Christian character. He lov-spend and be spent in His service. The funeral service was held at Christ Church, Chicago, on Monday, Nov. 25th, the Rev. Charles H. Young, rector, officiating, and the remains were taken to Albion, Ill., for burial.

There is a story of an old lady in Scotland who had a serious difference with her worthy minister, but who, to the surprise of the latter, continued her attendance regularly at church. When the minister expressed his gratification as well as his surprise at her conduct, she said, "Oh, sir, my quarrel was with you, and not with the Lord."—A. H. Moncur Sime.

I find the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of Heaven we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift, nor lie at anchor. —Phillips Brooks.

Pride and weakness are Siamese twins.—Lowell.

BISHOP GORE TAKES MESSAGE TO ENGLAND.

Federal Council of Churches in America Pledges Co-operation With England.

The New York Times, under date of November 14th, states that at a luncheon to the Right Reverend Charles Gore, Bishop of Oxford, held at the Cosmopolitan Club, the Federal Council of Churches in America presented to its guest a message of gratitude and affection for the Church of England and the National Council of the Evangelical Free Churches of England. Bishop Gore, on the eve of his return to England after a speaking tour of several months in this country expressed his appreciatioin and gratitude for the cordial manner in which he had been received here. The Reverend Dr. Arthur T. Guttery, President-elect of the Evangelical Free Churches of England and Wales, who accompanied the Bishop to this country, was also present, and emphasized the unity of the English speaking peoples of the world.

Bishop Gore expressed his anxiety as to conditions that will follow the war in the former German Empire, saying he feared that under the revolutionists, the party in control of a new government would repudiate all blame for the war, all guilt for the methods of conducting it, all national debts contracted, and liability for indemnities and reconstruction in the invaded territories.

Dr. Guttery stated that England, in his opinion, was not interested in political party control in this country, that it did not pin its faith to any individual but to the American people. He spoke of the war aims of the allies as "peace without stagnation, obedience without servility, liberty without license."

The message that was sent to the churches of England opens with a tribute to the two men who had been sent to this country to "set before our people in vital power the moral aims of the war and to bring us your sympathetic judgment as to our hope and faith in such an association of nations as shall create, develop, and perpetuate justice and righteousness in the world of nations by means of the good will and mutual consideration persuaded and demanded by our Christian faith." The letter accords to England the credit for having borne sorrows "incomparably greater" than those of this country, but says America has had enough to give us some realization of what England has passed through.

"Our ideas," continues the letter, "political and social, and above all, religious, are common and have been mutual for a century or more. Our future task of rebuilding wasted Europe is a common task. Our own nations will call for unity in the reconstruction of their mutual life and institutions.

"Our national organization and societies, political, economic, commercial, and industrial, are proceeding to common conference and mutual endeavor. We invite through this message the closest relationship between the churches of our two nations in sentiment and faith and in every practical action.

"We suggest that we continue to interchange messengers, our pastors and laymen, our teachers of theology, our missionaries, our students. God grant that our brave soldiers have fought together in conflict for ideals of truth and freedom, as our two peoples have been united in solemn league and covenant, our churches may keep close together in our future task of building up the foundations now at last established, of a world which has forever secured to itself the force of right and has forever repudiated and condemned the right of force.

"As we are handing this message to your messengers, the glad news comes to us that the eternal principle to which you committed yourselves for these four momentous years and which drew us to you and to the democratic nations which have stood together, has become the heritage now of all the nations. Glory be to the Father and to the Son and to the Holy Spirit. Amen."

The writers conclude by saying: "We are assured that this message conveys the spirit of all our churches, without reference to formal or organic relationship." The document is signed on behalf of the Federal Council of the Churches of Christ in America, by Frank Mason North, President; Charles S. Macfarland, General Secretary, and Alfred G. Lawson, Chairman of the Administration Committee.

Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

TENTH PAPER.

By the Rev. H. Fields Saumenig.

Prayers and Thanksgivings.

No division of the Book of Common Prayer offers greater opportunity for suggested changes than does the special prayers and thanksgivings. There are two chief reasons for this: First, because every clergyman recognizes the necessity, from time to time, of some suitable prayer or thanksgiving to meet the needs of some extraordinary occasion. The truthfulness of this statement has been fully demonstrated by the multitude of special prayers as printed in the Church papers for use during the period of the world war. One can not be charged with disloyalty to the Prayer Book because one feels that the present prayer for use "In times of war and tumult" does not fully supply one's needs in an attempt for deeper and more specific intercessions. Second, when a move is being made to "enrich" the Prayer Book, there will be offered many forms of prayer that have stood the test and commended themselves to the many individuals, who, in turn, will desire to give to the Church the benefit of their experiences and possessions.

An examination of the Proposed Papers and Thanksgivings, as suggested by the Commission of 1883-1886, as well as by the present Commission, and the rejection by General Convention of a number of very beautiful Prayers and Thanksgivings, for more or less important occasions, suggests the question: Would it not be wise, after all, to confine the Special Prayers and Thanksgivings to such subjects of more usual need—as sickness, rain, missions, etc.,—and to put out by authority an appendix or book of special additional Prayers and Thanksgivings covering every possible need, so that the clergy might have such a book at hand for use when occasion demanded and the Book of Common Prayer be not over-weighted with occasional and seldom used prayers, etc.?

The changes in the Prayers and Thanksgivings, as finally adopted by General Convention, are, to say the least, unsatisfactory, because they fail to fully provide for the needs for which they are intended.

Let us proceed now to an examination of the alterations and additions as adopted by the last General Convention:

PROPOSED CHANGE NO. 22.—Omit from the title on page 37 the words, "Upon Several Occasions." The words the Commission proposes to omit found their way into the American Book from the English Prayer Book. It is simply a proposal to drop certain superfluous words and needs no comment.

PROPOSED CHANGE NO. 23.—Insert the following Prayers under the general title Prayers and Thanksgivings, pages 37 ff., and in the following order:

(Here follows nine new Prayers and a number of alterations).

Unfortunately the adopted resolutions fail to specify just where the first new proposed Prayer is to be inserted in its relation to the Prayer for Congress. The Report of the Commission ordered the first new Prayer to follow the Prayer for Congress, but the adopted resolution reads, "Insert under the general title in the following order." If the wording of the adopted resolution is strictly followed we shall have to omit from our collection three very useful special Prayers, i. e.,—for Congress, for Convention, and for Unity.

The first new Prayer proposed by the Commission—for a State Legislature—was adopted by the House of Deputies, but was not concurred in by the House of Bishops and was lost by non-concurrence.

The second new Praver, proposed and *adopted* for Courts of Justice, is followed in the report of the Commission by Prayers for our Country; the Church; an amendment to the Prayer for Missions and an additional Prayer for Missions. The House of Deputies adopted all the report of the Commission, but they failed of final adoption through the non-concurrence of the House of Bishops. So, out of the five new Prayers proposed by the Commission in the first section of additional Prayers, only one, i. e., for Courts of Justice, was finally adopted. The Prayer is as follows:

"Almighty God, who sittest in the throne judging right, we humbly beseech Thee to bless the courts of justice and the magistrates in all this land; and give unto them the spirit of wisdom and understanding that they may discern the truth, and impartially administer the law in the fear of Thee alone; through Him Who shall come to be our Judge, Thy Son, our Saviour, Jesus Christ. Amen."

We shall continue this subject next week.

KALENDAR.

The Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

The lessons in the following kalendar for the week ending December 7th are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

First Sunday in Advent: (December 1st.)	Zeph. 1:1-2:3.	Genesis 1:1-2:3.
	Luke 1:1-25.	Revelation 21.
2.—Monday:	Isaiah 1:1-27.	Isaiah 40:3-end.
	Revelation 1.	Hebrews 1.
3.—Tuesday:	Isaiah 2.	Isaiah 45:8-12, 15-end.
	Revelation 2:1-17.	Col. 1:1-18.
4.—Wednesday:	Isaiah 3:1-15.	II Esdras 6:38-55.
	Revelation 2:18, 3:6.	Acts 17:15-31.
5.—Thursday	Isaiah 3:16, 4-end.	Job 28.
	Revelation 3:7-end.	John 1:1-18.
6.—Friday:	Isaiah 5.	Ecclus, 42:15, 43-end.
	Revelation 4.	Romans 1:1-25.
7.—Saturday:	Isaiah 9:8, 10-4.	Genesis 2:4-end.
	Revelation 5.	1 Cor. 15:35-end.

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EDITORIAL

THE ADVENT CALL.

No one has yet invented an automobile that will run without gasoline. It must have some form of motive power.

Neither can officers make an effective army. You must have men.

Neither did the Lord found a Church which was to be operated without spirit or merely by its officers.

It has been the fashion to sit down and criticize the Church for its lack of energy and force.

As a matter of fact the Church has plenty of force and energy.

If one were to study the various drives during the war and the diverse activities that accompanied them, one would be surprised at the number of our Church people that took a leading part therein. When Christians will work as fervently for Christ and the approval of their own conscience, as they have worked during the past year for their country and the approval of their fellowmen, then we will be able to demonstrate what this Church is capable of accomplishing.

This effort has been inaugurated by certain members of the Woman's Auxiliary who have been impressed by the splendid work done by the women of the Church in the service of their country and who have been anxious that the same energy should be manifested in the service of their Lord.

And in this spirit of service they have called for volunteers whose vision should be like that of our Lord; not narrow nor provincial but wide and truly liberal.

We have made liberality merely an attitude of mind. We have called that person liberal who has an attitude of indifference on the subject of doctrine. Surely such indifference is not a moral effort.

True liberality is that which gives generously of itself to the service of one's fellowmen. A person may be utterly selfish and yet not care what other people believe.

But a person cannot be utterly selfish who will help to bring others to the service of the Master.

In this sense the liberal devise liberal things.

The Advent Call is an effort to enlist the women of the Church in the welfare of the Church.

If we are to live in a better world, men and women must furnish the morale of that better world.

Our young men must come home to a world that is spiritually alert.

The idea that they are to come home to be coddled is an insult to the spirit which they have acquired over there.

If they come home to make the world better they too must come home to serve. The best way to inspire them with this desire is to find the Church alive when they return. Then the spirit of service which they have learned abroad should find an instrument of service when they come home.

The Church is not only the medium which should supply this spirit of service; it is the only medium which has for its object the making of a better world out of a rather selfish one.

If we love our boys, we should be willing to set them an example of such service. This is what the Advent Call aims to do.

It begins at the foundation, and that foundation is the mobilizing of our Church's forces.

The Woman's Auxiliary calls upon the women of the Church to devote one week in Advent, in an effort to visit every woman in any way related to the life of the parish, and to encourage her to share in this work of prayer and service.

It will help the messengers who carry the message to visit women on an errand which is purely spiritual. It will encourage the one called upon to rally to the support of the Cross of Christ, in answer to the call.

The effort this Advent is not so much to go out into the world to make disciples, as it is to go out among our own people and rally them to a life of prayer and service. Prayer for a distinct and definite purpose. Service of a specific and Churchly character.

If the people have a mind to work, this is their opportunity.

The trouble with the Church lies not in your neighbor's faults, so much as it lies in your own lack of faith.

It is by faith, rather than by criticism that Christ overcame the world. So you! The test of your discipleship lies in the measure of your service.

We all have faults and while we criticize others, our own faults are flourishing.

To overcome selfishness, one must be at grips with one's own love of ease, and of one's own fund of excuses.

We are unwilling to endure hardness as good soldiers of Jesus Christ and then wonder why our faith is so dull.

The Church is dead to you because you are dead to the call of Christ.

"Now it is high time to awake out of sleep."

There are two kinds of helpers in this Advent Call. Those who are selected as messengers because they are apt for that work, who are to make the calls; and those who are asked to be intercessors, and to pray daily in the churches for those who are making the calls.

It is your officer in Christ's army who selects you for the task.

It is a sorry army in which the privates refuse the duty which the officer calls them to perform.

We, then, as officers, beseech you to help us in this service of rallying to the Cross all those who have enlisted in the service.

If Christ is your Master in fact, then His call is your marching order and you obey because you are a good soldier of Jesus Christ.

But we are so rusty in this kind of service, that it is only by a great effort that we arouse ourselves to the value of this concerted effort for Christ and His Church.

I am fully persuaded that this Episcopal Church has a great destiny. But I am also convinced that it cannot accomplish this destiny, if everybody thinks that somebody else ought to do the hard work. It is all right to dress up and go to church on Sunday, but that is a mere dress parade unless you get out and do something on Monday.

This is an opportunity for the women of the Church to help in the actual fighting. Peace is a fine thing, but it may easily become stagnation, unless in times of peace we are industrious in those duties which make peace an aggressive force, not merely a vacuum.

And is any service, however humble, beneath any soldier of the Cross?

Then is Christ beneath you and not above, for He, though a Prince of the Royal Blood, was content to be among you as one that served.

THE ADVENT MESSAGE.

The Gospel is not merely for women of the Church, but for us all.

And the Advent Call is the reminder that Christ is coming to be our Judge.

That judgment will not be based upon the standards of human society.

Like this war, the day of judgment will level the fictions of social caste.

The rich and the poor will meet together and the Lord will not exempt any dodger of His draft, because he pleads the exemption of caste or culture.

There can be no higher distinction in human life than that we have served Christ as His soldier in the place where we are.

STUDIES IN THE ACTS

THE SERMON OF ST. PETER.
Acts II 14-40.

The first sermon in the Christian Church was preached to an oriental multitude, gathered together from various motives, to hear this new thing, viz.,—Galilean peasants talking in various languages about the remarkable things.

And it was a strange thing for fishermen in that day to harangue a multitude. It was a stranger thing that the strong brogue of Galilee should be intelligible to all nations.

It was the strangest thing of all at which they marvelled that these unlearned and ignorant men should be capable of such wonderful ability—"and they took knowledge of them that they had been with Jesus."

This was the secret of their message and their power, as they themselves would most modestly have asserted.

In the trial sermon of St. Peter we find certain principles embedded which are fundamental to the Christian Gospel. And first he uses the Old Testament as the introduction to his theme.

He goes back to Joel and to David as the forerunners of the Messiah.

The day of Pentecost was the fulfillment of Joel's assertion: "On my servants I will pour out my spirit and they shall prophesy."

(Continued on page 5)

THE BAN ON CHURCHES.

The following letter from Congressman Bowdle of Cincinnati is the best thing that we have seen on the closing of the Churches. We therefore reproduce it here:

Cars, Churches and Others.
To the Editor of the Times-Star:

With all due respect to my scientific brethren, I can not bring myself to assent to some things they are doing in modern life. It seems to me at times that they are assuming too much power, vexing our lives, and making a situation well-nigh intolerable.

The order closing the churches and depriving us of the most elevating and ennobling ministrations of public worship, is one of the things I have in mind. Everyone knows that those who go to church are the most well of the community; for men universally seize upon an indisposition as an excuse to remain away. Those attending church are certainly (on that day) the cleanest of the community. They have on their best clothes, and certainly (and sorrowfully) there is no crowding.

In spite of the order suppressing public meetings, I attend two each day, on the Clifton-Ludlow cars, where there is scarcely standing room—no church meeting was ever so crowded. A church is surgically clean as compared with these cars (and I am not complaining about the cars.)

But there is another consideration: A short time ago we were called on by the President to make great use of our churches for public worship and prayer for victory and peace. This would seem to recognize an exalted function in these churches and our prayers, a function transcending the deliverances of science and of the utmost value to the race. But now we are told to keep out of these same churches as dangerous to health and life; that while prayer may be efficacious in saving us from German propaganda, it is powerless before Spanish influenza.

These contrary deliverances inflict upon the soul a grievous and intolerable perplexity. There is much in modern civilization that throw men into a kind of baffling despair, quite aside from anything that has happened in the World War with its atrocities; but nothing of late has happened quite as troubling to the soul as the State's contrary orders to use the churches and not to use the churches.

We neglect the fact that there is a profoundly mystical element in life, something subtle, undefinable, unappraisable, yet most potent, which sustains man in his dangers, trials and sorrows, and which element is sublimely ministered unto by the offices of public worship and religion. These ministrations are the most strengthening in the world, and without them life would lose its savour, and mankind would be doomed to a bleak and chilling pessimism. With that realm science should not interfere. Life is something more than sterilized clothing. A soul free from bitterness and hate, and a mind occupied with spiritual things, are powerful aids, if not guarantees, to health. And one may say these things without committing himself to any modern sect.

For years I have attended Calvary church in Clifton, and I know the effect of the noble service of that church; and I confess to a certain deprivation in not hearing the Saturday evening bells of old St. Patrick's church, Northside, which solemnly invite men tired of this world to reflect on the Life Everlasting. In a world of all-too-engrossing materialism we should be careful lest we injure spiritual efforts and agencies. While I acknowledge my debt to science I shall not let my sense of obligation to suffocate my common sense.

What I have said is quite as applicable to our Symphony orchestra, whose ministrations are most helpful to a tired, monotonous world. We need the churches and all music as sanifying measures. What I have written is with all respect to our physicians, etc.

STANLEY E. BOWDLE.

Pride's chickens have bonny feathers, but they are an expensive brood to rear. They eat up everything, and are always lean when brought to market.—Alexander Smith.

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CURRENT EVENTS IN THE AMERICAN CHURCH

A Wintlock, Oregon, minister had printed and mailed to his flock his Sunday sermon, delivery from the pulpit of which was prevented by the influenza epidemic.

Thirty-five thousand clergymen have been requested to present to their congregations the work of the Y. M. C. A. in war service and to make an appeal for additional workers at their services tomorrow, Sunday, December 1st.

Calvary Church, Pittsburgh, Pa., has offered its parish house as a convalescent hospital to the military camps at the University of Pittsburgh and Carnegie Technical School, where everything will be provided by the parish for the comfort of the men.

Notwithstanding the fact that the election of a Bishop Coadjutor for the Diocese of Tennessee will not occur until next May, St. Paul's Church at Chattanooga has for the third time made a pledge of a sixth part of the salary of the Bishop Coadjutor to be elected.

Victory services of thanksgiving were held in all the churches throughout England, and it took London a whole week to exhaust itself in celebrating the signing of the armistice. The churches generally were lavishly decorated with flowers and crowded with thankful worshippers.

Bishop Mann, of Southern Florida, recently revised the catalogue of his library of about 4,000 volumes. "I think," says the Bishop in his diary, "if I were starting life over again, I should limit myself to 100 volumes, —outside of the dictionaries and other purely reference books."

Bishop Francis, of the Diocese of Indianapolis, issued a pastoral letter in which he requested that "in every congregation in the diocese Thanksgiving Day be made and observed as a day of special thanksgiving to God for the ending of the war and for the victory of right and justice."

By the will of the late Gerard Beekman, of Oyster Bay and New York, who died November 9th, the Seaman's Church Institute will receive $5,000; Christ Church, Oyster Bay, $1,000 for Italian mission work; Columbia University, $10,000, and New York Hospital, $25,000. The value of the estate is estimated at more than $2,000,000.

nians, Syrians and Greeks, have fled in large numbers.

The Hon. Elihu Root, who will probably be one of the representatives of the United States at the peace table, gave the address at the religious celebration of victory and peace held at the Cathedral of St. John the Divine in New York on Sunday, November 17th. Bishop Greer was also to have made an address but was prevented from being present by illness. The Bishop's address, which he had written for the occasion, was read by Dean Robbins.

Bishop Harding reopened Trinity Church, Washington, D. C., on the Twenty-third Sunday after Trinity, officiated at a celebration of the Holy Communion and preached the sermon, with the purpose of renewing the life of this important parish and ministering to the religious needs of the community and the many men and women engaged in war service who reside in the locality of the church. Canon Walden Meyer will serve as vicar for a time and Canon Russell of the Cathedral will be the special preacher, under appointment by the Bishop.

The Rt. Rev. Henry Russell Wakefield, D.D., Bishop of Birmingham, Eng., is visiting the principal cities in the United States and Canada, speaking before rotary clubs, chambers of commerce, Church clubs and other organizations, giving his reflections on the world war. He is an eminent author, lecturer, and chaplain in the British army as well as Bishop of the important Diocese of Birmingham. He is a stanch friend of the laboring man. He says, "This new construction period that is near at hand means a greater sense of responsibility to self and to the one next to you, to the country and to the world."

The Presbyterian Synod of New Jersey adopted a resolution urging the deportation of every alien in the State who is not willing to subscribe to "thorough Americanization" as a post war construction policy. "The war has taught us many things," asserts the resolution, "but none of more importance than the absolute necessity of thoroughly Americanizing all foreigners within our gates, of whom there are more than 1,500,000 adults of forty nationalities. The Bolshevists in Europe produce sympathizing Bolshevists in America. To thwart the danger which threat-

The reunion of three of the oldest and most influential Lutheran bodies in the United States was consummated, under the title of the United Lutheran Church of America, at a convention held in New York City the second week in November, including the General Synod, organized in 1820; the General Council, organized in 1867, and the United Synod South, dating back to civil war days. The combined bodies represent a communicant membership of 800,000, and a baptized membership of 1,600,000. The property is valued at more than $53,000,000. The educational institutions, with an enrollment of more than 5,000 students, are valued at $5,250,000, and the charitable institutions are valued at $12,600,000.

Further light on the facts of Lieut. Charles Patrick Anderson, aviator, reported missing since September 16th, is furnished in a cablegram received from Bern, Switzerland, by the aviator's father, the Rt. Rev. Dr. Charles P. Anderson, Bishop of the Diocese of Chicago, says the Chicago Tribune. According to a rumor current in the Swiss city, Lieut. Anderson and his bomber, Lieut. Hugh Thompson, were observed to fall in flames behind the German lines. The story same to Angus Hibbard of Chicago, Red Cross worker in France, through a letter from a German prisoner at Camp Rastatt.

Bishop Anderson, on account of the roundabout source of the story, is hoping that better news may come.

Lieut. Anderson made three raids in one day a short time before he was reported missing. He was attached to the 96th squadron, where his record is said to have been an excellent one.

PERSONALS.

The Rev. John H. Feringa, Ph.D., formerly Rector of St. John's Parish at Grand Haven (Western Michigan), has accepted a position on the Faculty of Racine College. His address now is: Racine College, Racine, Wis.

The Rev. A. L. Washburn, rector of St. Martin's Church, Providence, R. I., on leave of absence serving as a chaplain of the Red Cross in France, has been assigned to the Church of the Holy Trinity, Paris, for special work among soldiers.

The Rev. Dr. George Franklin Smythe, Colburn professor of Homiletics and Religious Education, Bexley Hall Divinity School, Kenyon College, was recently inaugurated Dean of the School, succeeding the late Dean H. V. Jones, D.D.

The Rev. Geo. Dudley Barr, who was compelled to resign as Priest-in-Charge Chicago Heights, Ill., in May, because of ill health, has entirely recovered and has acceptetd a call to be Priest-in-charge at Steamboat Springs, Colo., and associated Missions, with residence at Steamboat Springs.

The death of Mr. Peter Corning Edwards, organist and choirmaster of St. Stephen's Church Province, R. I., 1897 - 1894, is regretted by the friends he still has in the diocese. Mr. Edwards left St. Stephen's to go to Christ Church, New York City, and when he died he was organist and choirmaster of St. Luke's, Brooklyn. He was one of the two living former organists of St. Stephen's who attened two years ago the 50th anniversary of the organization of its boy choir. He is known to the Church at large as composer of tunes set to Hymns 407, 506 and 510 in Hutchins Hymnal.—The Rhode Island Diocesan Record.

In St. Luke's Church, Hot Springs, Ark., November 10, the 24th Sunday after Trinity, Jans William Jensen was ordained to the diaconate by the Rt. Rev. Hugh L. Burleson, S.T.D., Bishop of South Dakota. The Rev. A. B. Clark, rector of St. Luke's Church, presented the candidate.

The Rev. Wesley W. Barnes, rector of St. Mary's, Nebraska City, has been granted one year's leave of absence for Y. M. C. A. work in France. During his absence the parish will be served by the Rev. Roy Fairchild, formally rector at Wymore. Mr. Fairchild is one of the prominent leaders of the Church in the Diocese of Nebraska.

At the last meeting of the Grand Commandery of Knights Templar of the State of Kansas, Robert M. Botting, Priest in Charge of the missions at Dodge City and Kinsley, was appointed Grand Prelate for the ensuing year. Mr. Botting, who is a member of the Rotary Club of Dodge City had also the honor of being sent as its representative to the annual meeting of the Rotary Clubs at Kansas City.

The Very Rev. J. Scott Budlong, dean of St. Mark's pro-cathedral, Hastings, Nebraska, has accepted the superintendency of the San Francisco Protestant Orphanage and will enter upon his duties December 1. This institution has been in care of the late Rev. Mr. Burton, rector of the Church of the Advent, San Francisco, and it was upon Mr. Burton's recommendation before his death that the position of superintendent was offered Dean Budlong. Dean Budlong may be addressed after December 1 in care of the San Francisco Protestant Orphanage, San Francisco, California.

The Rev. E. M. Frear expected to begin his rectorship at Grace Church, Honesdale, Pa., October 12, but owing to the influenza epidemic the churches were closed until November 9th, when the ban was lifted and he held his first service. He spent his time, during the epidemic, visiting the people in their homes and comforting the sick and afflicted, and made a most favorable impression. The church building and the Sunday school rooms have undergone a number of needed improvements. A new service flag with twenty-seven stars was placed in the church at the opening of the morning service, November 9th.

STUDIES OF THE ACTS

(Continued from page 4)

The resurrection was foretold by David: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption."

David spoke not of himself for his sepulchre is with us, but "being a prophet, and knowing that God had sworn an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on the throne;

He, seeing this before spoke of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption."

It was a Messianic message to a devout people, who believed the Bible to be the Word of God.

It was moreover an assertion that the religion which St. Peter preached was one which grew out of the religion which these Jews believed.

Thus St. Peter begins by asserting the continuity of the new revelation with the facts of the old. They were not innovators, proclaiming a new gospel, merely witnesses attesting the fulfillment of something which his audience already accepted.

So that the first characteristic of St. Peter's sermon was its vital continuation of the ever unfolding revelation of Jehovah.

Next St. Peter dwelt on the main facts in the life of Christ.

The Crucifixion,—"Him ye have taken and by wicked hands have crucified and slain."

The Resurrection,—"This Jesus hath God raised up, whereof we all are witnesses." That is what we are here for, to be witnesses of these facts.

The Ascension,—"Therefore being by the right hand of God exalted,"

The Gift of the Holy Ghost,—"and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

And the conclusion follows most directly in this sermon—

"Therefore let all the house of Israel, know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ."

This sermon of St. Peter is specially valuable to us because it takes in the elements of our religion and developes them along the line of essential truth.

To these great facts all else is incidental,—the crucified and risen Christ is the fulfillment of Jewish expectation and the hope of Jewish faith.

It brought forth the obvious question from such devout persons as were affected by St. Peter's preaching, for these said to Peter and the rest, "Men and brethren what shall we do?"

And the answer of St. Peter is no less clear about the practice of the Church than it was about the doctrine.

If those who heard wished to take advantage of the gospel that he had preached, they were "to repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Repentance, Baptism, the laying on of hands follow both in their teaching and practice as the essential things in beginning the Christian life; and they are to do these things because by means of them they would obtain the remission of sins and eternal life.

This same fundamental faith and practice is well grouped by the writer of the Epistle to the Hebrews.

"Therefore leaving the principles (that is the a b c's) of the doctrine of Christ; let us go on to perfection." And then the writer states what are these a b c's "not laying again the foundation of

(a) "repentance from dead works and faith toward God."—the internal attitude of the man's soul,

(b) "of the doctrine of baptisms and the laying on of hands,"—the external sacramental rites by which that repentance and faith is sealed,

(c) "and of resurrection of the dead and of eternal judgment,"—the final objectives for which both faith and practice exist.

The power of St. Peter's preaching was such that three thousand devout Jews responded thereto and these were baptized as St. Peter had directed.

One wonders, after reading this account, how anybody can disagree as to the fundamentals of the Christian religion. Whatever the subsequent development of any religious cult may be, it has departed from the faith when it ignores or minimizes that which St. Peter put first.

These things are elemental and without them we have no right to speak of our religion as Christian. It is otherwise but a substitute for the faith once for all delivered to the Saints.

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BOARD OF MISSIONS ACTIVITIES

Will Help Rebuild Church Property Destroyed by the Minnesota Forest Fire and Porto Rico Earthquake.

The November meeting of the Executive Committee of the Board of Missions was held in the Church Missions House, New York.

The Domestic Secretary called attention to the death of the Right Rev. Francis K. Brooke, D.D., Missionary Bishop of Oklahoma. The Executive Committee adopted the following minutes by a rising vote:

"Whereas, The Right Reverend Francis Key Brooke, Doctor of Divinity and for the last twenty-five years a Bishop of the Church in the Missionary District of Oklahoma, has rendered his final earthly accounting, and on October 22, 1918, passed from the Church Militant into the Church Expectant;

Resolved, That the Board of Missions hereby notes this fact upon its minutes, and in addition places on record its gratitude to Almighty God for the good example and faithful service of His servant, and our fellow worker in the extension of the Kingdom of God within the borders of these United States.

"Called to the unique position of Primary Bishop of a State born in a day, Dr. Brooke went to his task in Oklahoma endowed with a disposition of singular sweetness, and a rare charm of mind and manner, which won friends for the Church wherever he ministered as a Shepherd and Pastor of the flock. A material record of his work can be found in the hospital, the Hostel for Churchwomen in the town of Normal, Oklahoma, the Cathedral, the Bishop's House, and in churches, parish houses and rectories for the erection of which he spent himself unreservedly; and wisely administered such funds as came to him through the years of his Episcopate.

"The Board also learns with gratitude that his spiritual ministry has left an ecclesiastical household determined to maintain and carry forward all those missionary ideals which Bishop Brooke ever strove to inculcate in his priests and congregations.

"To the Church at large, the Board commends for emulation the good example of a faithful soldier of Jesus Christ, who bore his pain of body, and the disappointments of his ministry with uncomplaining devotion, and a steadfast faith. The Board prays God to rest the soul of His servant and to grant to him and his household that peace which He has promised to those who unfeignedly love him.

"Resolved, That a copy of this minute be sent to the family of Bishop Brooke, with an added expression of the Board's sympathy for Mrs. Brooke and her children in their sense of personal loss and bereavement."

The Bishop of New York spoke in a most appreciative way of the life and work of the late Bishop.

Consideration of Appeal from Diocese of Duluth.

The condition of the work in the Diocese of Duluth was a matter which received careful consideration by the Committee. Several letters have been received from Bishop Morrison, giving in part the devastation done by the forest fire in October. Special attention was called to the destruction of the beautiful St. Andrew's Church and its fine parsonage in the City of Cloquet, The Cloquet people, the Bishop said, owe their lives to the Great Northern Railway which crammed the yards with engines and freight cars, and carried thousands out of the flames to the only refuge, the City of Superior, forty miles away. The beautiful little city of Moose Lake was utterly destroyed and our new church has only the concrete steps and chimney left. This is only part of the destruction to our church property. The Bishop was very anxious to rebuild the church and rectory at Cloquet and the church at Moose Lake. The people have lost everything, but even so are doing everything in their power to help toward the rebuilding.

The Executive Committee turned to the fund established as a result of the receipt of undesignated legacies, and assured the Bishop that they would stand back of him in the rebuilding of these structures, and if necessary make an appropriation from this fund.

The Porto Rico Earthquake.

The Secretary for Latin America also reported the devastation due to the earthquake in Porto Rico. Our splendid St. Luke's Hospital in Ponce has been badly damaged; the repairs necessary will cost in the neighborhood of $6,000. A paper received from Porto Rico giving an account of the valuable work done by St. Luke's Hospital mentioned, among other things, that it had organized Red Cross work and carried on a most valuable relief work in Mayaguez through the services of Miss Hicks. the nurse in charge of the Hospital. The Bishop was authorized to proceed with the necessary repairs. It is hoped that members of the Church will realize the importance of this medical work in Porto Rico, and come forward with sufficient funds to make up the loss.

Personals and Other Notes.

The Bishop of Cuba expects to ordain Mr. R. H. Asheton-Martin, and was given permission to employ him in the field.

Our new mission in Santo Domingo is growing to such an extent that a teacher is necessary, and Mrs. Aldeo was employed for that purpose.

In the Foreign Field. In order to take advantage of the low price of rice in Liberia, an advance up to $1,800 was made to lay by a sufficient store for our six schools. This rice s to be held subject to monthly requisition by each school.

Mr. J. J. Neal, who for many years had served as Business Agent at Cape Palmas, as well as Superintendent of the Cape Palmas Orphan Asylum and Girls' School, was obliged to retire on account of age and infirmity. A suitable retiring allowance was provided.

In Alaska, the resignations of Mr. and Mrs. David L. McConnell and Miss Frances Wells were accepted.

Miss Wells had married Mr. Walter Harper, who had for some time been Archdeacon Stuck's travelling companion and was with him in the asension of Mt. Denali and was the first to reach the summit. They were coming out on the Steamer "Sophia" which was wrecked in October and all lives lost.

Miss Kathleen LaMothe Rigby of Baltimore, Md., was appointed to the District of Anking, and Miss Helen A. Little to the District of Hankow.

The salaries of our missionaries in Alaska have, for some time, been felt to be inadequate. Prices are excessively high, especially in the interior. It was felt necessary to make some small increase and to regulate the salaries in accordance with the plan in force in all of the foreign missionary districts. A pay table was therefore adopted providing standard salaries, adjusted according to character of service rendered and term of years served.

The Treasurer's Report to November 1st was such that the members of the Committee gave long consideration to it. With two months more of the year remaining we shall require an additional amount of $311,762, even should the total amount of the apportionment be raised. Our appropriations to November 1st, including the deficit of last year amount to $143,309; total $2,408,118. There is still $625,904 due on the apportionment. With other large mission boards reporting not only increased offerings, but large plans for advance work, it makes the Board feel that the requests they have made upon the Church have been altogether too modest and that it is only fair to expect that at least the obligations already contracted for should be taken care of.

A splendid report has come in as a result of the One Day's Income Plan, over $125,000.00, having been received from that source. Every mission board in the country today faces perhaps the greatest opportunity since its organization. Many are seeing this and preparing for it.

The Board at its December meeting will take time to consider this whole question as it is to be called in extraordinary session for this purpose. It is hoped, however, that the regular offerings of the people will be adequate to meet the present emergencies.

'In Dante's Inferno the man who wouldn't take sides, the straddler, was sentenced to be stung with bees, hornets, wasps and all manner of stinging creatures."

THE VOLUNTEER SYSTEM A FAILURE.

Church Must Resort to the Draft If Its Work is to be Done

The Rev. Alfred R. Berkeley, rector of St. Paul's Church, New Orleans, La., early in the fall, sent a letter to all persons twelve years of age and over connected in any way with the parish. "The purpose of the letter was to convey a message to each individual concerning the call to greater Christian service, and to put the question of personal religion up to each one." In the introductory paragraphs of his letter, the rector briefly referred to "these times which try men's souls," to the need on the part of individuals of "the guidance, help and strength that come only from close personal fellowship with God," and to the need likewise on the part of the Nation and the World of "the vital spiritual power which the Christian religion supplies." As the Nation marshalls and trains its forces for the armed conflict, "so must the Church organize and train its membership to more thoroughly combat and cope with the forces of moral and spiritual evil and to accomplish God's purposes in individual lives and in the corporate life of the community and the world. At the beginning of another season's work I urge that you avail yourselves of the privileges that are yours and the blessings that may come to you through the worship and services of the Church, and that each one take a larger part in the Church's work. The call is not merely that we seek greater benefits for ourselves but that we consecrate ourselves for a larger measure of service to others. Let us make St. Paul's Church a living, vital force in the life of the community. Slackers, deserters or cowards are as out of place in the Church as they are in the Nation."

A questionnaire was enclosed in the letter with the request that it be filled out and returned to the rector. "The information is personal and will be considered confidential. It may help you if you answer the questions seriously and conscientiously, even though you do not return it. It will help us if you return it." The purpose "is very much that of the government in seeking to enroll and classify its citizens. With the knowledge pertaining to the facts mentioned we can tell just where our constituency stand and to what extent they can be expected to render service during the ensuing year." The volunteer system has proved a failure and the country had to resort to the draft with selective service. "It looks as if the Church must adopt the same tactics if its work is to be done efficiently and satisfactorily."

The Questionnaire.

1. Have you been enrolled in the Lord's Army? (a) By Baptism? (b) By Confirmation?
2. To what branch of the Christian Army do you belong?
   '(a) Denomination.....
   Episcopal, Methodist, Roman Catholic, etc, etc.
   'Congregation .....
   (St. Paul's, St. George's First Methodist, Etc.)
3. Will you endeavor to fulfill your obligation as a member of Christ's Kingdom during the ensuing year in every way possible? .....
4. If not, upon what ground do you claim exemption? .....
5. If not an active member of any congregation will you consider becoming an active member of St. Paul's Church?.....
6. Will you try to gain at least one new member for St. Paul's 'Church during the year?.....
7. Signify by check (v) the forms of spiritual endeavor you will undertake during the ensuing year.
   (a) To pray earnestly each day for the spread of Christ's Kingdom.
   (b) To read and study systematically the Holy Bible. (a) Private. (b) In a Bible Class.
   (c) To have Family Prayer in the home.
   (d) To have Grace at meals.
   (e) To make an honest effort to worship God in His church at least once every Lord's Day.
   (f) To partake of the Holy Communion at least once each month.

CHICAGO LETTER

The Rev. Albert E. Selcer.

Victory Services in Chicago.

The Bishop of Chicago, Dr. Anderson, early last week issued a letter to the clergy of the Diocese urging that preliminary "peace Thanksgiving Services" be held in all the Churches on Sunday, November 17th. At the Cathedral the service consisted of a Solemn Procession, the "Peace Eucharist," and a Solemn Te Deum, followed by prayers of thanksgiving. The Cathedral clergy officiated. The most elaborate service was held at St. James' Church. The music of the service was directed by Mr. John Norton, who for nine years was organist of the Parish. Mr. Norton is now the bandmaster of the First Regiment, Great Lakes Naval Band. This band, with the organist and choir of the Parish, furnished the music for the service. The Procession formed in the Parish House on Rush Street, proceeded north on Rush Street, to Huron, west on Huron to Cass Street, and into the church. The flags of nine of the Allied nations were carried, and the diplomatic representatives of the countries followed the colors in the procession. There were present officially, Mr. Horace Nugent, C. M. G., the British Consul-General, Mr. C. D. Xanthopoules, Consul-General of Greece, Dr. C. Vermeren, Consul of Belgium; Andres Abela, Consulate Chancellor of Cuba; M. Marcel de Verneuil, Acting French Consul; Mr. S. Kurusu, Consul of Japan; Mr. d'Allagno, Vice Consul of Italy; Mr. Stewart A. Alexander, Consul of Brazil. The United States Army was represented by Col. H. O. S. Heistand, Adjutant General U. S. A., and the United States Navy by Capt. E. A. Evers, U. S. N. R. F., Commanding Officer, Municipal Pier. The sermon was a forceful one, the Rector of the Parish, Dr. James S. Stone, being the preacher. The Rev. Frederick L. Gratiot, S. T. B., assisted in the service. At St. John's Italian Church on the North Side, the exterior of the church was illuminated on Saturday and Sunday night with strings of electric lights of the colors of the United States and Italy. The Rev. Joseph Anastasi, the Priest in Charge, offiiated at Solemn Vespers, on Saturday night, the Rev. Albert E. Selcer, of the Cathedral assisting. On Sunday a Solemn Eucharist of Thanksgiving was sung.

Anniversary Gifts for Chicago Rector.

The Rev. Edwin Jarvis Randall, the Rector of St. Barnabas' Church, Chicago, recently celebrated his silver jubilee. Mr. Randall has been in continuous service in the Parish for twenty-five years, beginning as a lay reader in a little wooden chapel building, continuing during his diaconate, and for many years as Priest-in-Charge. During this period a Parish House was erected, services being held in the auditorium. Finally the Mission became a Parish, and Mr. Randall was elected its first Rector. Within the past few years a beautiful Parish church has been erected. A banquet, which was postponed from the latter part of October to this month (on account of the influenza epidemic) was held in the Parish House. Both Bishops, Drs. Anderson and Griswold, were present and responded to toasts. The ladies of the Parish presented Mr. and Mrs. Randall with two beautiful silver candlesticks, while the Vestry sent twenty-five American beauty roses, marking the completion of twenty-five years of service.

Scouts Sell Liberty Bonds.

The Boy Scouts of St. Barnabas' Troop sold fifty-four bonds of the Fourth Liberty Loan, amounting in all to $2,700.00. This work was accomplished during the last three or four days of the drive.

The North-Eastern Deanery Meeting.

The annual meeting of the North-Eastern Deanery was held at Grace Church, Chicago, on Monday, November 18th. The Rev. John H. Edwards, Rural Dean, was the celebrant at the Communion service, and presided at the sessions of the Deanery. The Rev. John Henry Hopkins, D.D., the Rector of the Church of the Redeemer, South Side, in an interesting account of the "Colored Work in the Diocese of Chicago," told of the problems confronting St. Thomas's Mission Parish, of which the Rev. John H. Simons, is Priest-in-Charge, because of the coming of large numbers of Negroes from the South into Chicago. He described the work minutely, acquainting the clergy with the efficiency of the service rendered this important field of activity. The Rev. Edward Sidney White, S. T. B., followed with a paper on "The Rural Work in the Diocese." Both papers were followed by interesting discussions. The ladies of Grace Church served a "cafeteria luncheon." The Dean at luncheon gave some very interesting reminiscences of the "old days" of the Deanery, when the Rev. Clinton Locke, D.D., who for many years was Rector of Grace Church, was Dean of the North-Eastern Deanery. The speaker at the afternoon session was the Rev. Edwin J. Randall, the Rector of St. Barnabas' Church, whose subject was "The Call of the Church." This paper was followed by a spirited discussion. The next quarterly Chapter meeting will be held at the Church of the Atonement, Edgewater.

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DIOCESE OF NEVADA FAVORS PROHIBITION

In the address of the Bishop of Nevada to Convocation in 1916 was the following paragraph:

From careful observation and many inquiries I have come to the conclusion that the time is at hand for the inauguration of a movement looking to putting on the statute book a prohibition law. I believe this end will be best and most quickly attained through the initiative. In the matter of prohibition there is no question—only the need of drafting a law without a hole for the escape of a drop. This is a matter for lawyers and the most competent in the state to secure. The initiative petition requires the signatures of voters in number equal to 10 per cent of those registered at the last general election. I am sure there will be little difficulty in getting the 3,000 signatures necessary. I ask for the full discussion of this matter by the Convocation, for the co-operation of every Churchman in the state and for a committee willing to give time and effort during the next six months to the accomplishment of this much desired enactment. There is no doubt where the Church stands on this important matter. The only question is how hard will the individual Churchman work to better conditions in the state of Nevada. The passing of this law would do more for the best interests of every resident than anything else. Your efforts can be expended to no better purpose surely. I am sure you will put this convocation on record as standing unqualifiedly for improvement in the liquor situation."

Convocation considered the matter and passed the following resolution: "Resolved, That we favor the submission to the voters of Nevada of an initiative petition providing for state-wide prohibition, to be sent by them to the Legislature for enactment."

The petition and bill were drawn up by a Committee of Convocation, Hon. George S. Brown. Rev. Lloyd B. Thomas, and Robert G. Wothers, Esq. The petition was duly circulated and over 8,000 signatures put on it, instead of the 3,000 needed. It was presented to the Legislature of 1917, which refused to pass the law. A campaign of education was begun in which many took part. The bill was placed on the ballot this month, according to law, and was carried by a majority of 5,000. The law goes into effect Dec. 16, 1918, and is bone-dry in the dryest measure.

GIRL'S FRIENDY SOCIETY.

Miss May Case Marsh, Field Secretary of the War Emergency Committee of the G. F. S. A., recently spent a few days in Atlanta, Ga., studying local conditions and visiting the Incarnation Branch of the G. F. S.

The G. F. S. A. is an organization for all girls irrespective of class and is an international society founded in England in 1875 with a membership of over 500,000, one-tenth of which is in this country. The society wishes in the present national emergency to put its experience at the service of the whole country. It is with this idea of serving the girlhood of the whole United States that the War Emergency Committee has been appointed to do the work which the local branches could not accomplish. It is working directly under the Church's War Commission and has its advisors.

The Presiding Bishop, The Rt. Rev. Daniel S. Tuttle, D. D.

The Chairman of the War Commission, The Rt. Rev. Wm. Lawrence, D. D.

The Executive Officer of the War Commission, The Rt. Rev. Theodore Irving Reese, D. D.

Mrs. Harold Brown, of Newport, R. I., is its Chairman and Mrs. Alfred Aiken of Worcester, Mass., its treasurer.

Organized a year ago this month, this committee has already accomplished a great deal, among other things the following:

It has established two Traveler's Aid Agents in Southern Ohio at Chillicothe, near Camp Sherman.

It has taken charge in New Rochelle of the Girls' Division of War Camp Community Service under the Fosdick Commission.

At Elizabeth, N. J., community interest has been aroused which has resulted in the gift of a house, to be used as a Lodge, and the formation of a Community Committee which has raised enough money to equip and establish this house which will also serve as a recreation center, bureau for housing and for employment with special regard to the needs of workers in the large aeroplane factories.

At San Francisco the Lodge has been enlarged to accommodate the vast numbers of girls going to that city for employment.

Posters and pamphlets have been sent throughout the country calling upon girls and women to give themselves for work and service.

The G. F. S. is acting as hostess at the Y. M. C. A. hut at Fort Myer on Sunday afternoons for families and friends of soldiers.

Help has been given in the new Liberty Loan campaign and War Savings societies are being formed.

Last February at the request of Bishop Perry, who was then Executive of the War Commissioin, Miss Marsh made a tour through the Middle West and as far south as Texas to arouse interest, to organize work for girls, to form Patriotic Leagues, and to train volunteer leaders. While in Texas she organized eighteen new branches of the G. F. S., one diocesan and one city federation. A G. F. S. lodge, accommodating fifty girls is soon to be opened in San Antonio. Upon leaving Atlanta, Miss Marsh will return to Texas to assist in opening the lodge and to tabilize the splendid work she began last spring.

JOE.

In one of the big tenement houses in the most congested section of a large Pennsylvania city, a Slovak missionary took me up some dark, winding stairs, opened a little, creaky door, and we saw Joe. Joe's father is in the insane asylum, having been seriously injured in the blast mills. His mother goes out washing every day, from seven until six, and Joe, because he is reliable, stays in the house all day and takes care of Helen, aged two.

His mother leaves five cents on the mantel-piece up high, and when the whistle blows Joe climbs on a chair, then on a table, and buys something to eat. Sometimes it is coffee, sometimes cake, sometimes bread, and sometimes candy.

At first Joe talked to the missionary in a language they both knew, but which I could not understand. He wanted her to see how beautifully he had made the bed, and tried to clean up the floor, and how hard he worked to keep Helen from getting too near the stove, where she might get burned, and also he had to keep her from hanging out the window, or the sparks from the great blast furnace might burn her hands or hair.

Suddenly he looked at me and asked the missionary in an excited way, if I did not come from the land of Santa Claus, and to tell me that he wanted "a cowboy hat, a red handkerchief that could live under his chin and did not have to stay in his pocket, some trousers with fringe, and a gun that went off with a bang, and lots and lots of rope." "Why, Joe," we said, 'if you had a gun you might shoot somebody." He answered with great scorn, "A twenty-five cent gun doesn't hurt when it hits," and so I left the money for the outfit.

After Christmas I received a letter from the missionary saying, "I forgot to tell you that there are six children in the family, and when there are six little brothers and sisters, one cannot have a cowboy suit; there must be six or none. So I bought stockings for the entire group, but I did give Joe a red handkerchief, some rope and a twenty-five cent gun. He is perfectly satisfied, and his eyes actually sparkled when he said, "Of course anybody with a big family like mine (he was six years old, remember, and had already learned to be reliable) can't have everything."

Can't have everything? No, nobody can, but Joe can have a Sunday School, pictures, Christmas boxes and gifts if somebody that you know will save and share what that same somebody has.—From the Missionary Council.

The OFFICIAL DIOCESAN SCHOOL
OF FLORIDA FOR GIRLS
Gainesville, Florida
Miss Tabeau, Principal
Re-opens September 18, 1918 8-10-18

THE "FLU" EPIDEMIC

(Continued from page 1)

was greater in the daily operation of the many business places than from the weekly services of the few Churches, the Church-closing order was largely a farce as far as really safeguarding the health and lives of our people is concerned. It looked, moreover, as if a higher value was being placed upon the dollar than upon human life.

The Churches, therefore, had the right to protest this unfair discrimination against their helpful work, and they owed a duty to their constituents to use all proper means to secure more effective safety measures. We asked no special privileges. but we did want, and were entitled to, a "square deal."

An appeal was therefore courteously made to the civil authorities, on the ground that if they were as afraid of the "flu" germ as they professed to be, they would curtail its freedom as drastically in the market place as in the churches. And our confidence was well founded, as recent developments have shown.

Believing that the proper official action is now in process of being taken to safeguard the vital interests of the community, we cheerfully bend every effort to the fullest cooperation with the civil authorities in their difficult task.

The Churches, therefore, as law-abiding institutions, will remain closed so long as such restrictions are necessary in all other places of our community life. And we appreciate the whole-hearted way in which commercial interests have responded since the public danger has been laid before them.

Moreover, the several Churches, Catholic and Protestant, desire to be advised of any ways in which they can be of direct service to families who are affected by the epidemic A telephone call to the clergy is all that is needed.

VIEWS AND INTERVIEWS

(Continued from page 1)

cold waters next time finds you trembling on the brink, to begin all over again with the same dread and mortal fears.

Look well at your present life and judge to what extent it is built upon the sands. View the home, the soft luxuries, the material comforts about you, then ask, "what shall I do when I pass into a world where beauty is spiritual and all adornments the charms and virtues of the soul?" Stand in the office, shop, busy center of trade, looking above you at revolving wheels and ledgers crammed with figures, then reflect, how can I live without this business which so fills my soul? Can I be happy in a world where there are no markets, no newspapers, where the industry is the heavenly activity of the soul and the only occupation to carry out the will of God? As you contemplate your savings and bank balances, think how soon must all this gold fall from your unconscious fingers, and you shall enter upon a life where the only wealth is spiritual treasure laid up by a life of holiness and love.

Sit loosely to all earthy things. Hide your life with Christ in God. Open your eyes to the reality of the spiritual world which encompasses you. You enter into it by holy baptism. You live in it by the heavenly food of the Eucharist. Angelic beings surround you. Supernatural helps uplift you. Go often into the church and in the shadow of its walls think on these things. At altar, font, chancel rail and pulpit stand the white-robed priests of God calling you to the celestial banquet while yet there is time. Turn to God, who is speaking to you in deep tones of love. He would unite you more perfectly to His beloved Son, that you may thereby be drawn closer to the Father's heart, beyond the dissolving present into the life that abides."

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The District of Salina

The Bishop called a conference of the clergy for Thursday, Nov. 7, at the Cathedral. All of the clergy were present except the Rev. Mr. Kain. After the daily morning offices in the Chapel, the Bishop celebrated the Holy Eucharist and addressed the clergy. At noon intercessions were offered and the clergy were the guests of the Bishop in the new Bishop's House. A general conference took place during the afternoon in the Bishop's study, when methods of work and opportunities for advance were discussed. Altogether the Bishop and clergy feel greatly strengthened by this day of mutual conference and fellowship.

A great community patriotic peace service was held in Salina Sunday evening, Nov. 17, arranged for by Bishop Sage, who first announced the service at the Cathedral, but later, upon the request of the County Council of Defense, the Bishop transferred the service to the large convention hall, that more citizens might attend. The speakers included Bishop Sage., the mayor of the city, representatives of the Chamber of Commerce, the County Council of Defense, the Pastor of the Presbyterian Church, and the Vicar of the Cathedral, the Rev. Dr. E. H. Rudd. The Cathedral Choir was assisted by all the choirs of the city and the community band.. The lesson was read by the President of the Ministerial Association, and all the ministers of the city sat in a body on the platform. The Bishop, Cathedral clergy and choir were vested, and the service was one specially authorized by Bishop Sage.

St. Barnabas Hospital was in charge of the nursing of the boys at the Student Army Training Camp, Salina, during the recent epidemic and the Sisters and Nurses did a valuable and effective work in this connection. While it was regretted that the nursing staff could not respond to all the calls for help in the town, still about a hundred cases were cared for. Some few colored patients living near the Hospital were cared for, and served with food from the Hospital.

Misses Neva Anderson and Edna Brown having been released by the Hospital for military duty, the three Sisters who are graduate nurses and the pupil nurse compose the nursing staff. The Sisters are enrolled in the Red Cross as Home Defense Nurses. Mother Mary Helena, the Superintendent of the Hospital is Chairman of the Nursing Service in the Salina County Red Cross Chapter, and has served on the Kansas State Committee for Red Cross Nursing Service which is appointed from Washington, since the beginning of the war. She has recently received the Chevron which has been given by the American Red Cross to a few nurses throughout the United States who are eligible and are doing work closely in touch with the Red Cross, but are not available for military duty.

During Advent the Sunday Schools of the district are asked to make an offering in mite-boxes for Mission-work in the district. The Bishop will send tht mite-boxes and letter to the children before Advent Sunday.

One of the matters presented during the Conference of the clergy was the Pension Fund assessments and how best to meet them. A plan outlined by the Bishop was unanimously approved and immediate steps taken to put the same into execution.

Have you sent your dollar to the Bishop for your subscription to THE WITNESS?

The closing order affecting all Church services throughout the district has greatly handicapped our Church work and worship for several weeks past. In only a few of our stations have services been allowed thus far to be resumed. It is hoped, however, that by next Sunday, our services may again be resumed.

Bishop Sage has inaugurated an associate mission which will care for the missions of the entire district. It will be under his personal direction with headquarters at the Cathedral. Five priests are at present connected with the mission and it is expected that the numbers will be increased.

Grace Church, Hutchinson, has during the past summer undergone extensive reconstruction. A large choir and guild room has been built, the building has been re-roofed, a new narthex added, and the whole structure stuccoed. It now presents a remarkably fine appearance, and its present improved appearance has greatly encouraged the congregation, which has increased the salary of the rector, the Rev. M. L. Kain, fifty per cent.

Bishop Sage has appointed the Rev. Alfred G. Miller to serve as Secretary of the Convocation and Registrar of the District in place of the Rev. L. W. McMillin resigned. Mr. Miller's appointment is until the meeting of the Convocation, Jan. 12-13.

TEXAS.

Victory Service at Fort Worth.

"Regardless of creed or Church," was the phraseology of invitations to "soldiers and civilians" of Forth Worth, with the aim of making the Victory Service in St. Andrew's Church, November 17th, a community Thanksgiving. Consequently the church was packed to overflowing even with all available seats from the adjacent parish-house in use. The proportion of civilian men was especially remarkable. The rector (the Rev. Fred T. Datson), choir, and congregation of Trinity parish united with their sister church for this occasion. A modified form of matins,arranged by the rector of St. Andrew's the Rev. Henry Eckel, with the approval of the bishop, provided the medium by which, with wonderfully impressive accord and hearty participation, the great mixed congregation expressed religiously their thankfulness for victory and peace. Bishop Moore officiated in the specific "Thanksgiving after Victory" of the Prayer Book, of which the "Solemn Te Deum," with ceremonial accompaniments, was the principal feature, in accordance with Anglican tradition. With altar vested in white and adorned with masses of chrysanthemums and ablaze with lights, the bishop, three priests, and seven acolytes (including two crucifers and a flag-bearer) were grouped before the altar while Buck's Te Deum was movingly sung by the combined choir of 42 voices, including several of the best known soloists of the city.

The Rev. Lyman P. Powell, D. D., LL. D., president of Hobart College, who has been campaigning in Texas for the United War Work during the past month, after a year in France, preached most impressively on the moral issues of the war. The offerings were devoted to the War Work fund.

Another large congregation, completely filling the nave and north aisle, was present in the evening, when Maunder's "Song of Thanksgiving" was sung after EvenSong for the first time in Forth Worth.

Mr. Eckel has been much in demand recently as a speaker and worker in local charity and war work campaigns, including the Texas State Conference of Social Welfare. Upwards of 100 women in this parish have been actively busy as Red Cross, canteen, and W. S. S. bank workers for many months. Some of the men of the parish also are in the fore front of the public movements of the day.

OHIO.

The Installation of Rev. G. F. Smythe, D. D. as Dean of Bexley Hall, Gambier.

The Seminary Year of Bexley Hall, The Divinity School of Kenyon College, Gambier, Ohio, is well under way. The Seminary opened Tuesday, September 24, with Evening Prayer in St. Mary's Chapel, conducter by President Pierce of the College. Immediately after Evening Prayer, there took place the inauguration of the new Dean, the Reverend George Franklin Smythe, M. A. D. D., Colburn Professor of Homiletics and Religious Education. It was a simple but impressive ceremony of induction. The President administered the oath of installation, and the Bishop of Ohio, who was present, gave the benediction.

Dr. Smythe was elected to his office last June by the Board of Trustees, the announcement being made at commencenment. For thirteen years Dean Smythe has been connected with Kenyon College, serving as Rector of the Church of the Holy Spirit, the college chapel, as college chaplain, and as a member of the faculty. He was elected to the chair of Homiletics and Religious Education in Bexley Hall in 1916. In 1911 he was appointed to deliver the Bedell Lectures on the evidences of Natural and Revealed Religion, his subject being "The God of Israel." Doctor Smythe is now engaged in writing the Centennial History of the Diocese of Ohio, a work undertaken by his predecessor, the late Dean H. W. Jones, D. D., Professor of Ecclesiastical History, Church Polity and Canon Law, which was cut short by his death. Dean Smythe's well known patience, skill and untiring devotion to historical investigation, give promise of the production of a work which will be of great historical interest to the Church in Ohio. All those who know the author are awaiting with interest the forth-coming work.

Dean Smythe assumed his official duties under very unusual and extraordinary circumstances, as was suggested by President Pierce in his address. For the first time in the history of Kenyon College every able-bodied student is under military discipline and training, and as the enrollment is unusually large the facilities of the college are being utilized to their utmost in an attempt to contribute to the common cause in the present crisis.

It is Dean Smythe's desire that Bexley Hall, which has already contributed a generous number of its students and alumni to the nation's services, shall not be behind the college in the faithful performance of the particular duties which have been alloted to it, viz, the preparation of young men for the serious work which will confront the Christian ministry of this generation. He is therefore doing everything possible to foster the same spirit of loyalty, self-sacrifice and devotion to duty that is displayed by the soldier in the training camp, and to this end he is receiving the hearty co-operation of the student body.

ATLANTA.

On Sunday the third of November, Mr. George Vernon Harris was ordained Deacon by Bishop Mikell in St. Philip's Cathedral, Atlanta. Mr. Harris was transferred to Atlanta from the Diocese of Mississippi. He is a graduate of Sewanee and is assistant to the Rev. Robert T. Philips in settlement work at La Grange.

The Diocesan Conference, held in Emmanuel Church, Athens, beginning November 5th, was a distinct success, not so much from point of attendance as from the amount of interest manifested, the breadth of vision gained, and the clearer knowledge of Prayer Book Revision obtained. The Rev. Dr. R. W. Patton, Field Secretary of the Province of Sewanee, gave the opening address, speaking on the value of education for negroes. A Quiet Hour was conducted by Bishop Mikell. Miss L. L. Snook made a splendid talk on the Advent Call and Miss May Case Marsh presented the work of the Girls' Friendly Society, Mr. A. H. Hunt, Principal of the Fort Valley School, gave a very instructive and appealing address on the work of that school for negroes, which is now under control of the Church. At a business session a change in the canons to allow women on vestries was proposed. After much discussion it was decided by vote not to recommend this change to the Diocesan Council. The climax of the conference was an inspiring missionary service. Addresses were made by the Rev. W. L. Loflin, in charge of the missionary work around Atlanta, and by Archdeacon Braithwaite, in charge of the colored work of the Diocese.

The Fall meeting of the local assembly, Daughters of the King, of the Diocese, was held at Holy Trinity Church, Decatur, Ga., on Wednesday, Nov. 13th. Bishop Mikell celebrated the Holy Communion assisted by the Rev. V. C. Lacey, and gave an inspiring address on "Immortality." The question, "What Do You Want and Expect of Your Chapter?" was answered by the Rev. Messrs. C. H. Lee of Macon, W. W. Memmiger of All Saints', Atlanta; Israel H. Noe of the Incarnation, Atlanta, and V. C. Lacey of Trinity, Decatur.

Altanta has never witnessed a more beautiful and impressive service than the victory service held at All Saints' Church on Wednesday, November 13th. Bishop Mikell gave the address.

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Baptism.
Confirmation.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

VOL. II. NO. 101. HOBART, IND., AND CHICAGO, ILL., DECEMBER 7, 1918. $1.00 A YEAR

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

The Retort Deadly.

"It would be worth something to know who it was that uttered the pertinent answer of an American soldier to the German prisoner who said: 'What we can't understand is where you got ships enough to bring you all over.' Said the American: 'It took but one. The Lusitania brought us over.'"

"The Stars and Stripes, the organ of the American expeditionary forces, arranged for Nov. 4 as the day upon which all the American troops should write home to father.

"Special delivery arrangements are under way in order that 'Father's Day' shall be as successful as 'Mother's Day' May 12 last. It is hoped that the fathers wrote to their sons on the same day."

You Who Have Given.

You, whose brave faces mask your deadly pain,
Who know too well the void of days to come,
Think not that 'mid our joy you are forgot:
You who have given.
Apart from waving flag and shouting throng,
Deep in our hearts we guard a silent shrine.
There shall we hold you close with those dear boys:
Not lost, but given."

—R. M. B., Nov. 11, 1918.

The Federal Census Bureau shows us that Boston has passed St. Louis in the race for population supremacy and Cleveland has passed Boston so that the order now for cities, largest in the United States, as to population is: New York, Chicago, Philadelphia, Cleveland, Boston, St. Louis. Cleveland has advanced by leaps and bounds, also Toledo.

This estimate was made in July, 1918. Chicago, Philadelphia and Washington made great gains in population this last year, while New York, Buffalo and Denver have decreased, due probably to the shifting around of war-workers. There will undoubtedly be a re-adjustment when normal times return.

Seeing And Thinking.

Helen Keller contributed $500 to the Blind Relief War Fund for soldiers and sailors with some characteristic comments on the condition with which she of all others is supremely qualified to sympathize. The blind author hopes that our boys who come back sightless from the war will at least enjoy that "perpetual consolation in work" which the war department and its educational agencies are trying to incur.

But she would remind the stricken home-comers of another consolation, which is within their reach and is even more precious still to be resorted to when "the outside world with its blaze of beauty and myriad of "thinking quietly all by oneself?" Are we not as a rule, so much engaged with the "obvious things" that the treasures of the mind become almost as foreign to us as are the objects we see to those who are blind?

Education, study, reading, are all means of providing us with the inner resources we need even in hours of well-being, but most of all in times of stress. How much do we draw on them either for private contemplation or for intercourse with our kind?

Herbert Spencer noted years ago that conversation is mainly made up of obvious things—of the weather, the price of eggs and butter, of what Dick said, where Tom went, and what Harry is doing; and it is still true that any adequate report of talk heard in public cars, in social gatherings and on the street, would be full of these bits of flotsam and jetsam caught from the surface of life as it seethes and bubbles around us.

It has been said that as we do not care to be reminded of what we do nor possess, so we look askance at people who undertake to tell us the things we do not know. There is even a fear abroad lest in a company of well-assorted individuals some iconaclast should suddenly dip down for a topic into "the treasures of the mind."

But exceptions go with rules, and one notable exception has been made possible by the war. It has given us plenty of occasion for "thinking quietly by oneself;" it has furnished conversational opportunities on which there is no sort of taboo.

Never before in history has the human mind been so crowded with impressions and so stirred to decisions as in these last four years.

Not only have we developed an intense interest in our own country, in its history and its ideals never felt in times of peace; lands to which we scarcely gave a thought have become our daily preoccupation, and we follow the doings of people thousands of miles away as if their destinies were intimately bound up with our own.

For we also with them are spelling out anew in lines of fire the meanings of freedom, that the eternal bounds between right and wrong shall be fixed against all comers and for all time.

And in that sacred cause, engulfing every thing petty, trivial and personal we are contributing to the higher living and deeper thinking which are to be theirs and ours long after the victory is won.—Editorial Boston Herald.

One cannot help but wonder as one looks back to that Great Day, Nov. 11, why every church in every city or village all over this vast land of ours, was not opened for Thanksgiving to God. All the people might not have left their Victory celebration and gone in, but if the churches were opened and the chance given to them the responsibility for not doing so, rested on them alone. There were some places to be sure, where the influenza ban had not been lifted, but in those same places, the theatres were opened and the crowds could be seen going through the doors. One good sincere woman, whose heart was filled with joy and thanksgiving on that day, writes:

"It made me blue to see men and women intoxicated on a day like that. I could not stay and watch such things

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THE CHURCH WAR COMMISSION.

No More Chaplains Will Be Commissioned—Appropriations for Work.

The Rev. Dr. Washburn, Executive Secretary of the Church War Commission, received from Adj. General Brown, Washington, D. C., the following communication: "The receipt is acknowledged of your letter of the 18th instant, in regard to the appointment and assignment of chaplains, and in response you are informed that, under War Department orders, due to the cessation of hostilities, no more chaplains will be commissioned nor assigned to duty overseas."

In other words, says Dr. Washburn, the War Department has issued an order that no more chaplains of any denomination will be commissioned. At the time of writing it is impossible to say what action the War Department will take in regard to the demobilization of chaplains who are already overseas or of our commissioned chaplains who are on duty in camps in this country. The War Commission will keep the public in touch with matters like this through the Church papers. The War Department has sent an approved list of civilian chaplains to a representative in Washington of the General War-time Commission of the Churches, who in turn has forwarded this list to the War Department. The War Department is holding this list inasmuch as it is not willing to publish any list until all the Churches have furnished the names of their approved chaplains. It now looks as if the plan of the War Department were to approve of a comparatively short list of approved chaplains, to send the names of these men to the Camp Commandant, and to allow the commissioned chaplains under such Commandant to summon these men for occasional services, as the commissioned chaplain may deem wise. In other words, a renewal of the former status of the civilian chaplains does not seem likely.

At a meeting of the Executive Committee, held on Nov. 20, among the appropriations made was one of $5,000 to Bishop Tucker for a church building about to be erected at Hilton, Va., in the midst of the shipbuilding community. The appropriation was made in consequence of the recent visits of Bishop Reese and the Rev. Mr. Elmendorf to that vicinity.

Five thousand dollars was appropriated to Bishop Perry for the salary of the Rev. Arthur L. Washburn, War-time Assistant at Holy Trinity, Paris, and for expenses incidental to the work of that position, such work being principally among soldiers and sailors.

Seven thousand dollars to the General War-time Commission of the Churches, to be used for the purpose of meeting the current expenses of inter-church work, including the cost of campaign of publicity, pending the time when funds will be available from the joint campaign, and with the understanding that the amounts thus advanced will be credited to the respective denominations in apportioning the total budget.

Six thousand eight hundred and fifty-five dollars to the Girls' Friendly Society to finance their war work between the present amount and the time when further funds will be forthcoming after the appeal to the Churches about the first of February.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

Everyone Should Get Into the Temperance Fight.

"It would appear from reports of the Fall elections that John Barleycorn is about to be overthrown," writes Mr. E. F. Bliss of Schenectady, N. Y., in a letter to The Witness. "Many of the temperance people are very positive of it. It is just as well not to be too sure. A few weeks ago it looked as though the Devil would surely dine in Paris Now he is chained. The American saloon is preparing for a last grand stand this winter. If the Federal Prohibition Amendment is not ratified in 1919 it may not be for some time to come. The coming of peace will be apt to make many people less religious, less patriotic and less apt to stand for the right along all avenues of life, for you know, 'When the Devil was sick the Devil a Saint would be, when the Devil got well, the Devil a Saint was he.' I believe every man from Bishop to altar boy and every organization that stands for the betterment of humanity should get right into this fight with all their power so as to insure ratification before March 1st."

The War Work Drive to Victory.

"The United War Work Campaign is over and the result is the largest sum ever provided through voluntary offerings in the history of mankind," says Dr. John R. Mott. "When the unfavorable circumstances which attended this great effort are borne in mind, the result becomes all the more remarkable. No great campaign was ever preceded by such a brief preparation. Even the scant two months left for this purpose were cut into for three weeks by the Fourth Liberty Loan, and near the threshold of the campaign itself, by a general congressional election.

"More serious still was the nation-wide spread of the deadly influenza epidemic, which had a death-toll of twice as many lives as America has laid down in the War. The speaking program had virtually to be abandoned.

The signing of the armistice, which thrilled and absolutely absorbed the minds and hearts of the people, claimed the initial day of the campaign with its spontaneous celebrations. In addition, certain states devoted the following day to a peace holiday. The confused or conflicting statements regarding the policy of demoblization as given out near the close of the campaign undoubtedly constituted another handicap, notwithstanding the clear and satisfying deliverances on the subject which were made by the War Department.

"In the face of all these and other very real difficulties and handicaps, the fact that the leaders and friends of the co-operating agencies have been able to carry the campaign through with such signal success and favor is nothing less than marvelous and constitutes an event truly worthy of the great days in which we are living and of the great cause for which men have been dying."

Nothing To Do Except To Preach On Sundays?

"The thought that a clergyman has little to do except to preach on Sundays," says the Rev. J. A. Schaad, rector of Trinity Church, Bay City, Mich., "is still imbedded in the minds of many, otherwise well-informed people. These Churchless Sundays have occasioned continuous expressions of it On every hand we are greeted on this wise: 'Well, you are having an easy time of it these days.' Or, 'I see you are having a vacation now.' Or, 'Nothing to do these days, eh!' In view of the facts in the case this is funny without being humorous.

"Speaking personally, I was a busy layman until past the age of 30, but I never really knew what it meant to be busy until I entered the mmistry. Any man who does his duty in that office is called upon for longer hours, and to meet more exacting demands, than is required of laymen. As a matter of fact, I have for years spent as many hours a day as a layman, in administrative work or my pastoral work, and then prepared my sermons and other public addresses while he either played or slept.

"It is a singular thing that the people who are most pronounced in expressing, as a grievance, the fact that 'the rector has not called,' or that someone else has been delinquent, are usually the least attentive to their own duty as to Church worship and work. In the aggregate, I have listened for hours to the grievances, usually imaginary, and other excuses, given by self-confessed non-attendants, non-contributors and non-workers.

"Whether God will accept these excuses for the non-obedience to His clearly expressed will, is something of a hazard; for He sees through the camouflage. "God cannot be mocked. Whatsoever a man soweth, that shall he also reap.' Who, for example, will dare say to God some of the things they try to palm off on the parson as reasons for non-Church attendance: 'I had to go to Church so much, as a boy, that I have had enough.' Probably, however, this same person would not blame his parents for making him come to meals so often. Probably, too, he needs the spiritual help and work of the Church even more than he needed to eat so often. And perhaps, if he had so thoroughly cut out eating as he has cut off going to Church, his body would be as small and weak as his soul has become.

Or this: 'Sunday is the only time I have to play golf, fish, hunt, drive, sleep, etc.' Well, what if it is? Since when are these things 'necessary to salvation?' And since when is refusal to obey God a passport to heaven? Besides, there is plenty of time for all necessary recreation of the body after one's duty to God has been performed, and the soul has been refreshed at one of the Sunday morning services. God said 'Remember the Sabbath day to keep it holy.' and Christ added, 'Thou shalt worship the Lord thy God.' These commandments have never been annulled."

Is There Danger of Contagion From the Cup in the Holy Communion?

"This is an age of change. Nothing is safe from the hands of the iconoclasts," says the Rev. Dr. R. Marshall Harrison, rector of St. Paul's Church, Bellingham, Wash., who is strongly opposed to the method of administering the Blessed Sacrament by intinction, which has been authorized by a number of Bishops, and practiced in a large number of parish churches during the influenza epidemic. "One would suppose" continues Dr. Harrison, "that a venerable and sacred institution such as that of the Lord's Supper ought to be safe, even in such

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

SAINT STEPHEN'S DAY.

December 26th.

By the Rev. FRANCIS S. WHITE.

The Collect.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. Amen.

For seven days after December 25, the Church says the collect for Christmas Day, thereby keeping us thinking of our physical connection with Jesus Christ, which is accomplished in baptism whereby our bodies are mystically made more fit for Him to touch, and own, and use. Today's collect brings us in contact with suffering, an experience which hardens a soul, or keeps it tender, and very sympathetic, depending on whether or not the soul is influenced by the Incarnate Word of God.

Physical Suffering for the Truth's Sake.

"All our sufferings for the testimony of thy truth." Do you suppose the composer of this prayer tacked on the phrase "for the testimony of thy truth" because he had found out that it involved the keenest kinds of suffering for which there are no anodynes save the steadfast look and faith? To endure suffering has always been one ambition of mankind. In the traditions of people everywhere one reads the story of endurance to which men finally gave the name "stoic." It is a different kind of endurance of suffering from the endurance called "Christian" in this respect, that the Christian's endurance is his witness to the real values of life, whereas the stoic's endurance is his own witness to self-control as a matter of pride. In the matter of physical and mental endurance of sufferings for a Cause, our generation has had wonderful illustration. The story of heroic endurance as witnessed at sea and on the field, and on transports and in the base hospitals is a story that thrills the race with honest pride, and like a strong fresh wind drives into mist the complaint and self-pity of those who suffer in their beds at home. And when the record of splendid endurance is made up, there will run through the recital, I am sure, the shimmer of the steel threads of a steadfast upward look, and a real, if often, inarticulate faith. The days of physical suffering for the truth's sake, it has been said and preached, were over. But the Boxer Rebellion in China, and the Great War just about to end show this statement to be premature. In this connection of the Christian endurance of physical suffering for the truth's sake, this collect must often have been on the lips of our Chaplains at the Front.

The Mental and Spiritual Suffering Endured by Christians.

There is a subtler suffering, however, which Christians are called upon to endure, and it is caused by a poison which, it seems, continually defies the transmitting touch of the love of God, and is hard to conquer and eliminate. It is the mental and spiritual suffering which a follower of the Christ must endure, as the coarseness, brutality, bestiality and devilish attacks of ignorant and prejudiced people stab deep a spirit which is sensitive to the good, the pure, the beautiful, the true. It is hard to have the spirit of Stephen when one's character, which is his life, is being murdered; but it is easier to endure such sufferings in a Christian spirit, than it is to hold hard on to Christ when someone else is being murdered. Yet, as I write these lines, verbal murders are being committed by religious prejudice; and verbal murderous attempts are being made by political prejudice which must involve keen sufferings that are so exquisite that words cannot portray them, and we are not moved enough, even to turn away. If we are indifferent to the sufferings of others caused by political, social, religious prejudice and passion, does it not indicate that our upward look is dim, and our faith is mere lip profession? And has it ever occurred to you to look well into your own ways lest by word or deed or even thought you are in danger of becoming a soul murderer? Pray that the Holy Ghost may fill you; that you may become an incarnation of the Christ's spirit—one who beholds Him steadfastly and clings to Him with the faith "that He doeth all things well." It is only by this vision that one can keep the bloody figure of St. Stephen in memory, as the White Christ's birthday comes to rouse us to our responsibility of bringing "peace to men of Good Will."

For the Epistle. Acts vii. 55.

Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

"Being full of the Holy Ghost." Two bodies cannot occupy the same space at the same time; if the natural law works in the spiritual world, two ghosts cannot occupy the same space at the same time. St. Stephen was full of, or filled with, the Holy Ghost. The Holy Ghost possessed him, owned him because Stephen did not keep back any part of his life from God. The Church which gives all of itself to God cannot help but be possessed by God. So with the individual. If we insist on keeping no part of life away from the light of God, we cannot help but be full of the Holy Ghost, and every other ghost will have to depart.

"Stephen looked up." Looking up is the act of a man who knows where real help comes from. Generally when a man is down, he can look for help from his surroundings, and his look will not go unrewarded; the under dog can generally muster a few friends and advocates. But when misunderstanding, the mother of prejudice, and sister of hate, confronts a man, then his only help lies in the upward look. Hence the wisdom in that phrase "When the outlook is dark, try the up-look;" and if you have the Holy Ghost inside you, and if you remember "its dogged that does it," your faith and look will have their reward.

Heaven, and God, and Man Seen in Close Contact!

"I see heaven opened, and the Son of Man standing on the right hand of God." Heaven and God and man seen in close contact! That was an impossible vision for a Greek proselyte to have, so prejudice nerved the arm to pick up the rock and smash the blasphemer, after he was excommunicated. When men begin to argue in a loud voice, you may be sure that prejudice has sifted her poisons on the group: when men stop listening and shut their ears to speech just because it is not known to them, prejudice begins to distill her black and bitter poison: when men unite with one accord and cast an upright white life out of their community, Prejudice and her mother are busy holding the crowd together by their unreasoning and unreasonable speech; when to expedite matters they resort to violence, Hatred has captained their forces. When intelligence can be brought to witness persecution, be sure misunderstanding is using a smoke cloud to befog the vision and distort for the beholder the true meaning of their action. The Church's mission is to break down, clear away, transform, misunderstanding, prejudice, and hatred. If she fails in this, she is breeding vipers and scorpions in her own bosom, whose venom shall poison all her words and deeds. Pray not to prejudice, pray to hold in balance both truth and counter-truth. Then will the sting be drawn from hatred, and a great natural passion and power be freed for the touch of God to change it into love.

Let the Body Bend With the Will and Intellect Before the Author of Life.

"He kneeled down:" That action must have made a great effect on the one who told the story to the chronicler. One can pray in any position, just as one can pray without articulating a word; but the body has its part to play in witnessing to the divinity of Jesus Christ, and no better posture than kneeling has been found. In our prayer-life especially let our bodies help our spirits, let the body bend with the will and intellect before the Author of Life, and its effect will be noted where we least expect it, and its influence be perpetuated where we had not dreamed. The Great War is filled with examples where "He kneeled down" has had a most inspiring influence and result.

The Gospel. St. Matt. xxiii. 34.

Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Why Should Men Want to Kill the Prophets?

Why should men want to kill the prophets who tell forth a message from God: why should men want to crucify and scourge people whose wisdom is not earthly, sensual, devilish? Why should persecution follow from city to city those who write down and publish great matters from the Books of Nature and God? Why should the blood of righteous men come on us? In order that we may see how fearful and dreadful and wicked a thing is prejudice and her breed, and above all and worse than all, is religious prejudice. The Church of Jesus Christ, when she fosters prejudice, has turned herself where she has neither eyes, nor voice, nor hands for the Light and Wisdom and Love of the world to use.

"All these things shall come upon this generation." Every generation must realize that the Incarnate Christ has for it a distinct message, a distinct promise, a distinct warning: and unless such messages, promises and warnings are heeded, there must also be forthcoming a lament. Read the words of Jesus with historical perspective for color and atmosphere, and right points of view; but remember that if His words are only historical words to you that the power to live your life as God meant you to live it has been taken from you. St. Stephen's day comes once every year to make us realize how prejudice, misunderstanding and hatred have made the celebrations of the birth of the Prince of Peace, occasions that have wrung laments from the Sacred Heart of Jesus, and grieved the Holy Spirit beyond words.

The Reason For the Classic Lament of the Ages.

"Ye would not." Here is the reason for the classic lament of the ages, which also fits every generation of people and places, who have had great privileges given them for the use of others and the welfare of all, and used them not. "Ye would not." Man can fill his heart with a spirit which can drive out the Holy Spirit. It is the Spirit of Self Will. No one can keep you prejudiced, if you *will* to know all sides of a case. No one can make you misunderstand if you insist on putting yourself in the other man's place; no one can keep you hating and hatful if you determine to say "Blessed is He that cometh in name of the Lord." Until we say this with all our hearts, we shall not see Him. Unless we give all of ourselves as did St. Stephen to God, we cannot suffer for the truth's sake; we cannot look steadfastly up—there will be no sustaining vision. There is a custom in many places to sing this lovely welcome before the prayer of consecration in the service of the Holy Communion. Let us as we sing it publicly or pray it privately, remember that there is a chance not to see the Christ even then, unless we *will* to give ourselves, our souls, our bodies unreservedly to the influence of the Holy Spirit. St. Stephen did this, so in connection with the yearly commemoration of the coming of the Word of God in the flesh, the Saint's feast is juxtapositioned, in order that we may realize the price we must pay, and which is well worth paying, if we would see Jesus.

A THANKSGIVING AND ADVENT PASTORAL.

Bishop Funsten, of Idaho, issued the following Thanksgiving day pastoral to the clergy of his district:

It seems proper at this time that I should address to you a few words. Our Churches have been closed by the State Board of Health, so that it has been difficult to push forward our work, except through the general influence for good; in addition, I believe you have all recognized the value and power of prayer. Convey to your congregations at the first opportunity you have, my warm sympathy with all that comes into their lives. Especially, I would emphasize Thanksgiving Day, as it comes to us this year. The shadow of war, with all its pain, sacrifices and death, has, by the mercy of God, been taken away from the world. The bright beams of peace are shining on us. Once more we may come back to the thoughts of the Brotherhood of mankind and the Fatherhood of God. Our valiant soldiers have helped to win a great victory. We must not for a moment forget the great sacrifices and years of hard struggle which our Allies gave to the cause. We must never forget the splendid heroism of old England and what her armies accomplished and the protection of her mighty fleet in the struggle for freedom. France has come to us in a new light. It has showed a love of liberty and a splendid devotion which demands our admiration Italy ,too, seems almost too have been born again and has justified her claim to the splendid traditions of her long and glorious past I need not mention the courage and heroism of Belgium and Servia, nor need I speak of the love of freedom which has been showed by many other nations and colonies Today we can thankfully rejoice that, by the goodness of God, freedom has been preserved, that brutal military despotism has been overthrown, that honesty, right and faithfulness to obligations have been established as practical principles in political and commercial life, as against the assertion that "might makes right." We can rejoice that by the sacrifices that have been made, by this country and its Allies, we have established those glorious ideals the Church emphasizes in human life. A new chapter is open in the history of the world. It will be a chapter of freedom and happiness. If we obey the commandments of God and accept the blessed teachings of the Gospel of Christ. The Government which will incorporate His teachings and have for its ideal the life of Jesus Christ, will come nearest to fulfilling all that we could desire in a true Democracy.

Let us seek more earnestly than ever to develop in ourselves and in others the spirit of faith and prayer. Let us try to be loyal to our Church by attending her services and by seeing that others, especially our own family and children, are encouraged to come to her worship. I would remind you again that Thanksgiving Day should be a day above all others for us to thank God for His many mercies. Christ has been called the Prince of Peace. Surely we should be thankful for this evidence of His goodness to all who turn to Him. Let us remember with thanks the splendid service and patriotism of our leaders especially our President. Let us thank God for the unity that has been manifested and the beautiful devotion which has been exhibited by our people, both men and women. Let us praise God for those of our soldiers who have made the supreme sacrifice in giving their lives to preserve freedom and self-government on the earth. They, with those who have been spared, fought bravely to defend the homes and lives of our women and children, and therefore are to be held in everlasting honor.

Finally, let me say, my prayer is that you will begin Advent, which this year practically represents all of December, up to Christmas Day, with an earnest desire that you may be ready for the coming of the Lord and for the new and blessed day, which is now dawning on the world. Begin that new day with sincere repentance for past sins and a living faith in your Savior, Jesus Christ.

RELIEF EXPEDITION TO TURKEY

For more than a year the American Committee for Armenian and Syrian Relief has been planning to send a commission for rehabilitation in Western Asia, immediately at the close of the war. A special committee has been making a survey of the needs, and the commission was practically organized before the armistice was signed. With the full cooperation of all the governments concerned the commission is now preparing to sail as soon as transportation conditions permit. The Chairman of the commission will be Dr. James L. Barton, Chairman of the Committee, formerly President of Euphrates College, for many years a resident of Turkey, and familiar with the language and people; Professor Edward C. Moore, of Harvard University; Dr. John Hanson Thomas Main, President of Grinnell, Iowa; Mr. Harold A. Hatch, Treasurer of Deering Milliken and Company, New York City, and Dr. W. W. Peet, for thirty-five years resident, and Treasurer of American Educational and philanthropic enterprises, in Contantinople.

In addition to the above members of the commission, the Committee is expecting to secure one or more government transports or colliers, as soon as shipping conditions permit, on which they will send from 100 to 300 experienced American workers, doctors, nurses, agricultural experts, sanitary engineers, orphanage workers, teachers, mechanics and other technically trained men and women to assist in the work of rehabilitation. Many of these workers have already been chosen from among the teachers, doctors, nurses and others formerly resident in Turkey and familiar with the language and conditions.

Dr. George Washburn, son of the founder of Robert College, Constantinople, himself born in Constantinople, but now a leader in the medical profession of America, will take the leadership of a medical unit to accompany the commission or follow with medical supplies as soon as practicable.

Some have already volunteered to go without compensation and it is hoped that a considerable number will thus give their services. Where necessary, however, moderate compensation will be provided.

The work of reconstruction in Turkey is a work of the most vital importance; it is beset with tremendous difficulties but the problems to be solved are of a nature to call out the utmost powers and the most intense enthusiasm in those who will be set to solve them.

The country occupies a strategic position from the military point of view and the economic; it is the "Key to the Old World," can menace three continents and control the sea route to India, China, Australia and Japan, and the best land route to the Far East. Its very great natural resources are almost untouched.

These resources must be developed and the survivors of the massacres must be taught how to do it and efficiently helped. The women must be enabled to support themselves and to become important factors in the industrial development of the country; the orphans must be taught trades and agricultural methods: first of all half starved, abused bodies must be restored by food, and medical care, minds and souls, seared by horrible memories aroused to new hope and ambition.

It will be an inspiring task.

—Committee News Bulletin.

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IF I HAD DIED---WHAT?

Dean Hart Considers the Life After Death and Reviews the Grounds on Which He Bases His Hopes.

During the prevalence of the "Flu" I caught the infection. The symptoms of pneumonia appeared; that disease which in England is called "The Old Man's Friend" for it assures a comparatively painless exit from this life for old people and my eighty years of wear and tear promised little hope in withstanding such an attack.

Well might I therefore "Consider my latter end" and review the grounds on which I founded my hopes that I should find myself in the other world in something more than contentment.—H. Martyn Hart.

I considered the place of man in the Universe. I remembered that our sun and his attendent planets are members of "a star cluster," that our sun is a point of light, as are the myriads of such points of light which form our Milky Way, that it is looking along the diameter of our star cluster which masses the thick of the cluster into a blush of white cloud.

There are more than 100 of these star clusters now mapped. An astronomer shewed me a telescopic photograph of one of them which was a patch of thousands of points of light so immense that a ray of light speeding at a rate of 12 million miles a minute would take 40,000 years to traverse its breadth.

We Know There is an Unseen Spiritual Universe.

It is useless to attempt in any language to describe the immensity of such a Universe and we cannot but believe that these innumerable sums are encircled by innumerable worlds freighted with infinite varieties of living things. This is what we call the Material Universe. But we also know there is a Spiritual Universe unseen and unrecognisable by us into which one of our race passes every second. That in this vast world of spiritual life there are "differences of administrations," orders of Beings not limited by material bodies of varying capacities and powers, some good and some actuated by evil and rebellious purposes. The Angels of God and the "spiritual wicked ones in high places."

I find myself an item in this stupendous Universe, a member of a race of human beings who as they now exist on the planet can be all congregated in a field 10 miles square and that the whole family of Adam if recalled from the dead and rehabilitated in bodies, might even live within the watershed of the Mississippi.

But apparently insignificant as this race of beings appears to be, nevertheless they are destined to inherit astounding powers and prerogatives. That, in fact, according to the Word of God, a revelation made to us men from the spiritual world, we were created a higher order of life than even Angels. That we, in the purposes of our Creator, were to take a leading part in the conduct of the affairs of the Universe for the unending times of coming Eternity.

Like all higher Intelligences we were endowed with Free-Will. We had the capability of choice. If this had not been so we could in no sense have been made in the image of God, responsible beings, but we should have been irresponsible machines.

Our progenitor, to whom the Creator had bestowed the capability of propogating his species, within a few months of his entrance into life, chose to disobey his Maker and by that act of setting up his own Will in defiance of the Will of God, he thereby altered the vitality which animated him. How such a change in the nature of his vitality could be effected by a single act of disobedience, we are not able to understand, for we are altogether ignorant of the nature of vitality, but the fact is patent. The first inheritor of his vitality, Cain, is no doubt described to us to illustrate how wholly corrupt human nature had become. In Cain there was no glimmer of good. He lived and died defiant of God.

There was nothing to check the descent and continued extension of this human vitality which was "alienated from the life of God," wholly poisonous and a fountain of infection. Was then the design of God to be frustrated and the being He had intended for great purposes to be hopelessly ruined? Of course not.

A Foul Spring Cannot Purify Itself.

From all biological analogy the only possible solution of the problem, how to ensure to our race a pure vitality "for corruption cannot inherit incorruption" "a foul spring cannot purify itself" was, to inject into the descending current of human vitality, a vitality of a higher order which could neutralise the poison of sin and finally so control the human being that the man would be animated no longer by his natural, vicious "lusts of the flesh" but "he would live unto God" and because of the indwelling of this spiritual vitality he could not do the things that he naturally would. The Redemption of mankind by the Death and Sacrifice of Jesus Christ "the Son of God" is the solution of the problem!

It is necessary to bear in mind that the phrase "Son of God" is the Hebrew way of expressing, not the ordinary relationship of Father to Son, but that Jesus Christ was the Deity, just as Sons of Thunder or Sons of Belial intimated an extraordinary violence of temper or a fulness of Deviltry.

Jesus Christ was God. "In Him was life" God only is the foundation of life. All life comes from Him. He alone through the Third Person of the Blessed Trinity is "The Life Giver." No doubt we shall find that all force originates from Him. St. Paul gives us the key, when he says, "By Him all things consist." All things are banded or bound together by Him; that the forces of Crystallisation, of Gravitation, of Cohesion are in reality emanations of the one reservoir of Life.

Now if a pure vitality fitted to operate through a human body was to be injected into the current of the Adamic Vitality, it could only be accomplished by the Deity Himself entering the race by the way He Himself had prescribed. That the author of all pure life should take a body of our flesh, that He should die a death in which all the blood which was the agent in building up his body left his body and so cut off the entail of the vitiated Adamic vitality is ensconced in the blood, "The blood which is the life thereof" is a frequent Biblical expression. But by virtue of his Deity He lived through the shock of human death and rose again from the dead and Ever-liveth.

Is it not wonderful that the entrance into our race of the Second Person of the Trinity should have affected the whole race "while we were yet sinners Christ died in the place of us. . . . . When we were enemies we were reconciled to God, by the death of his Son." That is the whole race is placed in an altered position towards God, "As by the disobedience of one man all were constituted sinners, so by obedience of One all were constituted righteous." As the race was affected by the First Adam, so the race is affected by the Second Adam.

Many things here lie beyond our experience and therefore beyond our understanding or even comprehension. We are children of time. Our unbroken experience of life is, that one thing follows another; we cannot conceive a condition where all is stagnant and there is no movement. St. John saw the waters of life gathered into a sea "clear as crystal." It is incomprehensible to us how Christ could have been sacrificed "before the foundation of the world." That before the Fall, Redemption was ready. St. John in the preface to his Gospel says, "already the true light existed which lighteth everyman as he cometh into the world."

All Men Benefit by the Atonement.

So that although two-thirds of men have never heard the Gospel, yet all men benefit by the Atonement wrought by Jesus Christ. The twenty-fifth chapter of Matthew describes the conditions by which the people who have never heard the Gospel are to be judged. If they have shown unselfishness and generosity they receive the commendation of the Judge and are saved. They followed and cherished the light "which lightened them when they came into the world," which I take it to mean, that we as we come into this world, are spiritually dark. The natural man is "enmity against God" and if in such a heart there occurs a sentiment of goodness and unselfishness it comes from the true light and is a proof that the Christ Life has found entrance into that heart. And if a man holds that fast which he has unto the end, he will be saved.

Where Will He Go to When He Dies?

And now where will he go to when he dies? If it be true that in God's intention we men are destined to occupy great positions of responsibility in the management of certain parts of the Universe, it is evident we must be trained for the exercise of our powers. People leave this life very differently equipped spiritually. Even that prime Christian St. Paul as he was on the brink of the other world, said from his point of view he was "the chief of sinners" and if that was the estimate of his spiritual condition what must be the unpreparadness of all others? If he confessed himself unfit for any authoritative position in the other world, how helpless must the great majority be who are only "babes in Christ." Just as with us the best of our men who have the making of officers in them, are sent to officers' training camps. Some of these men are West Pointers, others have neither notion nor practice of military matters. The Lord told his disciples that they should in the other life "Judge Angels" that is regulate and direct Angelic life. Reason would that more than a Judge or the Governor of a city we must submit to a long course of training to fulfil so distinguished a position.

And this is exactly what our Lord revealed in his last conversation with his disciples "In my Father's establishment" in God's ordering of the Universe there are many "remaining places" for that is the meaning of "Mansion." "I go" the Lord said, "to prepare a place for you" in those gathering places where you will be prepared for the special service you are destined to discharge. Even Judas Iscariot went, as St. Peter put it, "to his own place." Then said the Lord, "I will come again" for you, when your preparation shall have been completed and "receive you unto myself that where I am there ye may be also," and He is at the governing center of the Universe "the right hand of God."

This is exactly what men taught and inspired by the Spirit of the Unseen life declared, "Dear Brethren," St. John said, "we are now the sons of God, but what we shall be in the future is not yet revealed but this we know that when He shall appear we shall be like Him for we shall see Him as He is."

Whoever could describe from the infant in arms the full grown man in all his strength and dignity, whoever could imagine that young carpenter making the crude sticks plows for the Nazarene county-folk should become that magnificient personage from whose brilliant body issued such overpowering rays of light as to fell Saul's horsemen to the earth and leave the great apostle's eyes impaired for his life by one momentary glance? "It doth not yet appear, dear friends, what we shall be."

So I rest content as I think of those many "I have loved long since and lost awhile" in the safe and happy places God has provided for their preparation for the special service they are destined to undertake in the governing of some parts of this illimitable Universe, for we are "Kings and Priests" in the order of God's governance.

For those who are "without God in the world," who allow pride and selfishness to thwart and finally to obliterate every generous impulse, with such I have nothing here to do. I am not their judge. And I turn from what appears a dark and foreboding outlook with the thankful remembrance "That the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind."

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Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

ELEVENTH PAPER.

By the Rev. H. Fields Saumenig.

Prayers and Thanksgivings.

(Continued from last week).

PROPOSED CHANGE NO. 24.—Transfer the prayers: For those who are to be admitted into Holy Orders, from their present position, pages 40, 41, to a position immediately following the Prayers for Missions.

(Note: This should be prayer and not prayers as the proposed additional prayer for Missions was not adopted.)

PROPOSED CHANGE. NO. 25.—Transfer the Prayers for Fruitful Seasons, from their present position, page 41, to a position immediately preceeding the Prayer, For Rain.

Changes Nos. 24, 25 are intended by a rearrangement of the special prayers to place them in a more logical sequence according to subjects. Inasmuch as Prayers for those to be admitted into Holy Orders are specified for use at Ember seasons and the Prayers for Fruitful Seasons are designated for use at Rogation season and are not Special Prayers in the sense of the occasional Prayers, might it not be well to place the four prayers specified in proposed changes 24, 25, in a place to themselves at the end of the collection of Prayers instead of shifting them to a place in the middle of the collection as proposed? It is a matter, however, of little importance and needs no additional comment.

PROPOSED CHANGE, NO. 26.—In the Prayer for Fair Weather, page 39, omit in line 4 the words "for our sins," and strike out all that follows "benefit" line 7, to and including "thanks and praise." At the General Convention in 1883 the proposition was made to substitute the word "chastisement" for the word "punishments" in line 8 of the Prayer for Fair Weather, but the proposed changed was not adopted. The proposition now, as adopted by the last General Convention, is to omit all the latter portion of the prayer in addition to a clause in the first portion, so that the Prayer as revised shall read:

Almighty and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain these immoderate rains, where with thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit. Through etc.

PROPOSED CHANGE, NO. 27.—Six new Prayers are added, as follows: In time of Calamity; For the Army; For the Navy Memorial Days; For Religious Education; and for Children. Space does not permit the printing of these Prayers in full. Their purpose is clearly shown by the titles. The Commission of 1883 proposed the addition of twenty-one new Prayers; a number of which were much to be desired, for example: A Prayer for a Person going on a Journey; For Persons preparing for Confirmation; For the Increase of the Ministry; For the Renewal of the Holy Spirit, and others. In the final Revision only one of the propesed Prayers was adopted, i. e., the Prayer for Missions together with the Prayer for Unity, (later proposed). The present Commission proposes fifteen new Prayers, of which number nine have been adopted. Of the six above mentioned new Prayers (by titles) the House of Bishops concurred with the House of Deputies in their adoption with the exception of several minor changes either in the body of the Prayer or in the title, as for example: the Commission proposed a Prayer "For the Children of the Church." The House of Bishops adopted the Prayer but changed the title to read "For Children." The Prayers proposed by the Commission and failing of adoption because of non-concurrence are as follows: For Colleges and Schools; For Social Service: and For All Who Labor. The three Prayers last mentioned were recommitted to the Commission.

In the Revision of this portion of the Book of Common Prayer the Commission omitted the present Prayer "In Times of Great Sickness and Mortality," but the recommendation of the Commission failed because of nonconcurrence and the Prayer was recommitted to the Commission. Ae resolution to revise the present Prayer for a Sick Person was also recommitted.

PROPOSED CHANGE, NO. 28.—The next change proposed was to substitute for the Prayer for a Sick Child, page 42, 43, the following:—

O Almighty and merciful Father, look down from heaven, we humbly beseech thee, upon the sick child for whom our prayers are desired. Visit him, O Lord, with they salvation, deliver him from his bodily pain and restore him to his former health that he may live to thee and to thy glory; through etc.

The resolution of the Commission was finally amended by retaining the present Prayer for a Sick Child and adding the proposed substitute as an alternative Prayer.

Next week we shall continue the discussion of the alterations and changes in the Prayers and Thanksgivings.

RUSSIAN CHRISTIANS PRAY FOR REUNION.

"It may be interesting to see that some of our friends in Russia are still remembering us," writes Mr. Robert H. Gardiner, commenting upon the letter printed below.

"The letter was brought to me by a friend who has just returned from Russia and who brought me another much longer letter from Sergius Solovioff, and many kind messages from Russians, including the Patriarch Tikhon."

To Robert H. Gardiner,
Secretary of the World Conference
on Faith and Order:

Beloved Brother in Christ:

I thank you with all my heart for your kind letter. I shall always fervently pray, at the time fixed by you, for the reunion of Christians, the more so as, from my early youth, I have always prayed for it. At present, in these troubled times when the enemies of Christ are attacking Him with special zeal, it is more necessary than ever for us faithful brethren to unite as much as possible to defend the Christian faith.

Invoking upon you the Benediction of Our Saviour, I beg you to accept my sincerest regards.

Your brother in Christ,
Bishop Triphon.

Moscow, March, 1918.

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EDITORIAL

LIBERTY AND AUTHORITY.

What purpose can war have but to teach us the blessings of peace and when war is over what other task confronts us but the reconstruction of self to take our place in the new era of the world's life?

To emerge into a new era with the inveterate prejudices of the old is to insulate oneself from the forces of the new.

Fundamental truths do not change with the changing years, but the deductions from those truths, which have divided the forces of Christ into the unhappy divisions of the past, do change. Old things pass away. New things arise.

Among old things which have passed away is the theory of Divine Right which has been the obsession of rulers, civil and ecclesiastic, for many centuries.

The theory that God, having appointed men to office, will sustain them in the tenacious possession of that office, whatever they may do, has been a fallacy that has maintained itself in Church and State for many generations.

Wilhelm has harped upon this theme, and called upon his God to justify him in it, until one has been nauseated by the infatuation thereof.

Let us learn this lesson in the Church. And first let us apply it to the Ecclesiastical sphere. There has been no functionary who has had a fairer opportunity to exercise his power than the Pope of Rome has had in the Great War. The present Pope failed utterly to interpret the justice of God to the needs of men, as did his predecessor, Piux IX, fail to rise to his opportunity in the nationalizing of Italy during the fifties.

There is no less edifying chapter in history, than the Papal administration of the States of the Church, and the attitude of the Papacy to ordinary justice, during those critical years, when Italy threw off the brutalities of Austria and put on the freedom of constitutional government, unless it be the regime of our own Bishops during the reign of the Georges in England.

The Pope was with Austria in her unjustifiable claims and in her brutal enforcement of those claims, and he employed foreign mercenaries to misrule the Papal States. The reason for this is to be found in the fact that Rome, both in her temporal and spiritual claims, is committed to the Divine Right idea. No less were Luther and Calvin obsessed with the idea that their theses and institutes had the force of a Papal Bull, and they brooked no opposition.

Were they not directly selected to reform a wicked Church and did not the mantle of the unfrocked high priest fall upon the holy prophet?

The rule of Geneva was fully as despotic and dictatorial as that of Rome, and the petty tyranny of narrow intolerance is exhibited just as bitterly by the followers of Wesley in one American village as by the emissaries of Rome in another.

There is a unity of the spirit in Christ's plan as there has been among the allied forces, but there are diversities of gifts and manifestations of spiritual power.

The Grace of God is a wonderful operation, but it is not confined to a single channel, for it is constantly overflowing its banks and making green fields on every side; and sometimes the regular channel gets so choked up that God's grace seeks new channels in which to operate. God's promises are dependent upon man's co-operation. If some one promises to irrigate your land by a ditch and you fill up that ditch with rubbish, the promise has no[t] must get its moisture from other

Better use the ditch and kee[p] certain methods of irrigation.

So Christ designated certain channels of His grace. It was for this the ministry and sacraments were appointed, but do not think that these agencies will operate effectively if we do not keep these channels clean.

On the other hand, do not think that less regular methods are going to increase your corn and wine and oil.

If human selfishness obstructs the free flow of God's grace in the channels which He has designated; then those channels should be cleaned out.

There is no Divine Right that will justify emperor or prelate in turning the channel of living water into a private pool of selfish interest.

Unless God's minister, in Church or State, realizes that he exists to serve men and not to exalt his own prerogatives and to enrich himself he becomes an obstacle to grace, an enemy of God, and his end is destruction.

Now as individuals we seem to be unable to change the order of things. The German accepted the imperial bombast because he found it and because he was taught to believe in it and because it seemed to make him prosperous, and because he did not wish to substitute anarchy for order, chaos for prosperity.

He could look with complacency on other nations in the throes of revolution, and congratulate himself upon the efficient machine in which he was a well-oiled part.

But man is not a piece of machinery and however much he may love order and efficiency, he has an individuality that must not be suppressed.

In the long run the chaos of the French Revolution will produce a higher order of man and a more useful civilization than the well ordered machinery of Prussian Junkerism. The last is hopeless in its moral and spiritual reactions.

So we look with envy upon well ordered ecclesiastical machines, in which all thinking is done for us; in which we are merely a cog, not at all worried over the ultimate product of our spiritual endeavor.

We gladly destroy our personal initiative in the realm of the spiritual in order that we may not have to worry over results. Spiritual initiative is hard work. A large portion of the human race longs for an oracle which will solve such problems.

It has the same ultimate result in our spiritual training as it has upon the scholar who rides a pony to get up his Latin.

He substitutes temporary immunity from worry, for ultimate success as a linguist.

It makes little difference who does our thinking for us, whether it be Pope or Prophet; we arrive at the same end of spiritual paralysis.

The best governments are those in which there is a patriotic love of order, a loyal respect for constituted authority coupled with a continuous struggle between two parties, fairly balanced. In the U. S. A., from the days when Federalist and Republican struck fire on one another's shields, to the day when Republican and Democrat fought out the principles of protection and free-trade, private and government ownership of railroads, and the like, this government owes its strength to this ceaseless mental agitation, well curbed by a respect for ultimate authority.

In our nation all sorts and conditions of political theories struggle for supremacy, but there is no talk of revolt when the matter is once definitely decided.

So great questions have been settled in the face of seemingly hopeless opposition.

To any one living in America in 1820, the prophecy, that in a hundred years all slaves would have been freed, all liquors banned, and all States federated, so that the doctrine of States' Rights was reduced to a purely academic question, would have been regarded as the wildest of impossible dreams.

Yet the free play of individual opinion under the protection of recognized authority has brought these things to pass.

The weakness of our religious system and why it has degenerated into a purely academic force lies in the lack of any constituted authority under which anything ever comes to a decision.

Any Congress of religions that might be devised is merely a debating society.

Under the regime of Divine Right the Church settled all questions without allowing the matter to be further discussed.

Under our present scheme, we discuss everything without ever coming to a decision. Our political government is held together by no stronger force than public opinion.

Is there no such consensus of public opinion which can so organize the religious forces of the nation as to settle anything?

In fact each man wants nothing settled unless his own private opinion can be confirmed.

He is so mildly interested in the subject as to be irritated at the suggestion that a decision is necessary.

Religiously we are in the same condition as the Republic, after the Revolution and before the adoption of the Constitution.

The majority of our Colonial fathers did not want a federal government.

Each State (except of course the weakest ones), wanted the privilege of thinking and doing just as it pleased without interference from any federal power. If these had had their way, the U. S. A. would have been about as effective a power as the Balkan States, quarreling among themselves and sacrificing one another to the common enemy.

Such is the price of an exaggerated egoism. It is a different price from that of a mechanical imperialism.

(Continued on page 5)

STUDIES IN THE ACTS.

"Then they that gladly received His Word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles doctrine and fellowship and in the breaking of bread and the prayers."—Acts II: 41-42.

There are no verses in the Bible which equal these in setting forth the essentials of the Christian religion. Let me enumerate the cardinal points of our religion as thus recorded.

First: That the basis of it is "the gladly receiving of the Word of God." Not intellectual assent nor mechanical assent, but the joyous assent of one who finds in Jesus Christ the pearl of great price.

Second. The result of that joyous assent is an act of obedience to the Word of Jesus. "They were baptized." There was none of that callow superiority to that word which said, "Of what use is it to be baptized?" As they had gladly received the Word of God, so they gladly obeyed that Word in the initial act of obedience which identified them with the Master's fellowship.

Third. They continued steadfastly, not in their own opinions, nor in the opinion of their favorite Apostle, but they accepted that scheme of doctrine and fellowship which had upon it the approval of the whole apostolic company.

Fourth. They manifested their unity by participating in the Breaking of Bread, which was the sacrament which our Lord had solemnly charged them to continue, and in connection with this act of fellowship, they also took their part in the prayers, which at that early period were a recognized part of the Church; not merely "in prayer," says the Greek, but "in the prayers," the definite form of worship that Hebrews would naturally use, having been trained in liturgical worship from their earliest childhood.

In these remarkable verses we have a quadrilateral which must be the basis of any Church unity which shall be acceptable to that large number of Christians who regard some kind of constitutional authority as the basis of any religious solidarity.

We wish that this quadrilateral might have been stated by the authorities of the Church in a language better understood by the people, and less formal than the ecclesiastical terminology in which it was phrased.

How might we state these principles in language that is broad enough to cover the ground:

(1) That the basis of all Church membership shall be a joyous acceptance of the Word of God.
(2) That all Christians shall accept Baptism and the Lord's supper as obligations of all Church members and the Apostle's Creed as the universal doctrine essential to membership in the historic Church.
(3) That the Church is an ancient society having a constitutional method of designating its officers in an unbroken line, and that there is no reason for departing from the laying on of hands as the method of perpetuating the ministry.
(4) That the Sacrament of the Lord's Supper, lawfully administered, is the test of Christian fellowship.

In short, this Apostolic outline of things essential to the Church as a living society, is no different from that which all other human societies require for their unity and continuity.

It does away with the private substitution of one's own system for the constitutional method which has come down from the primitive Church.

The great difficulty with any plan of Church unity other than that of historic continuity is that there is a lack of compelling authority in that which some individuals may have devised, or some collection of individuals may have agreed upon.

It is not that the plan thus devised may not be an excellent one; it is that it has no force to recommend it but the wisdom of the individual.

Nor will it do merely to copy it. A copy of the Constitution of the United States in Liberia does not satisfy that citizen who desires to be a citizen of the United States.

Undoubtedly there is much that could be improved in our federal ma-

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CURRENT EVENTS IN THE AMERICAN CHURCH

An effort is being made by Christ Church, Columbus, Ohio, to liquidate a mortgage of $5,000 on the parish property by the first of January. One thousand dollars have been raised, most of which was contributed in Liberty Bonds.

The ladies of St. Thomas Guild, Battle Creek, Mich., served a breakfast and dinner, to the members of Sousa's band which came to the city for the Fourth Liberty Loan Drive. Three hundred and ten Jackies sat down to each meal and were enthusiastic over the hospitality shown them.

Mrs. G. L. Larned of Bristole, Rhode Island, in remitting two dollars for subscriptions to The Witness, writes: "While my husband is at the front attached to the Marines he is getting your paper. We have both enjoyed it so much ever since it was first published that I have been trying to advertise it as much as I can."

The following Church clergymen were commissioned chaplains with the rank of first lieutenants at Camp Zachary Taylor, November 7th, the Rev. Messrs. Edward C. MacAllister, Alfred S. Lawrence, Edwin A. Penick, Jr., Frederic O. Musser, D. Charles White, Gabriel Farrell, Jr., Christopher Keller. The Rev. Messrs. John J. Gravatt, Jr., and W. Weir Gillis, were commissioned chaplains November 1st, at Camp Zachary Taylor.

By the will of Mrs. Frederic Remington, widow of the celebrated artist, St. John's Church, Ogdensburg, New York, is to receive $2,000 for the endowment Fund of the Hoard-Howard Memorial Parish House. The residue of her estate after several life interests have terminated, goes toward the up-keep of an art museum to be built in Ogdensburgh, after the war. To the museum she leaves all unsold paintings of Frederic Remington and one cast from each bronze by him. Her will directs that after these casts are made the molds are to be broken. Ogdensburgh already had received from Mrs. Remington the collection of Indian and frontier articles made by him and used in his studio. Mrs. Remington was a communicant of St. John's Church, Ogdensburg.

The Ven. Henry Beard Delany, D.D., Archdeacon for Colored Work in the Diocese of North Carolina, was consecrated Suffragan Bishop of that Diocese for Negro Work on Thursday, November 21st, in the chapel of St. Augustine's School, Raleigh, with which he had been connected for many years. The Rt. Rev. Joseph B. Cheshire, D.D., Bishop of the Diocese, officiated as consecrator, assisted by the Rt. Rev. Dr. Beverly D. Tucker, D.D., of Southern Virginia, and the Rt. Rev. Thomas C. Darst, D.D., of East Carolina Bishop Lloyd, president of the General Board of Missions, preached the sermon. Bishop Weed of Florida and Bishop Horner of Asheville presented the Dean for consecration. The Rev. Morrison Bethea, secretary of the diocese, read the certificate of election. The Rev. M. A. Barber read the consent of the bishops, and Dr. R. H. Lewis read the consent of the standing committees. Bishop Demby, who was recently consecrated Suffragan Bishop of Arkansas for colored work, read the Litany. The Ven. Erasmus L. Baskerville and the Rev. James K. Satterwhite were the attending presbyters. The Rev. Dr. Bragg was master of ceremonies.

On St. Bartholomew's Day, in Christ Church, Puyallup, Washington, Edward Munson Traber of Tacoma, Washington, was ordained to the diaconate by the Rt. Rev. Frederic W. Keator, D. D., Bishop of Olympia. Mr Traber was presented by the Rev. Frederick T. Webb, D. D., of Tacoma, Mr. Traber's former pastor. Bishop Keator preached a strong sermon from Luke 22:27. The Rev. Charles Y. Grimes, rector of Trinity Church, Tacoma, read the Litany; Bishop Wells of Tacoma read the Epistle, and the Rev. Mr. Traber read the Gospel. Mr. Traber received his degree from Heidelberg University, and will pursue his theological studies under the direction of Bishop Keator and the Rev. Doctor H. H. Gowen of Seattle. He has been lay reader in charge of Christ Church (Mission), Puyallup, for the past three years, having previously served at St. Luke's Church, Tacoma, at different times as organist, choirmaster, lay reader, and Sunday school superintendent. He remains at Bishop Keator's request, as minister-in-charge at Puyallup. The date chosen for the ordination was the eighty-sixth birthday of Mr. Traber's mother, a most devoted and faithful Episcopalian and church worker for over seventy years.

Long before the hour set for the beginning of its peace celebration on Sunday morning, November 24th, Christ Church, Norfolk, Va., was crowded to capacity, says a Norfolk daily. Worshippers, many of them army and navy officials and their wives, continued to arrive some time after 11 o'clock. Nearly 100 marines and soldiers, veterans of the western battle front, occupied seats in the center directly in front, Armed guards of the American navy bore the banners of the allied nations, with the exception of the British flag, which was carried by an English sailor.

The form of service was the traditional peace celebration customary in the Church of England, the music being inspiring martial. Strains of the Marseillaise furnished the beginning of the program, all the audience standing. Following this, came the procession of vested choir, color bearers and clergy.

Instrumental music was that of organ and naval stringed orchestra. Young boys rendered solos, and the choruses were especially appealing. The solemn "Te Deum" was particularly beautiful. Other stirring numbers were "Messe Solnelle" and the famous Hallelujah chorus, from Handel's Messiah. An attractive feature of the program was the fanfare of trumpets sounded between the playing of the Marsellaise and the processional hymn.

It had been expected that Bishop Gailor, of Tennessee, would be preent to preach, but through some misunderstanding, he could not come, and Dr. Steinmetz spoke most ably. Tears came to the eyes of many of his hearers as he told of the sacrifices and heroism of men on the firing line and of the sincerity of honors accorded them by civilians over here.

The Anglican Theological Review, edited by the Rev. Samuel A. B. Mercer, D. D., and the Rev. Leicester C. Lewis, Professors in the Western Theological Seminary, Chicago, in collaboration with representative scholars throughout the Church, the first number of which made its appearance in May of this year, is a new venture in the field of theological publications in this country. It is not intended to be a popular publication, presenting as it does the very best work of the profoundest scholars in the Anglican Communion on subjects of vital interest to students who wish to keep abreast of the trend of thought in the realm of Christian theology and comparative religion, from the view point of men who are, for the most part, devoting their lives to such studies, and interpreting theology and kindred subjects in the light of the very best modern scholarship. No clergyman or educated layman can afford to miss reading the papers appearing quarterly in this Review, which is filling, in the best sense, "a long felt want." The December number, which will be off the press at an early date, will contain the following contributions: "Pre-Mongolian Church Life in Russia," by L. C. Lewis. "Editorial Style in the Synoptic Gospels," by Frederick C. Grant. "Morals of Israel," by Samuel A B. Mercer. "Elizabethan Prayer Book of 1559," by William Muss-Arnolt. "St. Thomas and the Immaculate Conception," Francis J. Hall. "Old Testament Bibliography," by Howard C. Ackerman. "Critical Notes on Job," by Samuel A. B. Mercer. Book Reviews. Notes and Comments. Subscription, $4.00 annually. Single numbers $1.00. The Columbia University Press, Columbia University, New York.

The death of the Rev. Arthur Brittain, rector of St. John's Church, St. Louis, Mo., occurred suddenly on November 20th, resulting from an attack of bronchial pneumonia and heart failure. He had officiated at a funeral that afternoon and on his return to the rectory was taken ill and at about ten p. m. entered into eternal rest from St. Luke's Hospital. Mr. Brittain came to this country in 1903, drawn here out of his high regard for Bishop Tuttle, under whom he sought work, and was placed by the Bishop in charge of Trinity Church, De Sota, Mo. Afterwards he was appointed city missionary of St. Louis. The funeral service was at St. John's Church, which he had served as rector for the past six years.

The Rev. William Versey Whitten, a highly esteemed priest of the Diocese of Iowa, entered into the life of Paradise, on All Saints' Day, from his earthly home at Nashua, Ia., where he had been, since last spring, in charge of St. Mark's Mission, a mission he had served for several years in connection with his former work as rector at Charles City. Mr. Whitten was born in Quebec, Canada, in 1844, and was the son of a presbyter of the Canadian Church. He came to the United States in 1869, and was ordained a deacon by Bishop Clarkson, the first Bishop of Nebraska, in 1885, and advanced to the priesthood in 1888. Twenty years of his ministry were spent in Nebraska, and for many years prior to his death he was a presbyter in the diocese of Iowa, serving faithfully and well the fields at Chariton, Fairfield, Charles City and Nashua. The burial was at Crete, Nebraska. His wife and three daughters survive him.

PERSONALS.

The Reverend A. W. Sidders of Wabasha, Minn., is, besides his parochial and Sunday work, teaching six hours a day at the high school, one of the teachers being ill with pneumonia.

The Rev. Virgil Boyer, for ten years rector of Christ Church, Cleveland, Ohio, has been called to St. Paul's Church, Lansing, Michigan, and has been at work in his new field since November 1st.

The Rev. Dr. John Hazen White, Bishop of Michigan City, announces that on the 15th day of November, in St. James Church, South Bend, Ind., and in the presence of the Rev. L. C. Rogers and the Rev. R. E. Carr, he deposed from the ministry the Rev. Victor von Kubinyi, presbyter, he having declared in writing his renunciation of the ministry of the Church

Rev. Charles R. Tyner who has been rector of St. Luke's Church, Lincoln, Neb., since 1914 and who recently returned from France after a year's work, 9 months of which were spent at the front with American combat troops, has accepted the call to become Dean of St. Mark's pro-Cathedral at Hastings in the diocese of Western Nebraska. Dean Tyner will take up his new work early this month.

The Rev. William Porkess, rector of Grace Church, Pittsburgh, recently read an essay, entitled, "The Ideal Preacher's Makeup" before the weekly Monday meeting of the Pittsburgh District Methodist Protestant Ministers. The treatment of the subject resulted in a unanimous resolution, requesting the essayist to allow the printing of the essay in full, in the weekly Methodist Protestant Magazine, that has eight thousand subscribers.

MEMORIAL FLAG PRESENTED TO WISCONSIN CHURCH

A beautiful regulation banner silk U. S. flag has been presented to the Church of the Intercession, Stevens Point, by Mr. and Mrs. R. A. Cook and son Ralph as a memorial to Lieut. C. C. Macnish, a Church boy, who died in France last August. This flag was to have been dedicated some weeks ago but owing to the epidemic of influenza the Church was closed for several Sundays and the dedication and memorial service took place on the Sunday next before Advent which was the thirteenth anniversary of the Rector's ordination to the Priesthood. The flag is made of imported banner silk, is of regulation size and is surmounted by a brass cross instead of the customary eagle; it is complete with water proof carrying case and leather carrying belt.

Lieut. Macnish, for whom this flag is a memorial, was among the first from this city to enlist in his country's cause and he saw active service in France and died there of cerebral hemorrhage in August of this year. He was one of 52 from this parish to enter the service and the only one to date from this list who has lost his life. The whole service was a memorial to him and a detachment of the State Militia was present to honor the occasion.

In the afternoon of the same day a County Memorial Service was held at the State Normal School, Auditorium when a county service flag was dedicated with fitting ceremonies. This programme was in charge of a Churchman—Mr. T. H. Hanna, Chairman; two other Churchmen made addresses, Mr. D. E. Frost and Prof. F. S. Hyer; Father Elbert of the Roman Church made an address; Mr. McLandress the Presbyterian Pastor said the invocation and the Rector of the parish dedicated the flag. It contains 1525 stars, among them many representing women. Of these some 36 are of gold. This flag was given by a Churchman—Mr. Harold J. Week.

The epidemic has seriously interfered with the Advent Call in this part of the country. The plans for this parish are rather unique in that the men have undertaken the movement among the men of the parish in addition to the part taken by the women. During this week of the calling every man and woman in the parish is to be called upon and urged to help observe the week and a daily celebration is to be held with special prayers for the messengers and success for the Advent Call. During the week of the call the rector has planned services for every day which it is hoped will stir up the parish to greater endeavor and renewed consecration. There will be a daily celebration and in the afternoon a service,—primarily for women,— at 4:45 and in the evening (except Saturday) a service for all in the Church when the following subjects will be discussed:

Monday—The Credentials of Christianity.

Tuesday—Some practical Reasons why everyone ought to be associated with the Church.

Wednesday—Some spiritual reasons why everyone ought to be associated with the Church.

Thursday—Some of the common objections to organized Christianity and the Church.

EDITORIAL.—Continued.

If the religious forces in this country are not going to invite the contempt which they will deserve, they will seek two things—1st, a common basis of federal authority which will combine the best traditions of the past with the most enlightened ideas of the present, neither of which can be substituted for the other; for the one is experience and the other is genius, and they are not interchangeable. 2nd, a free and unlimited opportunity for God's grace to act in such constituted authority, after men have exhausted themselves in the defense of their individual opinions; but a rigid frowning upon that kind of revolution which refuses to abide by any constitutional action.

Europe after the war will be a seething chaos. Socialism, which is essentially a protest, will try once again to become a system, only to demonstrate that the inexperienced and the incompetent cannot construct a government which will govern, and cannot live without a government that can control.

So post-reformation religion was a protest. As a system it is chaos.

The Historic Church exists to perpetuate the best traditions of the past, so that they can be adapted to the exigencies of the future. The chaotic elements will not return to ancient constitutions until they have exhausted themselves in exploiting future systems.

The weakness of Romanism consists in its immobile truth in the mechanics of Divine Right.

The weaknesses of Protestantism consists in its jejune credulity in crass egotism. The weakness of the Anglican Church consists in the difficulty of securing a constituency who feel the importance of holding the form of sound words and preserving the idea of the household of faith.

To the observer on the outside, we are too much like the Bourbons, intent only on clinging to the forms of the dead past and the ideas of special privilege.

What is our true attitude?

Is it one of vain regret for lost prerogatives? A vain attachment to mediaeval ornaments? Or is it a calm faith in our mission? A patient waiting until the experiments of discontent look once again for the best traditions of the past in order to restore such authority to religion that constitutional order may be restored.

It is not theories of the Episcopate but the fact of constitutional order; not theories of the sacraments, but the fact of their preservation; not theories of the faith but the facts in Christ's life, which this Church has tenaciously held in the face of innumerable panaceas for the salvation of the world.

While we maintain the traditions of constitutional authority, we enjoy a liberty far wider than that insured by any of the reformed substitutes for that liberty.

If you do not believe this, go and live in any community which is controlled by one of these systems conceived in the name of liberty, but possessed with the spirit of intolerance.

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending December 14th, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

2nd Sunday in Advent, (December the 8th):

Daniel vii. 1-27
St. Luke i. 26-38
Genesis iii.
Revelation xxii.

Monday:

Isaiah vi.
Revelation vi. 1-11.
Ecclus. xiv. 20 xv.
James i.

Tuesday:

Isaiah vii.
Revelation vi.-12 vii.
Genesis iv.
I John iii.

Wednesday:

Isaiah viii. 5-ix. 7
Revelation viii.
Proverbs x. 16-end
Jude

Thursday:

Isaiah x. 5-27
Revelation ix. 1-12
Jermiah x. 1-16
I John v. 13-end

Friday:

Isaiah xi. 1-9
Revelation ix. 13-x. 7
Isaiah lix.
Romans ii. 1-16

Saturday

Isaiah xi. 10-xii.
Revelation x. 8-xi. 18
Proverbs i. 20-end
Romans iii. 1-26

So inveterate has the habit of procrastination become among men that the phrase "by and by," which, in the time of the early English translators of the Bible, meant "immediately," now means the very opposite.—Trench.

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AN APPRECIATION

The Honorable Jacob Kleinhans.

Much to our regret, an article announcing the death of the Hon. Jacob Kleinhans of Grand Rapids, Mich., contributed by a correspondent, inadvertently found its way into the columns of The Witness, which referred to the deceased as "Jack" Kleinhans. The November number of the Grace Church, (Grand Rapids, Mich.) Bulletin was devoted for the most part to appreciations of the life and work of Mr. Kleinhans, by the rector of the parish, the Rev. George P. T. Sargent, Bishop McCormick, the Vestry, and the Standing Committee of the Diocese. Excerpts follow:

By the Rector.

No one will ever know the many lives touched and inspired by the life of Jacob Kleinhans. All respected and admired him, and those who knew him loved him. He was a man of few words, but his life spoke volumes.

When I was called to be Rector of this parish I said, "Who could refuse a call to a parish where Jacob Kleinhans is the Senior Warden?" From the time I became Rector, I planned and counseled with him about everything which related to Church and parish. I also brought to him matters of a personal nature, and I grew to love him as I do my father.

He once said to me in speaking of Mr. Leavenworth: "There is one fundamental characteristic essential to a good Churchman—'Faithfulness'; for it includes in itself love, promptness, regularity, and many other virtues." In every department of his life he was faithful.

His home life was beautiful. His integrity, sound judgment, and worth as a lawyer and business man soon won for him the respect and the position of prominence due one of the recognised leaders of the legal profession. He loved and reverenced the Church. To him it was the Body of Christ. Through its sacraments and life he was in constant union with Christ. Nowhere was his faithfulness in all the depth of the word's meaning so clearly exemplified as in his relation to his Church. Unless prevented by illness or absence from the city I never knew him to fail to come to the Holy Communion on such days as the Vestry were expected to make their Corporate Communion, or to be in attendance at the other Church services, the Evening as well as the Morning services. There he could be found in his place ready to greet all who entered and give them welcome. He felt that God's Church was wiser than he was wise. He needed all the help the Church could bring to him; and he felt the Church's ways were best. He was an orthodox Churchman—he thought the Church's way was the normal way.

The genuineness of his worship and Church life was apparent. He despised cant and insincerity. His Christianity was real, virile and attractive. He came to Grace Parish at its beginning, when it meant faith, courage and work. He was on its first Vestry, and continued as a Vestryman ever since. In looking over the records of the Vestry, only noted one meeting where he was absent, and in that case he was away on Church matters.

He consecrated to the service of the Church his native ability, his trained legal habits and his experience.

By Bishop McCormick.

Jacob Kleinhans, Senior Warden of Grace Church, Chancellor of the Diocese and member of the Standing Committee, died at his residence in Grand Rapids. He had been in failing health for some time and one could only feel a certain measure of relief that his life should not be prolonged into a period of inaction and possibly of painful weakness. Easily one of the recognized leaders of the Bar of Michigan and one of the distinguished lawyers of the country, he was also one of the recognized leaders of the Church in his own Diocese and throughout the land. Many times a member of the General Convention and of the Provincial Synod, he was frequently consulted by those in authority and was accepted as an expert in Canon law. In the recent history of our own diocese his name could only be placed with that of the late William J. Stuart. In his parish he had been for many years its acknowledged leader and its unfailing supporter. He would have been the last man to desire or even to permit eulogy, yet not to praise him would be to withhold tribute to the grace of God in His Church. For he was a typical Christian character, molded and developed in sacramental union with Christ. To him the Church was the visible body of Christ, and everything that had to be done with the Church was therefore inexpressibly sacred and precious. As we pray, in full assurance of faith, that the rest and light of Paradise may be his joy and portion, so we pray that his example may inspire other Christians men and Churchmen towards an equally serious sense of responsibility and an equally clear interpretation of their high calling to God in Christ Jesus Our Lord.

By the Standing Committee.

It is not possible to adequately record the love and esteem which was felt by the many who have sat with Mr. Kleinhans in the deliberations of the Standing Committee, for never has Christian character been blended with mundane judgment in such high degree of excellence and balance as that exhibited by our lamented friend and co-worker. Profound in learning, possessed of quick perception, direct of speech and, withal, imbued with a deep sense of justice, Mr. Kleinhans brought to all the meetings incalculable assistance, the loss of which his fellow members can never cease to miss. As Chancellor of the Diocese, his deep spiritual nature enabled him to rule by higher standards and principles than those of the world, his decisions being as faithfully laid down according to the precepts of his Lord and Master as by the laws of the State. No member of the Standing Committee was ever more faithful in his attendance than was Mr. Kleinhans. His life was never so busy as to lead him to neglect the duties of his Church. He was in short, and in the fullest sense, a loyal Churchman, and the refining of his own spiritual nature, and, by word and example, the spiritual nature of many others, was more to Jacob Kleinhans, than was the gaining of fame and wealth. The life he led was one of unfaltering rectitude, and, leaving behind, for all who knew him, a wonderful heritage, he has passed worthily to his great reward. These remarkable traits of character earned for Mr. Kleinhans high and well deserved preferment in the councils of the Church, preferment which he received and administered wisely, humbly and modestly.

By St. Paul's Vestry.

In this day of momentous happenings,when the world is fairly writhing with the conflicting passions of man, we do well to step aside a bit and contemplate a life, on every department of which God seems to have put the divine stamp of approval.

The life of Jacob Kleinhans was woven and interwoven into the fabric of this parish, and his Church was his great love. Words fail utterly to express the affection he had for her, the devotion with which he served her, and the reverence in which he held her. We who have had the benefit of his counsel, his encouragement and guidance through all the vicissitudes of the parish now feel most poignantly his departure.

Jacob Kleinhans was a man of childlike simplicity of character. He was the uncompromising foe of all cant and dissimulation. He had a rich measure of the abiding consciousness that he was fundamentally right with God. The consciousness of having done well the task allotted to him constituted his whole reward, and he was content to go down to the grave unpraised by men.

STATISTICS OF THE WAR WORK DRIVE.

Our readers will be interested in the totals of the great campaign for the seven welfare organizations at work for soldiers and sailors. The figures follow, as given out on Monday, November 23rd. The departments adopted by the committee are those in the Army: Northwestern, quota $14,833,500, pledged $19,081,613; Eastern quota, $75,020,000, pledged $78,129,017; Central, quota $57,970,00, pledged $68,739,434; Southeastern, quota $6,820.000, pledged $9,459,056; Southern, quota $5,115,000, pledged $10,346,300; Army and Navy, pledged $618,346; Foreign, pledged $1,842,000. otal $194,044,038. Expected from Philadelphia War Chest District, $7,500.000; from other War Chest Campaigns in Pennsylvania, $500,000; from War Chest Campaign in Minneapolis, $1,135,000. Grand total, $203,135,000.

While the War Chest contributions were not definitely in hand and therefore not counted as cash, the amounts were regarded as pledged and certain, so that the total of over $203,000,000 is counted as sure. But the gifts are not all in by any means. The Victory Boys, for example, number over half a million, and the Victory Girls as many more, and thousands of these are still earning their five dollars and sending in returns as fast as they can earn the money, so that will mean no small addition to the total. The officials expect that the number of enlistments will be doubled.

The generous subscriptions from the half million college students place them in the van. They averaged $4 per student, or far above the population generally. Then the Army and Navy total of $618,346 was a noble contribution from the men themselves, showing their appreciation of the efforts made in their behalf. he foreign gifts were very significant. Thus China, with a quota of $250,000, gave $1,000,000 Mexican, or $500,000 American Money. Russia was not assessed but gave $11,000; Cuba's quota was $100,000, offering $275,000; Japan's quota $75,000, offering $360,000; Mexico's quota $110,000, offering $114,000; Porto Rico's quota $125,000, offering $82,000.

THE DIOCESE OF COLORADO NOTES.

Notice.

It has become necessary because of the restrictions caused by the epidemic of influenza to postpone the "Advent Call" from the 2nd Sunday in Advent to the 1st Sunday in Lent.

The restrictions at present do not admit of any scheme of general visitation throughout the state, and the only course left is to make it a Lenten campaign instead of an Advent one.

Bequests.

By the generosity of the late Ernst A. Peters, St. John's Cathedral, Denver, was left the sum of $5,000.00 and St. Luke's Hospital $1,000; and by a similar generosity on the part of the late Joseph A. Thatcher, the Cathedral will receive $10,000, St. Luke's $2,000.

The Diocesan Council

will be held on Wednesday, February 5th, owing to the adoption of the new fiscal year. Parishes and Missions are requested to meet two-thirds of all apportionments before that time.

NEW METHOD OF ADMINISTERING THE BLESSED SACRAMENT BY INTINCTION.

The influenza epidemic caused a cessation of all public services in the Diocese of Marquette (Michigan) and in most of the cities including Marquette they are still prohibited. The Health Department acquiesed and the Bishop sanctioned the following plan whereby the people of St. Paul's Church receive Holy Communion.

The celebration takes place at 7:30 a. m., the rector and three parishioners being present. Then from 8 a. m. until eleven groups of three are communicated every ten minutes. To insure this the communicants apply for a card at the rectory on Saturday which states the time of his or her receiving. For each group after the first three the service consists of the invitation, confession, absolution, administration, the Lord's Prayer and the benediction.

For these services a combined chalice and paten were constructed. By removing the base of the regular chalice a paten was placed between the base and the stem of the cup as a permanent fixture. This arrangement makes it possible for the celebrant by placing his left hand incidentally under the bowl to carry both elements conveniently and with utmost safety. A specially scored wafer was made by St. Mary's Convent, Kenosha. When broken from the sheet it is triangular in form. One corner is held by the priest, one is dipped and the other is taken hold of by the recipient holding the open palm of the left beneath the receiving hand. The triangular wafer has not more but possibly less material in it than the square or round wafer and is much better to use when administered by intinction as the wine-wet corner is untouched by the hand. An extra loose paten is used for the consecration service.

CHICAGO LETTER

The Rev. Albert E. Selcer.

Bishop Anderson Gives Reasons for Thanksgiving.

The Rt. Rev. Charles P. Anderson, D.D., in speaking of the particular reason for celebrating Thanksgiving Day this year said: "Well may the American people, on this forthcoming Day of Thanksgiving, in response to the proclamation of their president, assemble in their accustomed places of worship to give humble and hearty thanks to God for the victory that has come to our country and to our allies for the cessation of war and for the promise of peace.

Gratitude, humility, and courage seem to be the key words for this Thanksgiving Day. Gratitude for victory; humility in the recollection of the awful carnage of war and in the presence of threatening revolutions following the war; and courage in facing the staggering problems of the coming reconstruction days of peace. The war is over, but our troubles are not.

Out of this war must come some kind of a League of Nations, some kind of an industrial partnership within nations, some near approach to the Brotherhood of Man. The task is mighty, but where there's a will there's a way."

Special Thanksgiving Day Eucharists were celebrated at the Cathedral. The Bishop was the celebrant at the early service in the Cathedral, while the Rt. Rev. Sheldon M. Griswold, D.D., the Suffragan Bishop, preached the sermon at the later service. In the afternoon Bishop Anderson went to Milwaukee, where in the evening he addressed a monster audience of nine thousand persons at the Coliseum, who had gathered for a Community Thanksgiving for Victory under the auspices of the Council of National Defense.

Bishop Wakefield at St. Chrysostom's Church.

The Rt. Rev. Henry Russell Wakefield, D. D., the Bishop of Birmingham, England, who, as metnioned in the columns of "The Witness" last week, is visiting the principal cities of this country and Canada, giving his reflections on the world war, was the special preacher at St. Chrysostom's Church, on the North Side, on Sunday, November 24th, where he was greeted by a large congregation.

Movement to Unify Protestant Churches.

On Monday morning, November 25th, a meeting was held at the Chicago City Club, which was called at the suggestion of the Chicago Association of Congregational Churches, actuated by certain resolutions passed by the Illinois State Association of Congregational Churches. The purpose of the meeting, which was attended by representatives of the cooperative Board of City Missions, the Chicago Church Federation Council, and of the Ministerial Association of various denominations, had as its purpose a discussion concerning the unification of the Protestant Churches. The Vice President of the Chicago Church Federation, the Rev. Dr. Thomas E. D. Bradley, said in part: "The war drives have led men to believe in Unity, but they are in danger of attempting to form Young Men's Christian Associations with the 'Christian' left out. The Churches must meet the issue."

Personal Prayer and Service Committee.

A group of Chicago Laymen have instituted a vigorous campaign destined to increase the efficiency of the laymen of the Diocese in Church Work. It is known as "The Personal Prayer and Service Extension Committee." Mr. Edwin Clark is chairman. The particular work of the committee is the conducting in the various parishes, on the invitation of the Rectors, parochial campaigns for the purpose of interesting laymen in Church work. The work is conducted along three lines: First, the organization of Bible Classes; second, the increase of Church Membership and attendance; and third, the emphasis on the Men's Corporate Communion as an aid to parishes, and the third was begun on Advent Sunday at the Church of St. Paul by the Lake, Rogers Park. A local Prayer and Service Committee is organized in each Parish, to carry on the "follow-up work."

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VIEWS AND INTERVIEWS

(Continued from page 1)

dissatisfaction; but nothing is safe.

"In the Mother Church, the question as to danger of contagion from the Cup in the Holy Communion, has already been met. A number of adding medical men of the Church investigated and discussed thoroughly the matter, and decided that the risk was practically nile. This should satisfy everybody, but does not.

"Some years ago, one of the prominent Life Insurance men of our country asked me whether I knew that ministers of the Gospel lived longer, on the average, than any other class of men. I answered that I had for a very long time understood so. He then said, 'I will now tell you something that you do not know. The Clergy of the Episcopal Church live longer, on the average than the ministers of any other denomination.' And yet the priests of the Church are the only men in Christendom who, after few or very many have communicated, drain the dregs of the dregs from the chalice. Could there be any more indisputable proof than this that there is absolutely no danger from contagion in the cup?

"Of course, if our priests were self-respecting, they would immediately curl up at the foot of the altar, after their first administration of the Second Sacrament, if the victims of germonhobia were anywhere near the truth in any of their statments: but they do not. They persist in living, and in living longer, on the average than any other ministers, who are excused from such contaminating exposure."

The Dawn of a New Day.

"It is a tremednous event that has just occurred" said the Hon. Elihu Root in his address at the great peace service of thanksgiving in the Cathedral of St. John the Divine, New York. " It is the greatest event of modern history. It was a world struggle for human freedom, and from it we learned the lesson of sacrifice. From it will flow consequences to all the nations and to all the peoples in them, which we cannot yet begin to understand or with any certainty to prophesy in their entirety.

"Today we commemorate the ushering of the dawn of a new day—a new era. The dark night of storm is over, and now that the clouds which for four years darkened the earth have rolled away we see plainly the landmarks to guide our future course. From all the free nations of the earth men sprang to resist the evil that threatened the earth. Many of the noblest men laid down their lives, but their sacrifices brought victory and modern civilization has not failed.

"God himself was on our side. And so today, thanks to the Lord, Christian civilization triumphs. The old barbariain principal has been laid in the dust. More than anythng else the result of the war, as we behold it now, is proof of the supremacy of moral force which in the end downed the evil forces let loose upon the world. Even Bismark knew this lesson of the world—knew that cynical evil could not forever override the power o f Christian civilization, but William, the Kaiser, absorbed in his vast dream, of military glory, overlooked what Bismark in his great wisdom understood. Today, with the war ended and the forces of all those nations whose cause was one of right and justice and protection for the weak and equal opportunity for all dominant over all the battlefronts where autocracy tried to crush its way, William and his kind know better—they have learned the law of moral force now.

"Germany's misreading of America was similar to her false estimate of other nations. To her we were a nation of money getters. We were immersed in our own enrichment, and were indifferent to the struggle that occupied all of Europe. Her cynicism taught her that we were not to be reckoned with, but today Germany knows that we are far from being such a nation of money getters, and that the moral stamina of this nation manifested itself to her final undoing.

"Heedless and indifferent to the real nature of other peoples, blinded by its own conception of human and national motives, the German military caste ruthlessly defied and sought to set at naught the laws of Christian morality. In its insane lust for power, she ignored this great Christian force, soon to be arrayed solidly against her. Germany blundered when, depsite all the dictates of humanity and all the conventions of civilized warfare, she heartlessly sank the Lusitania. It was the wanton cruelty of that deed which eventually brought the United States into the war against her, and so it was the deed which eventually was destined to bring about her downfall.

"The German Government," he concluded. "deceived its own people, kept from them the real cause of the war and boasted to them of victories that never happened. Thus the German people, sacrificing and submissive, were kept satisfied. But in the end every violation of the moral law brought its own punishment to them. That punishment came swiftly when once the base purposes that actuated the Kaiser and his military advisers were revealed.

"Self-government changes the nature of a people, and not only increases their power and strength for war, but teaches them restraint. So the American people, after living for decades, immersed in commercial affairs, with wealth, freedom and ease, had grown strong and had preserved the heroic ideals upon which the nation was founded. When awakened, they again girded themselves to fight for freedom and independence, and in the end with moral force conquered and liberty was vindicated."

Isaiah's Prophecy Applicable to the Present Time.

"If the test of a great prophet' says the Rev. Eliot White, rector of St. Paul's Church, Ossington, N. Y., in the New York Times, "is his ability to include events and destinies of far-distant ages in the scope of his inspired vision, surely Isaiah does not fail in these days to maintain his exalted rank.

"To quote only one of his amazingly applicable predictions for this time of the armistice that concludes the greatest of all war, (Isaiah xxxiii., 7-11, 13):

'Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth. He hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth; Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. Now will I rise saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you. * * * Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.'"

STUDIES IN THE ACTS.

(Continued from page 4)

chinery, but that's entirely beside the mark. No one but an egotist would forsake the Constitution that we have as Americans, because some group of men had invented a better one. It is not the one which as Americans we are bound to support. And this is the very essence of loyalty. But loyalty is what is sadly lacking in our Christian fellowship, because we have lost the Church idea and we were bound to lose it as soon as anybody could substitute his own ideas for those constitutional principles which made the Church the most powerful society in Christendom.

As a Church we have much to contribute to the chaos of individualism, without authority, that is chiefly conscious of the rectitude of its own opinion.

We stand for facts detached from individualism. We represent respect for constitutional authority as differentiated from attachment to factional parties. Of course this involves antagonism. It is not that sectaries resent our claim to be right. It's that they resent the whole idea of the Church as a brotherhood, demanding of them certain obligations of fellowship. It is because to them the word "Church" has ceased to have any meaning, that they resent anybody that claims to be in constitutional unity with the Church that Christ founded.

This principle we cannot abandon, no matter how cheerfully we may testify to the individual excellence of this or that separated body.

We stand for obedience to constituted authority as distinguished from the principle of sectionalism running into schism, whenever opinions become so obstinate that they will not tolerate any accomodation.

It is not that the Church and the sects represent the same thing. It is that they represent a radically different thing.

It is the same difference which separates the Constitutionalists in Russia from those who would substitute Soivet organizations for the State.

The difference is fundamental and it cannot be reconciled until all the various parts unite in the Kingdom of God and His Christ. And that union can be made only on such a constitutional platform as is outlined in these two verses of the Acts.

GLEANINGS FROM EVERYWHERE

(Continued from page 1)

happen. I do pity those who can see nothing in an occasion of God's mercy to the world but a chance to carouse."

But there are many kinds of people that make up a world and while one reads and wonders about some kinds, one reads and rejoices over others as for instance an account of St. Paul's Cathedral in Boston, in the men's bureau of the Living Church:

"Before the doors of the Cathedral were opened last Monday morning, a hundred people had gathered waiting for the opportunity of private devotion. Beginning at 8 a. m., we held ten services during the day, at each of which we joined in thanksgiving for victory, prayers for our men who must remain abroad in the service, for those who have bought us our freedom by the sacrifice of their lives, for all those who are sorrowing and for a sincere dedication of ourselves to the unfinished task that has been bequeathed to us.

"At 11:30 and at 4:30 national hymns were sung on the porch of the church, led by the trumpeters. The sidewalk and street were full, and a large number sang the hymns with us. As far as the eye could reach across the street and over the common, stretched an unbroken mass of human faces. At the close of the first verse of the National Anthem, the people cheered and shouted and flags were waved in every direction, so we sang the second verse in glad obedience to the command, and when the cries and cheering were revived, we sang the third. Had there been a dozen verses, the crowd would have called for them all."

The world must not see us staggering under our crosses. It must not see us broken hearted, weak and weary. It must see that we are in the "fellowship of His sufferings," and that we are supported in that fellowship by a supernatural power.—W. Robertson Nicoll.

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PALESTINE TO NAME ITS OWN GOVERNMENT.

Dr. Finley Would Not Turn Country Over To Any One Nation, Race, or Creed.

Self-determination by Palestine as to the form of Government to be cast for the Holy Land was suggested by Mr. John H. Finley, State Commissioner of Education, says the New York Times, in discussing his four months in Palestine as Red Cross Commissioner. He had high praise for General Sir Edmund Allenby's army of occupation, and declared that the war had left few scars on the country—the only visible evidences, in fact, being the passage of German institutions to allied control.

Commissioner Finley was accompanied on his trip by Colonel E. St. John Ward, Major Theodore Waters, and Major Solomon Weinstein, all of the Red Cross, and the latter the head of the Hebrew Orphan Asylum, Amsterdam Avenue and 138th Street. Speaking of the future of Palestine, Commissioner Finley voiced his convictions thus:

"I do not think that Palestine should be given over to any one nation, race, or creed. I think that it should be held in trusteeship by the nations jointly, as in international agreement, until such time as the country, through agriculture or other means, becomes self-supporting in a sense and population grows. As the country develops, the people themselves will gradually come to agree upon the form of government they wish, and then the nations should withdraw and permit the evolution of this government."

In this view of the matter, Mr. Finley added, he was in agreement with Dr. Weitzmann of London, the noted Jewish leader of the Zionist movement, who expressed himself to the Red Cross party in London. Dr. Weitzmann is now in London, administering relief among his co-religionists. On the topic of how the British were handling administration, he declared they were maintaining a splendid attitude and one that indicated support of the principle of self-determination. Continuing, he said:

Fine Attitude of the British.

"This fine attitude of the British is apparent in their unofficial acts, as well as their official ones. They do not refer, especially or unofficially, to Palestine as a conquered land. Officially it is known as "occupied enemy territory." The British are in command, but the British flag does not float over Palestine. In fact, no flags of any nation appear there When we Americans held a Fourth of July celebration we were told courteously that we could not run up the Stars and Stripes and, while this may seem extraordinary, I am convinced that the action of the British in preventing the natives from getting too accustomed to any one flag is the proper thing."

Dr. Finley entered the Holy Land on June 21, having been joined by an African Red Cross unit of fifty persons at Port Said. He found the country's population 600.000, of whom 100.000 are Jews and the remainder Syrians and Arabs, in good trim. The British victors had established relief measures which apparently had put the situation in good order. The Finley party, however, promptly established a hospital and a dispensary, and 10 000 were treated in one month, many of them being soldiers from the army of occupation.

"The British held only Judea when we arrived in Palestine," he said, "and from the heights near Jerusalem we could see the Turkish lines about fifteen miles away. By that time the British had brought order out of chaos in the territory which they had won. Jerusalem had water piped all the way from the Suez, and it was easy to see from the type of men in charge of the military, as well as the civil, administration that the British were fully alive to their responsibilities."

A WORD IN SEASON

From the Trinity Cathedral, (Cleveland, O.) Advocate.

Joshua: III:4.—"Ye have not passed this way heretofore."

The tribes of Israel have come to the banks of the Jordan River. The crossing of the river is the only difficulty between them and Canaan, the Land flowing with milk and honey. Minute instructions have been issued to the host. They are to cross the river in *this* order, and after *that* manner. And now, so as to insure careful attention to his injunctions, Joshua, the Leader, adds, "Ye have not passed this way heretofore."

The words have a message of warning and encouragement for us today, in view of Peace, and the whole incident may be treated as a parable of our own lives.

(1) *Facing the Unknown in Daily Experience*: "Ye have not passed this way heretofore." Every day is a fresh beginning. We never know what twenty-four hours may bring forth. No two days are exactly alike We cavil at the monotony of life, and we persuade ourselves that what has been will be, and must forever be. The fact is, however, that there is only one thing about tomorrow about which we may be assured—that it will not be as today.

In one of our recent novels the heroine declares, "You never know what is round the corner." This is altogether true. We never know what is round the corner. We have never passed this way heretofore. It is this that makes life worth living. In all things there is ever the zest of the unexpected. It is this, too, that fills us with the dread of the unknown. The other day a man was shown through one of our big engineering works. In the course of his tour he came to a department where many sets of machines were being carried away. "These," explained the Manager, "cost us fifty thousand dollars to set up just after the War began. Today they are scrapped. There are new machines in the market. We are putting them in. The cost will be one hundred thousand dollars; but they will do three times as much work as the old machines, and with the same amount of labour." So it is in Industry. So it is in Life. Changes and surprises happen round the corner. New things, unlooked for occurrences, are forever "on the wing." Men sometimes fail in business. Why? Because the merchant refuses to get into the new way of doing things. We must march "with the times." We must see to it that we do not get out of step when we come to the way which we have not passed heretofore.

The Unfamiliar Way Has Been Passed Triumphantly.

We have a significant illustration of this in the national experience of Great Britain in the World War. August, 1914, found the British Empire unprepared for hostilities. To meet the Teutonic hordes England had an insignificant army of some ninety thousand men ready for active service. How these "Contemptibles" fought, and how, together with the Belgians, they saved Civilization, the world knows full well. The fact is, nevertheless, that in munitions and men this "Lilliputian Army" was sadly unsupported. For more than four years our British Allies have been treading unknown paths. They have blundered sometimes; it could not well have been otherwise; but, thank God, Germany has blundered, too, and now, in November, 1918, the British Empire, together with France, Italy, and the United States, seems to be coming out of the darksome cloud of imminent disaster into the sun-wooed reaches of a most glorious dawn. The unexpected emergency has been met; the uncharted experience has been successfully traversed; and the unfamiliar way has been passed triumphantly at last.

The Church Must Adapt Herself to New Conditions.

What is true of Individuals and Nations, is, also, true of the Church. "Ye have not passed this way heretofore." The Church must adapt herself to changed conditions, conditions consequent upon an unprecedented upheaval of society, if she would hope to minister to the necessities of "a new Heaven and a new Earth, wherein dwelleth righteousness." It is, seemingly, somewhat difficult for the Church to appreciate this fact. "What has been, must be," appears to be the motto of many of the Churches. If we would live, however, and not die; if we would grip the manhood of the present and reconstruction period; if we would pass on a real heritage to our successors; we must move with the times, and, more than that, we must move ahead of the times. Even the Episcopal Church, One, Holy, Catholic, and Apostolic, must cease to lean upon her heritage, and create a heritage for the future. She must "speed up" if she would be in the forefront of the hosts of humanity. What was good enough before 1914, what is seemingly good enough for us who have remained at home during the past four years, is not good enough for the men returning from the trenches, is not good enough for our sons, and is not good enough for our children's children. Prosy sermons, theoloical rather than philosophical; lengthy services; censorious Christianity; will never hold the awakened consciences of the men who have faced death, and faced it unafraid. There are forces which are attracting the flower of our manhood and womanhood from the Gospel of Christ. We shall never overcome these forces by merely cursing in ecclesiatical language what these forces stand for. We must see to it that in the Church there is an effectual counter-attraction to the allurements of the world. These are strange days, there are stranger days and years to follow, and we shall have to adapt ourselves to the intricacies of an unprecedented situation. "We have not passed this way heretofore."

(2) *How Are We, Individually, Nationally, and Ecclesiastically, to Face the Unknown?* The war is over, and we are living in a new world. Many of the things that we deemed essential have vanished. We shall not be permitted, even if we would, to return to the old ways. There are wrongs that must be righted; there are evils that are crying to highest heaven for suppression; and in justice to the fallen, in fairness to those who are returning we must see to it that our homes are fit homes for heroes, and that our Churchly Life and our National Life is not sordid, narrow, and debased.

What does this mean? It means that through many tangled forests we shall have to blaze a trail. "Ye have not passed this way heretofore." Changes and reform shall be our lot for many years to come. There are problems, gigantic problems, awaiting us just around the corner of the road; there are difficulties, seemingly insuperable difficulties, to be overcome; there are obstacles, obstacles of girth and height, to be flattened down for the passage of the Future's feet. On every count, how are we to face the unknown?

God Will See Us Through.

There is One Who is ready to be our Guide, even God himself. Humanly speaking, we are "all at sea;" Divinely speaking, the harbor is in sight. God will see us through. One of our Chaplains tells of his asking a lad whom he was preparing for Communion, "What is the greatest thing in Christianity?" After a little consideration the lad replied, "That He's always there!" No Theologian could more fittingly express the greatest thing in Christianity. "He's always there," ready to help, willing to act as Guide throughout the reaches of the Unknown Way.

To accept God as Guide, two things are necessary: *We must have implicit confidence in His directions.* Robert Louis Stevenson wrote to George Meredith shortly before his death, "For fourteen years I have not had a day's real health. I have written in bed, and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness. I was made for a contest, and the Powers have so willed that my battlefield should be this dingy, inglorious one of the bed, and the physic bottle. At last I have not failed." Stevenson believed that "the Powers" "do all things well," though often in strange and mysterious ways. This same unquestioning faith, this same unhesitating confidence, is necessary in the life of the individual, in the life of the Church, in the life of the Nation, if we are to travel the unknown way not only as conquerors, but as more than conquerors.

The other demand is for unfaltering following. We must follow wherever God leads. The Israelites went zig-zagging towards Canaan; but God led them in the right way; not the shortest nor the easiest way, but the best way. So shall it be with us. Success will be a question of following. If we follow closely in the footsteps of Him Who sees the end from the beginning, all will be well. "Ye have not passed this way heretofore." True; but the same God Who was with us before, Who led us along the old way, is with us still. In His company lies salvation, and experienced comradeship.

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The above series are printed in two colors. They teach as well as certify. 25 cents a dozen; $1.50 a 100. With name of parish printed, $2.00 a 100.

GO TO CHURCH CLUB CARDS—A system of coupons to encourage Church attendance among young people. Each 25 cards, Oct., Nov., Dec., with name of Church printed, $1.00. Beginning with 1919, coupons will be sent at one time for the entire year. Each 25 cards, with name of Church printed, only $1.50. Postage 10c. Every parish should use these cards.

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SUPPLIES FOR PAROCHIAL MISSIONS.

1. **Special Mission Number of the Parish Leaflet.** Page 1 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies $3.00; each added 100 copies, $1.50.
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3. **Call to Personal Service.** The Rector's Letter and the People's Reply. First 100 copies, $1.00; each added 100 copies, 50 cents.
4. **Request for Prayers.**
5. **Prayers for the Mission.**
6. **Request for Conference.**
7. **Resolution Cards.** Each of the above (4 to 7) 50 cents a 100.
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9. **Store Window Cards** (11x14). First 100 cards, $3.00. Each added 100 cards, $1.50.
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Worthy of Universal Adoption.

When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching," which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

FOLDERS, LEAFLETS AND TRACTATES

In each case one page is used for your local announcement. You can order them with this page blank, and your local printer can print your local page, or you may send us the copy and we will print that page for only One Dollar, plus the cost of the Folder, Leaflet, or Tractate.

This is the way to reach and to teach the entire congregation.

FOLDERS:—
1. A Parish Folder.
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These Folders cost 75 cents a 100. Postage 6c a 100.

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2. **Personal Service, the Church's Great Need.** By Bishop Anderson—a Brotherhood Address.
3. **Twenty Answers to Twenty Questions,** by Archdeacon Windiate.
4. **What I Would Do if I Were a Layman.**

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Four pages each. Seventy different topics. 50 cents a 100. Postage 12c. Some of the most popular are:
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Wardens and Vestrymen.
A Vision of Empty Seats.
The Church of a Christian Year.
Baptism.
Confirmation.

Sample copies of these supplies may be had by remitting to this office one-half of the purchase price. Under the requirements of the United States Government, to conserve paper, no samples are furnished free.

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

VOL. II. NO. 102. HOBART, IND., AND CHICAGO, ILL., DECEMBER 14, 1918 $1.00 A YEAR

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

In a recent issue of The Witness the words of "America the Beautiful," written by Miss Katherine Lee Bates, was given. Sylvester Baxter gave an account in one of the newspapers recently of the occasion that prompted the writing of the song. First, he tells us that "Miss Bates is a native of Falmouth on Cape Cod, and has a most sympathetic personality.

"She is a professor of English at Wellesley College, Mass. To hear one of her lectures on poetry is a delightful experience. As an author, she has a goodly number of good books to her credit.

"In 1893 Miss Bates had been called to join the faculty of a summer school at Colorado Springs. On the way she visited the Columbian World's Fair at Chicago. The architectural vision embodied in the marvellous "White City" gave the inspiration for the last stanza as a forecast of what America might do in the achievement of real beauty.

The end of the three weeks' session of the school in Colorado Springs, was celebrated by the stranger members of the faculty (including Dr. Rolfe, the Shakespearean scholar; Prof. Tood, the Amherst astronomist, and Miss Bate's colleague at Wellesley, Prof. Katherine Conan) with an excursion to the summit of Pike's Peak. Miss Bates was so affected by the rarefied atmosphere that she could remain for hardly more than 'one ecstatic gaze!' But it was a historic moment. It was 'then and there,' says the author, 'as I was looking out over the sea like expanse of fertile country spreading away so far under those ample skies that the opening lines of the hymn floated into my mind.' No song can have had a more directly continental American inspiration. Fresh in memory was the panorama of American landscape unrolled in the long journey from the sea and across the praries and plains, to its culmination on the mountain heights.

"The four stanzas of the poem were pencilled in the author's notebook at Colorado Springs. For nearly two years they lay there unheeded, then they were sent to the Congregationalist, appearing July 4th, 1895.

"The hymn attracted unexpected attention. Silas G. Pratt, the composer, at once set it to music, and in that year it was republished in the volume, 'Famous Songs.' Requests for its use came with great frequency, so it was rewritten to make the phraseology more simple and direct.

"The new version appeared in the Boston Transcript in Nov. 1904. A few years later the wording of the opening quatrain of the third stanza was changed for the final version—for which Miss Bates retains the copyright, that it might be protected from misprints and alterations.

"Thousands of permissions have been given for its free use. It has been reproduced, by permission, in church hymnals of many denominations, numerous popular song books, books of schools and colleges, patriotic selections for soldiers and sailors, Boy Scouts, the Red Cross; also in countless periodicals, community programs, peace foundation and many other organizations.

"In Australia the Christian Endeavors have adopted it as a national hymn, with 'Australia' substituted for 'America.'

"For the benefit of our immigrants it has been translated into Italian and German. It has been illuminated for Christmas cards and filmed for the movies, in the author's manuscript. Over 50 different settings have been composed for it, including many by distinguished musicians. It is often sung to old tunes—one being 'Materna' (O, Mother Dear, Jerusalem). Miss Bates would prefer that it not be sung to this tune, however, for the music, not being written for it, does not impart to the words the expression they demand."

How Peking, China, Celebrated Victory Day.

The celebrations of the victory over Germany began in Peking with a review of the Chinese and Allied troops by President Hsu Shih Chang.

The huge square fronting the throne room was filled with two regiments of Chinese soldiers and picked troops from the Allied contingents, presenting a magnificent spectacle.

The center of the square was occupied by an American Marine band, flanked with three British soldiers and three Cossacks carrying their respective flags. Behind were French and Anamite troops, facing Japanese and Italian detachments. The president passed through the square under an arch of Allied flags and ascended the marble steps to the throne room, followed by the diplomatic corps. Then to the accompaniment of a popular American war song the Allied commanders and flags approached the president, the Italians and Japanese leading. Three Americans carried Brazilian flags, three carried British and Portuguese banners, while the Belgian ensign was borne by three Frenchmen. Sir John Newell Jordan, the British Minister, and Dr. Paul Samuel Reiasch, the American Minister, headed the diplomats greeting the president, who delivered a congratulatory speech from the terrace.

A reception followed in the historic robing room. The foreign guests enjoyed the experience of ascending the ancient throne and admiring the magnificient furnishings of the beautifully lacquered room.

The brilliant scene has never been equaled in the history of Peking. For the first time the Forbidden City was thrown completely open and was crowded with students and citizens.

Among the many interesting and teaching pamphlets that may be obtained from the Church Periodical Club, 2 West Forty-Second Street, New York City, is one on Christianity which I shall divide into two parts for this column, giving this week What a Christian is expected to believe, next week the continuation, "What a Chritsian is to do."

Christianity is meant for all men, rich and poor, educated and uneducated. Our Lord died for all men. Christian teaching must, therefore, be simple, easily understood even by a child, and its life that which can be led by any man with the help of God. Many men, however, are of the opinion that there is something very deep about Christianity and its practice very hard.

A Christian is expected to believe in God. There is One God who has revealed Himself in three Persons in One God. That is in the One Godhead there are three: God the Father, who has made all the universe and all things therein; God the Son, who has redeemed all mankind; God the

(Continued on page 7)

THE CHURCH PENSION FUND.

After the meeting of the Executive Committee of the Church Pension Fund, the grants in force by the Fund to the clergy and their families are exhibited by the following table:

Age Pensions	$ 60,573.06
Disability Pensions	24,500.00
Widows' Pensions	23,450.00
Orphans' Pensions	3,700.00
Total	$112,877.00
General Clergy Relief Fund Grants Assumed	111,877.00
Diocesan Fund Grants Assumed	52,015.00
Grant Total	$276,115.06

It may be interesting to point out that the amount of the grants of the Church Pension Fund, after twenty-one months of operation, to clergymen retiring during that period, or to the widows of active clergymen dying during that period, already exceeds the amount of the grants still in force from the General Clergy Relief Fund, with its long period of history. The total amount of the grants of the General Clergy Relief Fund when it was consolidated with the Church Pension Fund on April 13th, 1917, was, of course, somewhat larger than the amount of the remaining grants, but not materially so. It will only be a few months, probably, before the end of the second calendar year of the Church Pension Fund's operation, when its annual outlay for its own pensions will equal that of the General Clergy Relief Fund after more than half a century.

No direct comparison can be made between the two organizations, because they proceed on different principles, the importance of the Church Pension Fund being the pension protection it extends to over four thousand clergymen and their families, rather than the amount of its pension grants. But the comparison of figures is not without value.

Priest Served With a Warrant For Holding a Service.

The Rev. Thos. Worrall of Longmont, Colorado, was served a warrant for holding service on Thanksgiving Day, contrary to municipal regulation.

Mr. Worrall felt that a test case was desirable in communities where crowds are allowed to assemble in various places, but any service in the church was forbidden.

The town marshal interrupted the service and demanded that the congregation of seven people disperse which they did not do.

It is understood that a warrant for his arrest has been issued.

It is well to see whether the hypocrisy of half measures will be sustained by the courts and whether town authorities can prohibit a priest from his functions in the Church.

BISHOP FUNSTEN DIES SUDDENLY.

Word was received as The Witness was being put to press that the Rt. Rev. James Bowen Funsten, Bishop of Idaho, died suddenly in Boise, Idaho, on Monday, December 2nd.

A Three Fold Appreciation.

If you send The Witness to some friend for a year as a Christmas gift, you will show your appreciation of our efforts, your friend will appreciate your thoughtful selection, and of course we will appreciate your co-operation.

Pride that dines on vanity sups on contempt..—Franklin.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

More Awful Than Judgment.

"A celebrated preacher of the seventeenth century, in a sermon to a crowded audience," says the Diocese of Quincy Light, "described the terrors of the last judgment with such eloquence, that some of his audience burst into tears, and uttered piercing cries, as if the Judge Himself had been present and was about to pass upon their final sentence. In the height of this excitement, the preacher called upon them to be silent, as he was about to tell them something more awful and astonishing than anything he had yet said. In the midst of a tense stillness, he solemnly addressed them thus: 'In one quarter of an hour from now the emotions you have just exhibited will be stifled: the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations or sinful pleasures with your usual avidity, you will treat all that you have just heard as an idle tale that is told.'"

God Is a Sure Paymaster.

"On this Thanksgiving Day, how natural and how right it is from every point of view that, as representatives of the different national groups, we should meet and gather here in this Christian temple to render our devout and humble thanks to God for what He has done," said Bishop Greer at the Thanksgiving Day service held at the Cathedral of St. John the Divine, New York. There were over three thousand in the congregation, including representatives of the twenty-six allied nations and members of patriotic societies of the United States. Dean Robbins, of the Cathedral, gave the address of welcome, and Bishop Lloyd, of the General Board of Missions, delivered a sermon. "It is meet that we should do this," said Bishop Greer, "lest in the noise and tumult of the common joy, so natural, so human, we forget the things which our eyes have seen.

"What we have seen is that God is not a distant and absentee God, as we are wont to think Him, but that He is a factor in human affairs with Whom we must reckon, not only in some other world, but here and now in this, and that no weapon forged against Him—however great and strong or howsoever reinforced with human wit and 'kultur' or scientific skill, cunning, and device—that no such weapon forged against Him can prosper. It may seem to do so, and for a time may do so in fact, but only for a time, for God is a sure paymaster. He may not pay at the end of the month or a year or four years, but He surely will pay. Our eyes have seen it. Let us not forget it.

"In a little while, we hope, those who went from us to engage in the sacred cause of righteousness and freedom will be coming back. They will on their return receive a great ovation for what they have done, and they will deserve it. For in the face of dangers and difficulties unprecedented, they have shown unprecedented heroism and courage, worthy of the name they bear and of the cause for which they suffered and endured. But some who went out with them will never come back. Brave, gallant, faithful souls, faithful unto death. With bowed heads and reverent heart ,albeit with saddened heart, we thank God today for their noble life and sacrificial death, and pray for the stricken families and homes where empty places are."

The Call to Prayer More Urgent Than Ever.

"The thought of mobilizing the women of the Church 'for the liberating of spiritual power' by means of 'United, Earnest, Prevailing Prayer,' came as an inspiration to the leaders of the Woman's Auxiliary in the dark days through which we were passing some months ago, when the issues of the great war for liberty and righteousness were trembling in the balance," says Bishop Harding, of Washington, D. C., in a pastoral letter which was read in the churches of his Diocese the First Sunday in Advent.

"It was felt, and rightly, that over and above all the war-work our women were doing at so much sacrifice of time and strength and means, there was something greater that they could and should do They could and should unite in besieging the throne of God in prayer, that it might please him, at this crisis of the world's history, 'to make bare His holy arm in the eyes of all Nations,' so that 'all the ends of the earth shall see the salvation of our God.' Therefore, at the time the Advent Call was conceived, the subjects suggested for our petition had mainly to do with the winning of the war.

"The epoch-making events of the past four or five months, culminating in the signing of the Armistice on November the eleventh, a date which will ever be memorable in the history of the world, have necessarily changed the whole situation and our point of view. We are forcibly reminded of the words of the prophet Isaiah, 'It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.'

"Nevertheless, the Advent Call for united, earnest and prevailing prayer becomes not less but more urgent—more imperative—in view of the conditions that now confront us. The disorder in those countries that precipitated this cruel war, the problems of the new-born nations, the enormous difficulties of reconstruction in all lands are matters of concern much deeper than the successful conduct of the war.

"Never did our statesmen need more urgently than now the wisdom and guidance of Almighty God. Never did the men at the front and those at home who were eagerly expecting to do their part in the battle line need our prayers and ministrations more than now. Those abroad will have arduous and exacting duties to perform until peace is declared. For all, the time of waiting until they shall be set free to return to their homes and normal occupations, will be full of trials and temptations. Until the terms of lasting and righteous peace are settled, we have need to pray that, at the Council table, 'Mercy and truth may meet together, righteousness and peace kiss each other.'

"We have need to pray that through the travail of soul the world has endured these long, sad years, our nation and all nations may be reborn. We must work and pray for, as the real fruits of victory, the making of a better world. We have need to pray that the Church, 'the Body of Christ,' through which He is pleased to minister to the world, may have a revival of spiritual life in all its members, put new energy into the work of preaching the Gospel among all nations to the end that, as much as in us lies, and while we have time, we may do our part in bringing about the glorious consummation, when the kingdom of the world shall become the kingdom of our God and of His Christ."

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

SAINT JOHN THE EVANGELIST'S DAY. December 27.

By the Rev. FRANCIS S. WHITE.

THE COLLECT.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being instructed by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. Amen.

Light through instruction! So many of us need to meditate more than we do on this thought. The Church is here spoken of as walking in a way that is dark, dark because the understanding of her children is darkened by the darkness of ignorance God is addressed as merciful: His mercy is shown in His patience with us who stand in our own light, and so stumble instead of walk, thus hindering the progress of ourselves and our companions. St. Stephen's Day is a call to abolish prejudice: St. John's Day is a call to abolish ignorance. Both prejudice and ignorance hurt mankind and cripple the Church. They especially hurt the Church because they hinder her progress. When men really see Jesus in the way God meant them to see Him, they can no longer look on their fellow men through the glass of inherited or acquired prejudice. When we get the information Jesus came to give, it is no longer possible for us to be ignorant of what God wants us to know and to do. The Church should be the best teaching force in the community. Its words and deeds should throw light on human life as Jesus Christ wants it to be lived: Church services should be illuminating: sermons should be illuminating: the actions of the Church members should reflect the light, and not raise a fog. Darkness comes through a withdrawal of light. The withdrawal may be accomplished by the failure of the light-giving power from within, or by covering the light from without. The failure of light-giving power comes through sloth, or neglect: the blotting out of light is accomplished by indifference. In either case, progress is impeded, and disaster for both innocent and guilty lies ahead.

The Means of Appropriating the Light.

"Cast Thy bright beams of light upon Thy Church." Notice we are making a definite request for illumination. By putting this petition so close to the celebration of the Christ Child's Birth, is it not permissible to say that our Mother Church takes this way of making us realize that the light has been cast for us in the advent of Jesus. "The light shineth in the darkness and the darkness does not take hold of it," was St. John's own testimony to the result of the ignorance that is in us. And as we absorb this thought, we find that the Church as it were, is putting our fingers on the means of appropriating the light. She puts our hands on the button, so to speak, and says 'switch on the teaching or doctrine of St. John, and you'll see how to make your way out of darkness into light.'

"Being instructed": That parish which does not stress instruction will be removed by God: that is to say, God will allow men to forsake it: the candlestick will be removed from its place because it does not fill a need. Can any fate be more awful to contemplate? The parishioners of any local church must also remember that the Church on this day bids a part of the Body of Christ pray for the Whole Body of Christ. The Whole Body of Christ is today rent and weakened and seemingly futile because of inherited prejudices on the one hand, and abysmal ignorance on the other hand; willful ignorance, too, not "invincible but just nursed along from generation to generation by leaders of one part of the Body who will not see the other part's point of view. We must pray that these leaders listen to the teaching of St. John, who leaned on the Saviour's breast, and who while he never said or wrote that he had the mind of Christ, nevertheless holds up in his writings Jesus as the Light of the World. Let us ask ourselves whether we are letting ourselves be led by St. John's teaching into the Christ's Presence; and if so, whether we are standing face forward toward the Christ, or are in controversy facing our fellow men, and squinting one of our eyes, so to speak, on the Centre of life and unity and union.

"At length attain." The education that leads to the light of a perfect day is not something that can be attained in some school of correspondence, in a series of twenty lessons, prepaid. The intelligence that gives the light for which this prayer begs, is acquired by intimate association with the thoughts and words of Jesus as preserved by the Church, and by the mystical association with Him through the channels of both nature and grace.

The Epistle. 1 St. John i. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested upto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Contact of life with Life, the life of man with the Life of God, creates a fellowship which explains the Church with its human and divine elements. That such contact and such fellowship is possible makes up the teaching of St. John the Evangelist: and he is very confident that publishing such a message can have only one result, namely, a complete joy on the part of the one who hears the message. The divine human life of The Blessed One is both a witness and an appeal: a witness that God cares, an appeal to us to care as well.

A Light That Is Inside Our Hearts.

"God is light." "In Him," that is in Jesus, "was life and the life was the light of men." This is the way St. John put it in his foreword to his biography of Our Blessed Lord. Today Mother Church takes this message of the Evangelist and Apostle and presses it home. "God is light," "if we walk in the light as He is in the Light," in what wonderful company do we find ourselves. "No Shadows yonder," said the poet—Shadows have their value on earth, so does the darkness that takes hold of the light of moon and stars: but the blackness of darkness!—there is no place for that in the Gospel-preaching-and-teaching Church. The light that this day calls us to, is an interior illumination, a light that is inside our hearts, and hence irradiates the meditations of our hearts, as well as the words of our mouths, and the deeds we do for God and man. When we have this interior light born of contact with the Life of God, then we walk in the Light as He is in the Light; and in that way we become lights of the world in our generation; and when shadows come across our paths, we are able still to shine, and so reflect a silver lining to those clouds. Does all this seem rather fancy kind of talking?: try to live truthfully in company with Jesus Christ for one whole week, and you will find that the blood of Jesus has made you light-hearted, and being light-hearted, you will reflect the joy that comes to one who has nothing he feels he must hide for his own sake, or for the sake of others who are dear to him. No light-hearted person ever felt the necessity of deceiving himself, only light-hearted people yield to that temptation. Self-deception cannot company with truth. If we company with truth, we shall be moved to tell out, confess, the sins that blacken our lives: and if we confess our sins, God will forgive us; and with a sense of forgiveness comes a lightness of heart that no one can take from us. "God's in His Heaven, all's well with the World," we speak that we do know.

He Came That All Men Might Have Abundant Life.

Ignorance of this message of St. John should not be possible in our day and generation. That there still are places in the earth where men cannot hear it, is a terrible indictment on the honesty of those of us who profess to company with Him, Who said He came that all men might have the more abundant life. It is making a liar out of God, and when we make God a liar, we prove very emphatically that His word is not in us, that we are after all only playing with Christianity, which is another way of saying we are playing with fire, for our God is a consuming fire, in Whose light, which is life, all sham, dross, conventions are singed and scorched, and must eventually be consumed.

St. John's Day is a call to us to be wise in this Day of Our Lord Jesus Christ.

The Gospel. St. John xxi. 19.

Jesus saith unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying broad among the brethren, that that liciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

"Follow me." "A liittle child shall lead them" is the way Isaiah labeled his prophetic picture. So in this Christmas Octave we see the Child leading men in memory back to the pioneer of anti-prejudice, and the advocate of anti-ignorance. Following the Son of God and Mary one comes into a wonderful fellowship whose atmosphere is intelligent joy.

Not Much Use Trying to Speculate on the Future.

"Lord, what shall this man do"? There are some interrogations in the pursuit of light and intelligence which St. John records as being beside the mark. There is not much use to sit around trying to unveil the picture or to speculate on the future. "Sufficient unto the day is the evil thereof" is the Christian attitude, and answer to all efforts which would throw light on the upward path toward perfection. "A step at a time: here a little and there a little; line upon line, precept upon precept." One does not win the confidence of Omniscient Love in a leap and a bound. The crown of martyrdom is not set before us in these three days after Christmas, as the reward of an easy road to progress, or a royal road to learning. The light which shines on the way to the attainment of everlasting life is not given into our hands to control but to utilize. The effort of the Church should be to bring more and more people within the shining, and to see that all things which tend to hinder or obscure the light shall be done away.

"If I will that he tarry till I come, what is that to thee"? The Church and the parishioner must never forget in their corporate and individual efforts to know the way of God more perfectly, that God's ways are past finding out. He is always working His purpose out, and it is "ours not to reason why," when it comes to the other man's part in the whole plan and purposes of the Almighty. For one the life of witness may be stretched out for a term of years; for another, the witness of his life may be summed up in a brief span of years. The only duty common to both will be that the witness shall be true: that the walking shall not be in darkness: that their speech and daily life shall be illuminating.

"This saying went abroad." It was an unfounded human interpretation which persisted so long and produced such a wrong tradition in the early Church concerning the Best Beloved of Jesus Christ's earthly companions and followers. We must be careful that our contributions to the illuminating life of the Church is made honestly as in the day. Let us be sure we have all the light possible on any information we intend to promulgate as true in the Kingdom of God. Some of us are tempted to publish as true what we wish, rather than what we have heard, and the result is always disastrous to the Cause we are upholding.

Think of this phase in another way. Wherever there is chance for the human traditions to go, there also must go the divine tradition. To hug a bit of wonderful news, good news, gospel, to one's own heart is to hug fire to our hearts; to help spread it abroad is to lighten the corner where we are. The true witness to Jesus Christ is the missionary witness, and its bright beams must be for all people who on earth do dwell, or the light will fail, and we shall be the cause of the failure—which God forbid.

It Was Not Necessary to Put Into Books What Could Better Be Put Into Lives.

"There are many other things which Jesus did," but the important ones for men to know have been preserved. In His earthly life, He focussed all the bright light of the Life of God, and let it shine through His humanity as men were able to hear the glory of it. As men followed Him, they saw very plainly the real values in earthly existence: the closer they followed Him, the braver and better was their witness to these values. The nearer they came into contact with the white light of His Incarnate life, the more imperfections they saw in themselves and the more readily they confessed those lacks and failures, and in their confessions were cleansed by contact with His life-giving blood. What the first century Church and Christians did, the twentieth century Church and Christians must also do. As we bear our witness to what Jesus did for us, we will be the evident reason why it was not necessary to put into books what could better be put into lives. When the world becomes filled with men bearing Christian witness, the time of witnessing books will have come to an end, and Jesus Christ will have come into His own.

A joint meeting of the Junior Auxiliaries of all the parishes in St. Paul, Minn., was held the last week in November at St. Clement's Church. On account of the prevailing epidemic, there was of necessity a small number present, but those who came were enthusiastic, and the gifts offered were numerous and quite up to the mark. The Rector read the shortened form of Evening Prayer and chose for the lesson the story of the Wise Men offering their gifts. Later he welcomed the Juniors to St. Clement's and gave them an interesting talk on the work of Miss Bowden, to whom the gifts were going, and spoke to them of the joy of serving. Miss Yardley, diocesan president of the Juniors, read some grateful letters from other missionaries and presented some new appeals. Miss Sawyer read a financial report showing the successful condition of the Junior work. Then Miss Sleppy, who had made the arrangements for the reception of the gifts, explained the beautiful meaning of the symbols used in the decorations. A table had been spread in front of the Chancel steps. On it was placed a Cross at the base of which lay Christmas greens. On the frontal was pinned a picture of the Christ-Child, bordered on either side with poinsettas, to call attention to the fact that the gifts offered were to form the Christmas treat for the little colored children of San Antonio, Texas, and were being offered to the Christ-Child first of all. After all gifts had been placed on the table and a Christmas hymn had been sung, all knelt to offer the work of their hands, and the love of their hearts to the Christ-Child-King. — St. Clement's Chimes.

THE REV. JOHN McCLURKIN, M. D.

An Appreciation by the Rev. Charles H. Young.

Rarely have we enjoyed the privilege of friendship and association with a man of such genuine piety and sterling character as the Rev. Dr. McClurkin, who has been so closely associated with us in our parish life for the past eighteen years. During these years he has never been absent from his place in church when it was possible for him to be present. His genial nature and kindly sympathetic character made him a welcome visitor in our homes and at our public gatherings. His life was spent in the service of his fellowmen, as a boy at home, as a soldier fighting for liberty, as a physician ministering to the needs of others, as a clergyman bringing the comforts of the Church to those who looked for God.

Dr. McClurkin was born in Morning Sun, Ohio, August 28, 1840. When the Civil War broke out he was among the first to offer himself to the government, enlisting in an Indiana regiment. He was severely wounded in the campaign in Eastern Tennessee, captured and taken to Libby Prison. After his discharge from the army he studied medicine, opening a practice at Albion, Ill., later moving to Mount Carmel.

He was a staunch churchman, giving freely of his time and money for the support of Church work. Upon the earnest solicitation of Bishop Seymour he was made a deacon in 1890 in order that he might be of greater help to the little parish at Mt. Carmel which found great difficulty in procuring a permanent pastor.

He came to Chicago in 1900 and for several years practiced his profession in Woodlawn. On Easter Day of that year he assisted the rector of Christ Church (the Rev. S. B. Pond) at the Holy Communion and has been most faithful in his services, never missing a Sunday when he was able to attend. His work was done so quietly and modestly that it was almost unobserved, but it endeared him to everyone who knew him who felt the spirit of his sweet, strong character.

He was greatly interested in work among the poor and lonesome, to whom he devoted many hours of his time. For several years he represented Christ Church on the Woodlawn Advisory Committee of the United Charities. During part of this time he was chairman of the committee, where his wisdom and good judgment were of the greatest help.

His patience and courage in recent years when he began to realize the possibility of losing his sight were characteristic of his whole life. While he expressed strong hopes that the necessary operations might be successful, there was no word of despondency or complaint. He placed himself under the care of one of the most successful oculists in the city in one of our best known hospitals. Everything was being done that human skill could advise and the progress seemed to be satisfactory. On the Saturday before his death he arranged with the chaplain of the hospital to go to the Chapel on Sunday morning to receive Holy Communion. Later on this same evening he spoke with pleasure to his son about this plan. The medicine and condition of his nerves made him restless and at times delirious. The person who had him in charge was requested to maintain careful watch over him. In some way he got out of bed in his delerium, unable to see where he was going and fell, receiving injuries which resulted in his death. His body was brought to the Chapel of Christ Church, where the funeral services were held on Monday, Nov. 25. Bishop Griswold officiated, assisted by the Rector. Ten priests were present. The vestry of the parish were the pall-bearers; the full choir was present and sang at the service. On Tuesday a Requiem was celebrated for him, after which the body was taken to his old home at Albion for burial.

Dr. McClurkin is survived by his wife, who was Miss Helen Churchill, his two sons, John and James, and his daughter, Edith. To them we express the warm and sincere sympathy of the congregation.

May God grant our dear friend rest and peace in Paradise and may light perpetual shine upon him.

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UNIVERSAL CHURCH TRAINING

A Discussion of Problems of Religious Education in the Home and Schools.

By Margaret K. Bigler.

Christmas Thoughts About Santa Claus

Christmas thoughts are uppermost in the minds of all, especially those deeply interested in children. From now on until Christmas, let us discuss some of the questions relative to the keeping of the Christmas Festival.

Many clear-minded Christians doubt the wisdom of introducing Santa Claus into the life of the Child. their contention is that it overshadows the religious element of Christmas. At the same time, these same people are fond of Santa Claus; they know from their own experiences how happy He has made Christmases for them. The question is then: Where shall He be placed? How shall we arrange our Christmas festivities so that the Christ Child, Whose birth we are celebrating, may have His rightful place in the heart of the child? Bear with me through these next three issues and possibly we shall be helped.

First of all: Is there a Santa Claus?

Of course there is a Santa Claus, just as there are fairies, for He is the great Christmas fairy, just as surely as there is love and friendship. Have you ever seen love? No, of course not. But you have seen His expressions of love for children in the world in his generous giving at Christmas time.

Why does He come at Christmas time? He comes then because he wants every little boy and girl to know that He and all the world are happy and joyous because of the greatest expression of love the world has ever known, "God so loved the world that He gave His only begotten Son."

Children cannot think of just a great big spirit of love. They must attach their idea to something concrete; therefore, the big, good-natured, loving Santa Claus, who has a heart big enough for all, and

"His cheeks are rosy as red cherries ripe,
His ears are as pink as can be;
Perhaps you may hear his bells in the night,
But his face you never can see."

What about all these Santas in the stores, on the street corners and at Christmas parties, are they the real Santa Claus? No, they are just playing Santa Claus to someone else by expressing his love of giving.

The more the spirit of this great idea is fostered and emphasized, the more easily the child goes from the concrete to the abstract and the more beautiful will be his belief in spiritual things as he grows from childhood to adult life. A child naturally personifies spiritual things. Spiritual things are very real to him. Oh, let us hold fast to this natural instinct of the child. Let us not distort his clear conceptions with our sordid misgivings of how he might be led astray by them. It is only when adults make Santa Claus too material and take away from him his fairy-like qualities, that he becomes dangerous. Let us use our imaginations a little with the children and believe in Santa Claus ourselves. Our fears will then turn into joys and Santa Claus will only be the good Christmas fairy, who helps to make Christmas day the happiest of all the year.

Questions.

M. J.—At what age should a child enter the Church School? Is there any great disadvantage in starting him too soon?

The courses outlined by the General Board of Religious Education in the Christian Nurture Series, provide for children of four years of age. This is the correct age for them to enter the Church School. There are disadvantages if they enter too young. They acquire bad habits of conduct because they are too young to meet regular requirements. They are not far enough developed to gain much from the lessons taught. It is quite profitable often to have them take part in the worship period.

A. B.—Can you suggest what members of my Senior Class in the Church School might do in the way of Christmas festivities?

Usually the members of the Senior Classes are deeply interested in dramatics and the presentation of a mystery play, dealing with the events connected with our Lord's Nativity is often a valuable activity for them. R. H. Benson's "A Mystery Play" is very good, as is also the Christmas Pagent by the Rev. Carroll M. Bates. The latter is published by The Witness

WAR COMMISSION NOTES

By The Rev. Dr. Henry B. Washburn.

At the meeting of the Executive Committee of the War Commission held on November 26 it was voted that the date set for the appeals for funds for the ensuing year would be Sunday, February 9.

I have recently received the following information from Bishop Perry, overseas representative of the War Commission of the Episcopal Church:

"With regard to the office of the Red Cross Chaplains Bureau and of the War Commission in Paris. The order from the War Department by which the Hospital Chaplains Service is taken over by the Army has been so modified that the Red Cross Chaplains, who do not accept commissions, will be allowed to continue their service regardless of the actual termination of their term of enlistment. This provision allows the Red Cross Chaplains Bureau to retain the services of between 25 and 30 of our personnel.

It is understood that the War Commission has its office at 14 Wall Street, New York; that the Overseas Representative has his residence in Paris with permission from the Commander-in-Chief to visit all troops of the A. E. F., whenever his services may be needed for Confirmations, etc. The appointment of the Rev. Arthur Washburn as special member of the Clergy staff of Holy Trinity Parish, Paris, for war-time work will be made on behalf of the War Commission and upon the nomination of the Overseas Representative of the Commission."

"The following Red Cross chaplains, who are Episcopalians, received commissions as chaplains in the regular army:

Rev. R. B. T. Anderson, Rev. J. H. Chapman, Rev. L. C. Kelley, Rev. M. E. Peabody, Rev. H. W. Smith, Rev. F. M. Wotherill, Rev. W. L. Wood, Rev. A. W. P. Wylie.

Word has been received that Chaplain Barrett P. Tyler, recently rector of the Church of the Redeemer, Morristown, New Jersey, at present chaplain of the 325th infantry, has been seriously wounded in action. The Secretary of the War Commission has received the following information from Mrs. Tyler:

"My brother-in-law, who is Senior Chaplain of the 82nd Division, wrote me, that on October 28 my husband was struck just above the knees by a piece of an exploding shell. He was moved from the first hospital to one futher back from the line. ('The trip was very long, and he was nearly exhausted before they arrived. The shock and loss of blood had been so severe that he was very near the brink.') They had to resort to transfusion of blood to save his life, Paul, (his brother) searched for him for four days before he found him in the Evacuation Hospital. The doctor assured him that the danger of infection was now over and that he would recover slowly but entierly. He saw him again November 1 and November 4 and was assured he was out of danger."

Between the Marne and the Vesle rivers, from July 31 to August 6, 1918, during the heavy fighting near the Ourcq river, Chaplain Thomas E. Swan, 125th Infantry, A. E. F., was in the front lines at all times, under heavy machine-gun and artillery fire, throughout the day and night, comforting and aiding the wounded. On one occasion he crossed a field 200 yards wide, under violent shell fire, to administer to two soldiers who had been mortally wounded. In the operations near Mont Saint Martin he continually went back and forth over the crest of the hill during heavy artillery fire to care for the wounded. Home address: Mrs. Thomas E. Swan, wife, Saginaw, Mich.

List of Members of the War Commission of the Episcopal Church.

Rt. Rev. William Lawrence, D. D., Chairman, 122 Commonwealth, Avenue, Boston, Mass.

*Rt. Rev. Alfred Harding, D. D., Cathedral Close, Washington, D. C.

Rt. Rev. Albion W. Knight, D. D., Sewanee, Tenn.

*Rt. Rev. John N. McCormick, D. D., 43 Lafayette Avenue, Grand Rapids, Mich.

*Rt. Rev. James DeWolf ePrry, D. D., care of Morgan, Harjes & Co., 31 Boulevard Haussman, Paris, France.

*Rt. Rev. Theodore I. Reese, D. D., Chairman of the Executive Committte, 14 Wall Street, New York City.

Rt. Rev. Charles E. Woodcock, D. D., Louisville, Ky.

Rev. W. Russell Bowie, D. D., Richmond, Va.

Rev. James E. Freeman, D. D., 337 Oak Street, Minneapolis, Minn.

Rev. William H Milton, D. D., Wilmington, N. C.

*Rev. John Mockridge, D. D., 2210 Sansome Street, Philadelphia, Pa.

*Rev. Charles L. Slattery, D. D., 806 Broadway, New York City.

*Rev. George Craig Stewart, D. D., Evanston, Ill.

*Rev. eHnry B. Washburn, D. D., Secretary of the Executive Committee and of the War Commission, 14 Wall Street, New York City.

Rev. George E. Weld, Santa Barbara, Calif.

William D. Cleveland, Houston, Texas.

Whitefoord R. Cole, Nashville, Tenn.

Norman H. Davis, 14 Wall Street, New York City.

Charles D. Dickey, 37 E. 51st Street, New York City.

John H. Glenn, 105 E. 22nd Street, New York City.

Louis F. Monteagle, Royal Insurance Bldg., Pine and Sansome Sts., San Francisco, Calif.

*Arthur E. Newbold, care of Drexel & Co., Philadelphia, Pa. (Treasurer.)

*Mr. Charles Steele, 23 Wall Street, New York City.

Henry Thompson, care of U. S. Finishing Co., 320 Broadway, New York City.

Rt. Rev. Wilson R. Stearley, D. D., 60 Berkeley Avenue, Newark, N. J.

*Monell Sayre, 14 Wall Street, New York City.

*Edward H. Bonsall, Land Title & Trust Company, Philadelphia, Pa.

*Denotes members of Executive Committee.

Dont forget to include among your Christmas gifts a subscription to The Witness.

ANNUAL MEETING OF THE G. F. S. A.

The Central Council of the Girls' Friendly Society in America held its Thirty-Second Annual meeting in New York City on the 20th and 21st of November. Although, owing to the epidemic in October, there was a postponed meeting, the attendance was larger than the average. Officers and representatives of the Society were present from Los Angeles, California, Michigan, as well as from other nearby Dioceses. The Corporate Communion of the Society was held in the Church of the Epiphany one Wednesday morning with Bishop Courtney as celebrant. Bishop Burch opened the Council with prayers and an address of welcome.

The Society in general has lost by death many valued associates during the year and letters of sympathy were sent to the families of Mrs. Townsend, the Foundress of the Society in England, Mrs. Martin, President of the Canadian G. F. S., Miss Mary Benson, a Life Member of the American Council, Miss Niebuhr, Miss Houston, and Mrs. George Lindsley Burr.

Subjects of importance were freely discussed at the meetings and in some instances decisive action taken. In adopting a New Constitution, members may now be given a vote in Diocesan Councils, and if the diocese so orders, the vote is not limited to communicants of the Church. A change in Central Rule III was proposed. This subject is so vital to the work of the organization that no vote was cast upon it at this time. The Society will consider it in all its bearings for one year when the matter will again be presented and voted upon. Biennial instead of annual meetings will now be held and Provincial Conferences are ordered. Great interest was shown in the work accomplished through the War Emergency Committee with Mrs. Harold Browne of Newport, Chairman. The officers were, with two exceptions re-elected. Mrs. F. W. Sibley of Detroit is again President. It is a matter of regret that the Vice-Presidents of the Second and Fifth Provinces, Miss Marshall and Mrs. Gregory, were unable to continue in office.

The meetings were held in the Parish rooms of the Church of the Epiphany. Luncheons and teas were served in the New York Diocesan office and the Epiphany Church rooms. Mrs. George A. Helme gave a reception in her own home to the Central Council and all visiting and Diocesan associates. Miss Hadley, President of the New York organization, gave a dinner to the Executive Committee, G. F. S. A., at the City Club.

Your own subscription and five other subscriptions for The Witness as Christmas gifts—all for five dollars.

PERSONALS.

An unofficial announcement was recently made of the death of Major Hill, a faithful communicant of St. John's Cathedral, Quincy, Ill. He entered the war as Colonel of the Fifth Illinois Regiment, and was promoted to the rank of Brigadier General. When the army was reorganized in France, he was given honorable discharge, but immediately enlisted as a major. He had a month of active fighting before his death.

Former Attorney General of the United States, Hon. George W. Wickersham, gave an address in the Church of the Holy Communion, New York, on Thanksgiving Day.

Among the prominent speakers for Armenian and Syrian relief who will take part in the December and January speaking tours are John H. Finley, Ambassador Elkus, Henry Morgenthau, Stephen S. Wise, Charles Aked, Oswald Garrison Villard, S. Parkes Cadman, Governor W. L. Harding of Iowa, Governor Arthur Capper of Kansas, Gov. Cox of Ohio, and Gov. Edge of New Jersey.

Mr William H. Jones, Junior Warden for some years past of Grace Church, Grand Rapids, Mich., has been advanced to the office of Senior Warden, succeeding the late Hon. Jacob Kleinhans. M. Edgar W. Hunting ,a member of the Vestry and also Secretary, was unanimously chosen by the Vestry to take Mr Jones' place as Junior Warden.

The Rev. George Paull Torrence Sargent completed the fifth year of his rectorship of the parish on Advent Sunday.

The whole of Kansas is inflicted with the epidemic of influenza. "We in Western Kansas are suffering with the rest of the state," writes Bishop Sage of the Missionary District of Salina. "Indeed, if anything, the epidemic seems more prevalent in our towns and villages. For two months many of our churches have been closed by order of the health authorities. Our guilds and organizations have been unable to meet. Much sickness prevails in every station. It looks as though there might be another month or two before the disease is stamped out. In consequence of this state of affairs, after consultation with the clergy and others, the Bishop has reached the conclusion, though very reluctantly, that it would be unwise to attempt to convene the Convocation in January, as planned."

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The Witness

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EDITORIAL

A COMMON DENOMINATOR.

The war drives have taught us the value of psychology in accomplishing the most astonishing results.

By arousing public sentiment, by visualizing the great need, by stimulating affection for the boys over there, by appealing to public spirit, the administration succeeded in unifying the nation, in securing a practically unanimous support, in accomplishing the impossible.

Not only did the public loan and give money, but they fasted at the government's request, they gave personal service when needed, they even to a certain extent broke through the rigid lines of caste which form impassable barriers in social action.

It was an illustration of effective work by the power of suggestion and example.

Back of these elements there was not an academic theory but an imperative need.

The imperative need produced this solidarity of action, and it was the business of the administration to visualize this need, and make the people see its force. Public opinion was the police force that carried out the program.

It is here that the Church may learn its lesson.

If you could array all the forces which accept Christ as their Master, in a common effort we would have behind us the most powerful influence in the nation to combat not merely the world, the flesh and the Devil, but also to oppose those irresponsible theorists who are trying to undermine the principle of constitutional government.

The government used the religious forces of the nation in its various drives and it succeeded in unifying them for the common purpose.

It did this because it had an appeal strong enough to make them forget their differences so that Roman Catholic and Protestant, Jew and Gentile worked cheek by jowl for the common cause.

The government used the churches because it realized that religion was a dynamic power and that if it could be harnessed into effective team work its moral force was irresistible. And so it proved.

But in the moral and spiritual ends for which Christ lived and the Church exists, we are unable to so mobilize the forces of righteousness because of mutual jealousies and traditional differences.

In short the government could do for the Church that which the Church could not do for itself, because in patriotism it found a common denominator into which all the mixed and improper fractions could be resolved.

Is it not well for the Church to consider whether there is not a similar common denominator of a similar character that we could use for fighting the Devil as we found it for fighting the Hun?

What then is this common denominator?

If the U. S. Government had started from the basis of a political party and said, we are going to fight this war as a democratic party measure, it would have aroused the partisan prejudice and divided the nation into irreconcilable factions.

But is not this just where the Christian religion in this nation is making a mistake in its crusade against the evil one.

We start all our plans of unification on the fulcrum of doctrinal opinion, and not on the basis of the common need.

We begin at the wrong end, as even Mr. Wilson found when he tried to get the people to back the Democratic party in the recent Congressional elections. He forgot the broad principles on which the war had been fought, and unconsciously, perhaps, implied that only democrats could give the nation a patriotic support. It was a grave psychological mistake. If he had said, "Return only loyal, patriotic Congressmen, irrespective of party lines," he would have had, I imagine, his own party in power in Congress. Even democrats objected to being told how they must vote.

We have begun our plans for Church unity by trying to get the people together on the basis of doctrinal unity. It cannot be done, and all the highbrows in the country could not get themselves together on any academic principle of unity.

Why not begin our plans of Church unity on the basis of a common need, and in working for that common need, let the common people come gradually to realize the need of a common unity.

Nor should this involve the sacrifice of a single principle which any of us hold to be precious.

There are common foes which we should all attack, and which in attacking should cause all the religious forces of this nation to present a united front.

There are certain evils that are destroying the spiritual life of the nation, and these evils by attacking us separately are in an increasing degree demanding that all the servants of Christ should unite in opposing them, irrespective of the doctrinal differences that separate us, for they are sapping the spiritual forces of the young in this nation.

Let us retain if need be our ecclesiastical states, and find in some federal unity, such a force as will effectively meet our common enemy.

What are these hostile forces? It is not the liquor problem. That seems to be in the process of solution, but it is the social problem rather which now confronts us, and against which we should confront all the forces that make for righteousness.

The first need of public sentiment that confronts us is that of a general public recognition of our dependence upon God.

Public worship is something more than a matter of individual taste. It is rather a matter of national righteousness.

This was recognized by our Puritan forefathers, but they made the psychological mistake of trying to achieve it by force.

It should have been left to public opinion.

Instead of passing laws to make the worship of God compulsory, we should quietly set to work by united action to make it the decent thing to go to church, and a part of the program for national safety.

When you consider that 80 per cent. of the people of Oklahoma are not church goers, you may perceive that there is some job before you, yet the percentage is no larger than that of those who did not give to the Red Cross before the War.

The greatest danger to our national existence today is that of the godless triumph of the proletariat. The larger the number of the unchurched, the larger is the constituency that is the prey of political demagogues.

The ultra-radicals are equally hostile to the intellectual, the industrious, the artistic, as they are to religion.

There is no truth, no beauty, no goodness in the world which they respect.

In place of these fundamentals they would erect an altar to reason; —not reason in the abstract, but reason as reflected by distorted mirrors.

The public recognition of God in any form is the one enemy to their cause that the Bolsheviki have not dared to throttle, not from any sense of reverence, but from fear for the result.

If we would rally to the cause of true democracy, let us produce a public opinion that will demand that men recognize that there is a God above who is the source of order.

Let us not attempt to control their theology but let us rather attempt to arouse their devotion to God as they see Him.

Any God is better than chaos, and any man who persistently neglects to serve the God whom he accepts is a practical atheist and potential anarchist.

Akin to this crusade for a public recognition of God, there should be a movement to make blasphemy indecent.

No one who associates with promiscuous assemblies of young men in colleges and workshops but must realize the prevalence of profanity.

These young men, who sit in the seat of the scornful, are not merely irreligious, they are lacking in patriotism for they are helping to swell the mob, who reverence nothing but the fine exhibition of their own passions.

Whatever may have been their private convictions, and they are various, the founders of this republic and the great men who have perpetuated it were God-fearing men.

It is not our Presidents, and our Judges, and our honorable men that indulge in profanity, but rather our sewer-rats, our criminals and the supporters of the I. W. W.

These form the various nuclei around which are assembling the groups who control the destinies of the nation.

When you make the worship of God an act of patriotism and cursing an act of treachery in the public mind, you will have done more for the future welfare of this nation, than you already have done in whipping the Hun.

For like all great republics our most dangerous foes are those of our own household who have substituted license for liberty.

There is one more plank in this platform of a common denominator for all religious forces.

(Continued on page 5)

STUDIES IN THE ACTS.

"And fear came upon every soul: and many signs and wonders were done by the Apostles. And all that believed were together and had all things common and sold their possessions and goods and parted them to every man as every man had need."—Acts II. 43-45.

That period immediately following the Day of Pentecost was an unusual period in the life of the Christian Church. That fullness of grace which took possession of Christians by reason of the outpouring of God's Holy Spirit gave to them all such a real faith that all things seemed possible to them.

And according to their faith, so it was unto them. There can be no question but that faith is a mighty power when it is not hampered by doubt, and these men could not doubt because of the things that they had seen and heard, as well as the gift that they had received.

This exuberance of spiritual power manifested itself during the freshness of the Church's youth in unusual and marvelous ways.

First. By endowing them with the power to work miracles.

Second. By inspiring them in an extraordinary degree to share with one another their material wealth.

That this was not a permanent characteristic of the Christian Church may be gathered from the subsequent story of the Church in the Book of Acts.

As time went on miracles were less and less a part of the Church's power, and those who had possessions used them by way of making gifts.

As St. Peter said to Ananias, "Whilst it remained was it not thine own? And after it was sold was it not in thine own power?"

And St. Paul nowhere lays upon Christians the obligation of sharing goods in a common stock, but rather "Charge them who are rich in this world, that they be ready to distribute."

These charismata, as they are called, were attestations of an unusual spiritual exaltation rather than a permanent condition of Christian life.

In speaking of miracles, there are three words used in the New Testament which give us three aspects of their significance:

First. They are called wonders (Greek, Terata), that is something which arouses attention in the act.

Second. Powers (Greek, dunameis), that is something which requires ability and force to produce.

Third. Signs. (Greek, semeia), that is something which teaches a spiritual truth.

And no miracle of our Lord or of the Apostles can be separated from any one of these aspects.

They were not merely wonders to astonish, nor powers to show strength, but they were always signs as well to convey spiritual meaning.

This separates them from the puerile miracles of the apocryphal gospels or of the meaningless wonders of the middle ages, or the mercenary healing of modern charlatans.

There was a dignity and meaning in all of these miracles.

"In order that you may know that the Son of Man on earth hath power to forgive sins, therefore I say unto you, arise and walk."

The miracle of the gospel was performed to aid our Lord in His spiritual mission. He did not heal the sick nor raise the dead merely for the purpose of adding a few more years to comparatively unimportant lives, but in order that He might demonstrate His power to forgive sins and to raise the dead unto eternal life.

Miracles in the New Testament were a means to an end, not an end in themselves. And that end was the purpose for which Christ came, that those who believe, might have eternal life.

And as such they had a place in the beginning of the Gospel when the Master needed to be accredited among men. Greater things than these have been achieved by the Christian Church, since she has demonstrated her power to regenerate the lives of men. Today many people who fear sickness and death are trying to find in some cult a means of escaping pain and prolonging material comfort. This use of the miraculous is merely a temporary anaesthetic, and has no

(Continued on page 7)

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CURRENT EVENTS IN THE AMERICAN CHURCH

Do you enjoy The Witness? So would some friend if you send it as a Christmas present.

Bishop Murray, of Maryland, President of the Provvince of Washington, has appointed Tuesday, February 2nd to 7th, both inclusive, for the postponed Synod of the Province, to meet in the city of Baltimore.

The Chapel of St. Francis of Assisi for the use of Italians and Americans at Brookline, Mass., the erection of which was made possible by the gift of $15,000 by Mr. and Mrs. Wm. H. Lincoln, was dedicated on Thanksgiving Day by Bishop Lawrence.

During the past year 625 children were received as patients in the Diocesan Children's Hospital at Cincinnati, Ohio. An average of forty-seven children were under the care of the hospital each day in the year, at a cost for each child of $1.57 per day. It is the only institution of its kind in the city.

Bishop Rhinelander, of Pennsylvania, has asked the Church people of his diocese to erect "a great cathedral church, a temple of God's peace, a house of prayer for all God's people" on the cathedral site in Philadelphia; and states that "some are already thinking and speaking of it as a fitting memorial of what God has done in giving us victory."

A series of historical tableaux were beautifully given by St. Martha's School at Knoxvivlle, Ill., in celebrating the Illinois Centennial. In honor of the Rev. Dr. Leffingwell, who claims descent from Pocahontas, a play, "The Romance of Pocahontas and Captain John Smith," was artistically given by the English classes.

According to the latest available figures, the religions of the world are divided as follows: Christians, 564,510,000; Confucianists and Taoists, 300,830,000; Mohammedans, 222,825,000; Hindus, 210,540,000; Animists, 158,270,000; Buddhists, 138,031,000; Shintoists, 25,000,000; Jews, 12,205,000; unclassified, 15,280,000.—People's Home Journal.

By invitation of the Presbyterian Church in the United States, representatives of nine religious bodies met in Philadelphia last week and considered the proposal of the Presbyterian General Assembly for "organic union of the evangelical churches in America." Resolutions were approved recommending the appointment of an inter-denominational committee, to be composed of one member for every 500,000 communicants from every evangelical church in the country, who will serve as delegates at large at a council to be held in 1920. The Rev. Dr. Wilbur Chapman said: "This is the most significant step the Church has taken since the reformation. The action of the congress will be a landmark toward world democracy. Although the resolutions approved today will have to be ratified, the churches are practically united. The federation was born the moment we adopted the resolutions."

A quiet day for women was conducted at St. Paul's Church, Washington, D. C. (the Rev. Robert Talbot, D. D., rector), by the Rev. McVeigh Harrison, O. H. C., Friday, December 6th. The printed announcement reminds the women of the parish that, "During the strain and stress of war, when our hearts are full of anxiety, our souls feel more than ever the need of inward peace and strength which may be found in quietness and in union with Christ. 'Come ye apart into a desert place and rest awhile.'" The rule of silence was kept during the day, and the following was the order of the program: Holy Communion, 7:30 a. m.; Matins, 10:00 a. m.; first address, 10:30 a. m.; intercessions, 12 m.; second address, 12:30 p. m.; luncheon for the Bishop, clergy and invited guests, 1:30 p. m.; third address, 3:00 p. m.; Even Song, 4::00 p. m. On the previous evening the Rev. Fr. Harrison gave a talk, illustrated by lantern slides, upon the work carried on amongst the whites in the Tennessee mountains.

By the will of the late Hon. Jacob Kleinhans, Grace Church, Grand Rapids, Mich., will receive $10,000 for its Endowment fund after the death of Mrs. Kleinhans.

The first edition of five thousand copies of Romaha Booklets, No. 1, on "Churchgoing," by the Very Rev. R. Marshall Harrison, D. D., rector of St. Paul's Church, Belingham, Wash., and Dean of Whatcom, was completely exhausted within one month of publication.

The Ven. Wm. H. Hardin, Archdeacon of the Convocation of Charlotte, Diocese of North Carolina, writes: "The Witness has become with us a household necessity; indeed, I consider it one of the very best weekly Church papers published, and I trust it may receive the endorsement and support of our people everywhere, which it so richly deserves."

The Zionist Organization of America will send at an early date representatives to Europe to deal with questions concerning the movement there. Dr. Stephen S. Wise has been appointed Chairman of the first group to go, which will include Mrs. Joseph Fels, of New York; Louis Robinson, of New York; Dr. Lewis and Bernard Flexner, of Chicago.

The American Church Building Fund Commission, at its meeting on November 21, 1918, held at the Chuch Missions House, New York City granted a loan of $3,000 to St. Sigfrid's Parish, St. Paul, Minnesota, and gifts amounting to $1750 were granted for St. Michael's Parish House, Wuchang, China; St. Philip's Mission Church, Fayetteville, North Carolina; St. Michael's Parish House, Auburn, Maine, and King Hall Parish House, Norman, Oklahoma.

The American Thanksgiving Day was celebrated in England as never before, according to reports in the daily press. In London, at the Church for the Army and Navy, Bishop James De Wolfe Perry, of Rhode Island, preached the sermon and took part in the service. Foreign Secretary Balfour, the Earl of Reading, British Ambassador to the United States, Earl Curzon, and American, French, Italian, Japanese and Chinese diplomats were present. Four hundred British sailors were the hosts of 400 American tars at dinner, followed in the afternoon by a football game.

The Order of the Gold Star, an Order intended to perpetuate the memory of the men and women who have given their lives for their country in the service of the United States or the Alled Armies, has been organized in Omaha, Nebraska, by the Rector of All Saints' Church, Rev. T. J. Mackay. This Order has been incorporated and is now ready to grant charters to anyone desiring to form such an organization in any part of the country. It is hoped that by this order those who have suffered from the war will be brought into closer companionship and sympathy. Information desired will be furnished on application to Rev. T. J. Mackey, All Saints' Rectory, Omaha, Nebraska.

With appropriate services throughout the week, Trinity Church, Takoma Parish, Washington, D. C., celebrated its twenty-fifth anniversary, beginning on the Sunday next before Advent, November 24th. At the morning service the rector, the Rev. Christian Martin Young, preached the sermon, taking for his theme, "The Record and the Opportunity of the Parish." Mr. William C. Beck read a historical paper at the evening service, which was followed by a social hour with refreshments in the Parish Hall. On Tuesday, the 2th ult., the church building was consecrated at 11 a. m. by the Rt. Rev. Alfred Harding, D. D., Bishop of Washington. The sermon was delivered by the Rev. Henry Allen Griffith, the first rector of the Parish. Many of the clergy of the diocese were present and congratulations were heartily offered for the accomplishment of freeing the parish from debt.

Eighty thousand Sunday Schools, with a total enrollment of fifteen million have been reached by the appeal of the Sunday School War Council for enlistments in the two million dollar Christmas campaign for relief of children in the Near East. Many schools will give up their own Christmas treat for the sake of the suffering children in the land of Bible story, now happily released from bondage to the Turk. Other schools will take their offering on some appropriate Sunday in January, such as the Armenian Christmas, January 19th.

A very interesting meeting of the Dubuque Deanery, Diocese of Iowa, of which the Rev. Dr. Campbell, of Cedar Rapids, Iowa, is the dean, was held at Cedar Falls, the seat of the Iowa State Normal School, the latter part of November. The Rt. Rev. Dr. Theodore N. Morrison, Bishop of the Diocese; the Rt. Rev. Dr. Harry S. Longley, Bishop Coadjutor; the Rt. Rev. Dr. Sheldon M. Griswold, Suffragan Bishop of Chicago; the Dean; Mr. C. D. Jones, of Independence, a prominent layman of the Diocese of Iowa, and others, took part in the program arranged for the several sessions. The new church, rebuilt under the administration of the Rev. John C. Cole, who also has charge of the work at Waverly, where he resides, was consecrated in connection with the Deanery meeting. Bishop Griswold conducted a quiet day for the clergy.

The Rev. Herbert Percy Hames, of New York City, expresses the hope that after the period of reconstruction his proposed new Perpetual Calendar, which provides that all vacation days, except Christmas and New Year's, shall, for the most part, be on Mondays, and anniversaries always on the same day of the week, may be generally adopted. He takes one day off the 365, making it a general holiday, calling it New Year's Day. He divides the year into thirteen months of four weeks each. Sunday always falls on the 1st, 8th, 15th and 22nd days of each month, and the numbers of the other days of the week are also fixed, so that the calendar for one month is not changed for the other months of the year, and the calendar for one year is good for all the years that follow. Christmas remains on the 25th day of December, but always falls on a Wednesday, and Easter Day always falls on the third Sunday in April. The calendar makes no provision for movable feasts. An article in the magazine section of Sunday papers states that Mr. Hames has received a great deal of encouragement from the Government, from Universities, societies and prominent individuls everywhere, and that a well-known group of educators are pushing the adoption of the calendar. Mr. Hames is a clergyman of the Church, doing supply and literary work.

In connection with the appointment of Hon. Henry White on the Peace Commission, the New York Times recalls several incidents of interest which occurred during Mr. White's residence in Paris, when Ambassador to France from this country, and quotes a Paris newspaper as follows:

Another event in Mr. White's official residence in Paris was the marriage on April 29, 1909, of his daughter, Miss Muriel White, to Count Herman Roger Hans Christow Seheer-Thoss, eldest son and heir of the Count Seheer-Thoss of Dobran, Prussian Silesia, one of the hereditary peers of Prussia, and owner of vast estates, two castles, and a famous house in Berlin. The bridegroom was at that time a member of the Royal Prussian Cuirassiers, and press dispatches telling of the wedding in St. Joseph's Roman Catholic Church described the count as wearing the white uniform of the Imperial Cuirassiers at the ceremony.

Ambassador White did not attend the wedding of his daughter to the count. It was explained that Mr. White absented himself from the service as a protest against the attitude of the Roman Catholic ecclesiastical authorities in refusing to permit the service of the Anglican Church in addition to that of the Roman Church.

EDITORIAL.—Continued.

And that plank is that a man to be a decent citizen must render some form of service.

We are confronted with the problem of workingmen who think more of the amount of their wages than they do of the character of their work; and also of capitalists who think more of the amount of their dividends than they do of the use to which they put them.

The two are birds of the same feather.

The Irresponsible Worker of the World and the Irresponsible Waster of Wealth, form a combination of Turk and Prussian who seek to dominate the world for their own selfish aggrandizement.

Let both be reprobated by decent public opinion and be made to feel the approbium of general contempt, for they are breeders of anarchy in America as they have been in Russia.

Why can we not have a combined force of all religious convictions to enter upon a crusade against these sources of national weakness.

Gratitude, Reverence and Service are qualities that make the Christian gentleman as well as the patriotic American.

They are also the most effective antidote for Bolshevikism.

Let us form a society in which patriotism and religion combine for the preservation of constitutional liberty.

Russia is in the hands of the Bolsheviki today, not because Russia wants them, nor because they are in the majority, but because having a definite program they were ready to step in and get possession of the instruments of force which they misuse so cruelly.

It is the disorganization of forces of righteousness that make them a prey to the lusts of the undisciplined proletariat.

Today in America we have an organized socialism, ready to step in at any emergency with a ready-made program for handling the situation.

Should there not be an organized force created to form a public sentiment which would nullify these machinations, by teaching people a reverence for law, order and constituted authority?

And shall we not organize public opinion to accomplish this result?

THANK YOU.

As the Government requests publishers to send their newspapers to those only whose subscriptions are paid in advance, we have taken pains to send a subscription statement to all our readers whose subscriptions are over due or will become due before January 1, 1919. We are very much gratified at the prompt response and the "good words" that come with remittances. Many have thanked us for continuing The Witness and have expressed regret at their oversight. A very few have for one reason or another requested us to discontinue, and ask for bill to date. We hope within the next few days to hear from those who have not replied, and if any of them must discontinue their subscription, it will save an extra letter if they will enclose a remittance at the rate of three cents a week from the time the subscription expired until the present date.

We are more convinced than ever of the wisdom of our effort to furnish Church people with a weekly paper full of instructive and inspirational reading matter for only One Dollar a year. This could not be done in these times except for the fact that all connected with its management do so without personal compensation. It is to them a labor of love to supply a need in the Church, and it is pleasant to know that so many Church families give us their cordial support. If you have not as yet responded to the statement will you not kindly send the amount to the publisher, Hobart, Indiana, by an early mail.

On Sunday, November 24th, 1918, Grace Church, Jamaica, New York City, held a service which has attracted much notice. Wishing to give expression of the high esteem in which the members of the parish hold their conquering heroes and to render thanks to the Almighty for having raised them up in the hour of need, a Praise Service was set for the morning of November 24th. The members of the Men's Club undertook a canvass for information and invitation preliminary to the day itself. Effort was made to secure a complete list of every person engaged in National service, together with branch of service, rating, honors won, and other details pertaining to an accurate account of those wearing uniforms. Parents and near relatives were invited and urged to attend in a body and occupy a reserved section at the front of the Church. Friends and parishioners were apprised of the undertaking and requested to show their appreciation by attendance. Special music was prepared, and a special preacher was secured. We were fortunate in securing the Rev. Howland S. Nichols, a chaplain who had seen duty at Camp Upton The parish Service Flag, displaying ninety-five blue stars, two silver stars and one gold star, was hung in the front portion of the Church, near the pulpit. While telling a fairly accurate tale, it is felt that the flag is not as yet complete, since some of the parents failed to send information relative to their sons. We are confident that the completed quota will be one hundred. During the service the rector read the list as compiled, and divided the total into several interesting groups, telling how many families had four in service, how many three, how many of the boys are officers, and an interesting note about the lone gold star,—which belongs to a boy who died in his fourth year of service in the Navy,—first to go and first to be rewarded. Nothing spectacular was attempted. Simplicity and dignity were observed throughout. Dr. Nichols' theme, doing honor to the dead and the absent ones, was at the same time a clarion call for the future of our heroes and for ourselves that we must all go forward "sans peur et sans reproche," bearing Liberty's ideals under the protection and in the name of the Cross of Christ. These are on the Honor Roll: Three majors, two captains, nine lieutenants, four sergeants and four corporals.

A tiny four-year-old was spending a night away from home.

At night she knelt at her hostess' knee to say her prayers expecting the usual prompting.

Finding Mrs. B. unable to help her out, she concluded thus:

"Please God, 'scuse me. I can't remember my prayers(and I'm staying with a lady that don't know any."

A Chinese Christian asked Archdeacon Moule how many clergymen there were in England. Archdeacon Moule asked how many he thought there were. "It is a little island," he replied; "perhaps there are a thousand." He was told, "More than twenty thousand." "Then," said he, "you can easily spare a thousand for China."

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CHICAGO LETTER

The Rev. Albert E. Selcer.

Epiphany Parish Celebrates Golden Jubilee.

The festivities connected with the Fiftieth Anniversary of the founding of the Church of the Epiphany in Ashland Avenue, West Side, were begun on the morning of the First Sunday in Advent. A celebration of the Holy Communion, with special preparation of messengers for the Advent Call, was held in the Chapel early in the morning. A special service of Baptism of children was held during the morning. The Rt. Rev. Charles P. Anderson, D.D., the Bishop of the Diocese was the preacher at the Anniversary Service at midday. A large class was confirmed at this service. The Bishop's subject was "Epiphany's Fiftieth Anniversary." On Monday, the Clergy of the Diocese of Chicago were the guests of the Parish at a luncheon held in the Parish House. The Rev. James S. Stone, D.D., the Rector of St. James' Church, acted as toastmaster, and introduced as the first speaker of the day the Rev. John Henry Hopkins, D.D., of the Church of the Redeemer, who was Rector of the Parish for a decade, from April, 1899, to January, 1909, when he resigned to take up the work of the Secretary of the Fifth Department. Dr. Hopkins urged that all the clergy present, request the older members of the Parish who are now scattered among the parishes of the Diocese be requested to make it a rule to send at least one dollar as a birthday offering each year to be added to the Endowment Fund. This rule is now being observed by present day members. Dr. Houkins was followed by the Rev. George B. Pratt, who served the Parish many years ago as Assistant. Mr. Pratt's address was delightful, giving the younger men among the clergy a picture of life among the churches in the "old days" when Epiphany was young. The Rev. Herbert W. Prince, the present Rector, spoke of the Endowment Fund, and of the present day work of the Parish, and its specific call to intensive work on the populous "West Side." This Parish belongs to a small circle of churches of various religious bodies, which minister to what is said to be the largest group of professional students congregated in any city of the world. These students are in attendance for the most part at the various medical and dental colleges clustering about the enormous Cook County Hospital. The Rev. James Malcolm VanZandt, who during his student days at the Western Theological Seminary, was Lay Assistant of the Parish, spoke of Epiphany's influence upon his own life and work.

On Tuesday evening the anual Parish bazaar and supper was held. This was the means of bringing together many of the old parishioners, who are now scattered throughout the city and suburbs, for a home-coming. On Wednesday evening, the choir, under the able leadership of Francis Hemington, Mus. Doc., the organist and choirmaster for many years, held a delightful entertainment.

Thursday evening was known as "Endowment night." A reception was given to former and present members of the Parish, and to the Reverend Clergy. The Rector, Mr. Prince, told of the remarkable progress which had been made in the matter of raising the endowment. The Rector and Vestry trust that with the impetus given by the Golden Jubilee, they may find the task of raising an Endowment Fund of $100,000 a not impossible task. The Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa, who was Rector for more than twenty years, was an honored guest at the reception. The Rt. Rev. Samuel Fallows, D.D., L.L.D., the Bishop of the Synod of Chicago of the Reformed Episcopal Church, and the Rev. Martin T. Hardin, D.D., were also honored guests of the evening.

Friday was observed as "Consecration Day for Workers." There was an early celebration at seven o'clock in the morning, and a special service with an address by the Rector in the afternoon. A special "Consecration Service" was held at eight in the evening, at which time the Rev. John Henry Hopkins, D.D., was the speaker. The festivities concluded with the closing festival service, and sermon by Bishop Morrison on the Second Sunday in Advent.

The present Rector of the Parish, the Rev. Herbert W. Prince, has been in charge of the work for the five years last past. During this period all the debts have been paid, and the equipment of the Parish improved considerably. The Rector is assisted in his work by Deaconess Grace E. Wilson, the daughter of the late William White Wilson, L.H.D., one of Chicago's most loved clergymen. Quite recently a plot of ground, formerly occupied by the Chicago Homes for Boys, was enclosed and is being used as a playground. While the opportunities for service in this venerable Parish are greater than at any time in its glorious history, its activities cannot be sustained without the endowment of one hundred thousand dollars, or other outside assistance. Mr. Prince and his faithful coworkers can rest well assured that the welfare of "Old Epiphany" is close to the hearts of all of Chicago's Church workers.

The Rev. Richard F. Sweet, December, 1868, to November, 1871.

The Rev. Charles Maxwell Fox, LL.D., April, 1871, to September,

The list of Rectors who have served the Parish is as follows:

1871. The Rectorship of the Rev. Dr. Fox was cut short by his death.

The Rev. Charles H. W. Stocking, D.D., February, 1872, to August, 1875.

The Rev. Benjamin A. Rogers, D.D., September, 1875, to March, 1876.

The Rev. Theodore N. Morrison, D.D., December, 1876, to January, 1899.

The Rev. John Henry Hopkins, D.D., April, 1899, to January, 1909.

The Rev. Lyman Powell McDonald, D.D., February, 1909, to October, 1910.

The Rev. Franklin Cole Sherman, January, 1911, to April, 1913.

The Rev. Herbert William Prince, October, 1913.

Dr. Stewart Returns.

The Rev. George Craig Stewart, D.D., the Rector of St. Luke's Church, Evanston, who has been serving as Red Cross Chaplain at Army Evacuation Hospital No. 6, which was located variously at Meaux, Chateau Thierry, and Squilly (between St. Mihiel and Verdun), France, between July 26th and October 30th, has returned to his parish. Dr. Stewart landed in France immediately before the beginning of the Allies' great drive, and finished his work just a few days before the signing of the armistice, thus taking part in the most intense of all the fighting. On Advent Sunday Dr. Stewart began a series of sermons on "The American Soldier at the Front." The subjects are as follows: 1. "The American Soldier and Religion"; 2. "The American Soldier and Women"; 3. "The American Soldier and the Enemy"; and 4. "The American Soldier and Death." On Advent Sunday evening, at which time the first of the series of the sermons was delivered, the Church was thronged with people at 7:30, though the service was not scheduled to begin until half an hour later. Dr. Stewart has delivered addresses during the week past to the Evanston Council of the Knights of Columbus, the Evanston Commercial Club, and the Evanston Women's Club.

Gold Star at Oak Park Parish.

Gold stars have been affixed to the service flag of Grace Church, Oak Park, recently in honor of Lieutenant Frank O. Sturtevant, who was serving with the 128th Infantry when he was killed in action on October 9th somewhere in the Verdun region. this year to Miss Ruth Ketchem of Grace Church Parish.

The second star is in honor of Major James Douglas Rivet of the 61st Infantry. Major Rivet was an officer of the Regular Army, and had been an instructor at both officers' training schools at Fort Sheridan. His wife, who survives him, is the daughter of the Rev. C. T. Stout, a retired clergyman of the Diocese of Western Michigan, who resides in Grace Church Parish. Major Rivet was killed October 16th.

A beautiful bronze crucifix has been installed upon the rood beam of Grace Church Chapel, bearing the inscription following: "To the Glory of God and in Loving Memory of Lewis Upson Rich, 1876-1916. Given by his wife." The crucifix was blessed on the morning of All Saints' Day.

Dr. John Timothy Stone Declines New York Call.

The various religious interests of Chicago have learned with a great deal of satisfaction, that the Rev. John Timothy Stone, D.D., the pastor of the Fourth Presbyterian Church has declined a call to become the pastor of the new First Church of New York City, which was formed by the merger of the Old First, the Madison, and the University Place Presbyterian Churches of that City. The great task Dr. Stone has before him in Chicago is two-fold: first, the raising of an endowment fund of one million dollars for the work of his parish, the second, the building of a new church to care for what is said to be the largest Persian congregation in America. A large influx of Persians into the United States is expected upon the conclusion of peace.

VICTORY CELEBRATION IN OSKALOOSA, IA.

At 3:45 a. m. Monday, Nov. 11th, the President and Secretary of the Commercial Club, called up the Rev. Arthur Machen Lewis, Rector of St. James' Church, on the phone, and assured him that the armistice had been signed, and asked that the chimes of the church be played, as a prelude to the celebration that was soon to follow. The chimer, Frank Donald Gilbert, was hastily summoned, and in a few minutes the beautiful chimes were playing "America" then "Stand up for Jesus," "Rally Round the Flag" and "Maryland My Maryland." Then all the bells and whistles were turned loose and the celebration was on. At 9 a. m. there was a meeting of all the business men, arranging for the details of the day's celebration. Mr. Lewis appeared before them, and asked that he might have their backing for a great union Thanksgiving service to Almighty God, for the great victory that He has vouchsafed to us. Immediately there was a hearty response and a pledge of co-operation. Arrangements were made for the service, to be held in the park, Tuesday noon, from 12 to 1 o'clock, all business houses to be closed down from 12 to 1:30. A choir of 100 voices rendered the National Anthem and patriotic hymns. Addresses were made by the President of the Commercial Club, Warren Kalcach, the pastors of the Christian Church, the Congregational Church, and St. Mary's Roman Catholic Church. The pastor of the Reformed Church, read the lesson, the xiv. Chapter of Isaiah. The Rector of St. James Church acted as chairman, and read the prayers and the benediction was pronounced by the Free Methodist minister. There were at least three thousand people gathered in the park, to take part in the service, and there was deep interest and devout attention throughout. So there was a fitting beginning and ending of our peace celebration, and our people were deeply impressed by the service.

The women of St. James' Church are observing the Advent Call this week, December 1st to 7th. There is a celebration every morning, at 10 o'clock and at 5 o'clock p. m. the women gather for prayer and study of the Holy Scriptures, and for meditation. The attendance has been very good, and we hope for splendid results.

he Witness as A Christmas Present.
What more appreciative gift can ou present than a subscription to he Witness—a weekly visitor for n entire year? If you will send us ve dollars, we will advance your wn subscription another year.

The "Allied Churches" at Cleveland, Ohia.

Old St. John's stone Church, corner Wall and Church Sts., Cleveland, Ohio, on the West Side was erected in 1836 and still stands in the down town district similar to St. Paul's, Philadelphia, on Second Street, or old St. John's New York. It was once an aristocratic church with many wealthy members, most of whom have died and their families moved away, and is now surrounded by factories, saloons and people living in tenements. The Sunday school is made up largely of children of foreign parentage, only one or two of whom have parents who are communcants of the Church. The Thanksgiving Day services were held in this church as usual on Thanksgiving Day, but on the eve of Thanksgiving, Wednesday, November 28th, the Rector, the Rev. Dr. Avery, invited all the churches, with their pastors in the section West of the river, north of Lorain, extending to the lake, about two miles square, including thirteen congregations to unite in a patriotic praise and Thanksgiving service in St. John's Church, he having been lately elected the President of the Allied Churches of this section of the city. The clergymen and these parishes, including not only the Methodists, Presbyterians, Baptists, Congregationalists, Disciples, also the Reformed Germans, now called U. S. Scandanavian and Danish and Roumanian churches gladly accepted the invitation, and the pastors preceded by the vested choir led by the trumpeter the cross and allied flags, and followed by the Rector marched in the procession singing "Onward Christian Soldiers" going down one aisle of the church and crossing over and coming up the other aisle, as it is an old fashioned church, to the chancel where they all with a large congregation of over 600, representing the Allied Churches then sang, "The Star Spangled Banner," the rector led in the services, all uniting in the Lord's Prayer. The visiting clergymen occupying the stalls on the east side of the chancel, the Congregational minister read with the congregation the Psalter, The Olivet Baptist Pastor read the 1st Lesson, the Reformed Methodist minister the 2nd Lesson, the Reformed Church U. S. minister read the Thanksgiving Prayer from the prayer book and special appropriate prayers written by Bishop Lawrence. The rector then gave a word of greeting to the congregations of the Allied Churches, stating that they were like the allied nations under different flags, in different uniforms, but for the one cause of Righteousness and Justice and Christian Democracy of the world. The Presbyterian clergyman responded very happily thanking the rector and congregation of old St. John's, stating that it had been a pioneer and a leader in civic righteouness for the upbuilding and betterment of the community. He then announced the Marcellaise Hymn and the speaker of the evening, the Rev. Carl Gage, Pastor of Franklin Avenue M. E. Church who delivered an able and eloquent address speaking of the influences of the war in unifying all christian denominations, the extension of Christ's Kingdom and the new unified effort under the reconstruction period to meet the social and moral questions as well as the labor question, including the temperance problems which were the vital issues of the day. The offering was made for the Armenian and Syrian war sufferers, the Offertory Hymn was the unfurling flag, followed by "Praise God From Whom All Blessings Flow," at the presentation of the alms. Final prayer was said by the Pastor of the First Presbyterian Church, the Rev. Dr. Mickey; the Recessional Hymn was "God of our Fathers," as the choir marched down the east aisle, and returning by the west aisle followed by the clergymen and rector, closing a most beautiful and inspiring service demonstrating the real unity of the Allied Churches, who have come to realize that we must "all hang together, or we will hang separately." In the name of the Great Captain of our Salvation, who "Marches in front of His banner unfurled, Which He raised that His own might find Him and His Holy Church throughout all the world falls into rank behind Him."

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STUDIES IN ACTS.

Continued from page 4.

such ulterior purpose in the scheme of life.

It is trading one's eternal life for a little temporary material comfort. And like all drug habits it makes the user temporarily comfortable and mighty unreasonable.

The same argument which some enthusiasts use to demand that the miraculous shall attend their daily lives, is used by others (seldom by the same ones, such is human inconsistency), to demand that the "having all things in common" is the normal status of human life.

It is seldom that such folk are capable of absorbing more than one or two texts of the Bible which they exalt into a whole symposium of theology. There are few of them that are big enough to include both parts of this one text.

Either they make a whole gospel out of the miraculous healing of the sick, or else they make a whole gospel out of "having all things in common."

It is seldom that one is both a Christian Scientist and a Socialist, yet each come to the same fountain for their authority,—a few selected texts which confirm them in their persistent and narrow prejudices.

Yes, unquestionably the early Christians did for a time cure the sick by faith and divide their property by common agreement. But the fact that neither of these practices became the settled policy of the apostles in their subsequent ministry is just as well.

If they had become mere wonder-workers, Christianity would have degenerated into mere science and health, whereas it was the gift of eternal life to them that believe; or it would have degenerated into a mere political commission, whereas it took the ground that political systems were subordinate to the great principles of the Kingdom of God.

"Art thou a slave?" So far as the great things of life are concerned, do not let it worry you. You can become a child of God, even though a slave.

But a shallow world is always putting the wrong thing first.

It is not your social position, nor your financial status, nor your physical health, nor your scientific attainment, but rather your joyful acceptance of the word of God, that lies at the basis of your acceptance with God.

It was a beautiful expression of the new faith that they had so gladly received, that this exuberance of faith and generosity should mark the inauguration of this new gospel.

GLEANINGS FROM EVERYWHERE.

Continued from page 1.

Holy Ghost, who sanctifies all the people of God.

God made all things good; He made man to be His child and friend, but He gave man the power of free will, making him able to do good or evil. We know that here is something wrong in the world. We do not act as God's children; we forget God. In some way man has gone wrong. This going wrong is called sin. Sin is going against God. Sin is disobedience to God. Sin is selfishness. Sin arises from man's having strayed from God.

To restore mankind in the right way is a big thing, too big for any man to do. So God sent into the world His Son to put us back on the right track. God the Son became man. He lived on earth as Jesus Christ, our brother, showing us how to live; died for us on the Cross, rose from the dead, and ascended into Heaven, where "He ever liveth to make intercession for us." With Him we are united in Baptism; He comes close to us in the Holy Communion. This union with Christ is the work of God, the Holy Ghost, who brings to us Christ's gift of Grace, mainly in the Sacraments which are the means of Grace. Grace is the spiritual gift of God which He gives us, that we may live and grow into the life of holiness.

It was not Christ's plan that His children should be lonely, solitary individuals. He meant them to be in a society, a brotherhood, a kingdom, united with Him and with each other. Into this we are admitted by Baptism, as are all Christians of all ages and of every race and tongue. The Church has its officers and rules.

The Bible Lesson.

As a rule, we begin on the first day of the new year to make resolutions and plans for doing the things, which in the hurry, turmoil and pleasures of every day life, we have left undone. So now in this Advent season, which is the call to preparation for the second coming of our Lord, let those of us readers of The Witness who have not been keeping up with the Church's plan for daily reading and understanding of the Bible, begin this week and resolve to do so. There are many thousands of us in the Witness family. It will be a strong "tie that binds," to have the thought that each day, each member will be reading and studying the same Bible lesson. The course for this week is as follows:

The season of Advent consists of the four weeks before Christmas.

The season teaches us that Christ's birth was an event that was carefully prepared for in God's providence.

For two thousand years the children of Abraham were preparing for the Messiah. In order to see how thoroughly the Old Testament prepares us for the day that the Messiah is to be a king, that He is to be a ruler of the nations, let us read as follows:

First Day—The first promise of the Messiah, Gen. I: 15, to be noted with content, "The Seed of the Woman," is to bruise the head of the serpent.

In Gen. XIV. 18-20. The Messiah is called Melchi (king) Jedek (righteousness) and King of Salem (peace.) Commented upon in Heb. VII. 1-10.

Second Day—In Psalm 110, David prophecies of the King, which Christ refers to in St. Matt. XXII, 41-46.

Third Day—In Dan II, 44-45 we have a prophecy of the Kingdom, commented upon in St. Luke, I, 31-33.

Fourth Day—In Zachariah IX, 9-11 is the famous prophecy of the King, quoted of Christ in St. Matt. XXI, 4-11, which forms the Gospel for the first Sunday in Advent. The genealogy in St. Matt. I is to establish the Kingly line to the Messiah.

Not only did God prepare for the Messiah through the Royal line of David, thus declaring the Kingship of Christ, but at the same time through the worship and the ritual of the altar. God was teaching the Jews the meaning of sacrifice and that the Messiah was to exercise a priestly office in which He was to be both the priest and the sacrificial lamb. Thus we shall trace through the Old Testament this sacrificial story.

Fifth Day—In Gen. IX, 1-15 we find the beginning of sacrifice. The difference between obedience and disobedience in sacrifice as illustrated in Heb. XI, 4. We find other acceptable offerings in Gen. VIII, 20 (Noah). Gen. XIV (Abraham); Gen. XXVIII, 16, (Jacob).

Sixth Day—Psalm XXII is a very vivid description of Christ's sacrifice on Calvary, also Psalm XL.

Seventh Day—Isaiah LIII contains a prophecy of Christ's priestly sacrifice. Read also 1st St. Peter, II, 20-25.

A New Star in the Heavens.

Last Summer a new star blazed out in the heavens which attracted the attention of the astronomists and raised many questions as to who first discovered it, if it was a "new one," to us and whether or not it was a sign or omen. The Boston Herald had an editorial on the subject as follows:

"British experts were asked whether the new sun was moving this way and if there was any likelihood of it getting into a head-on collision with the earth. These moments of alarm have now passed and the star though diminished in brilliance from first to fourth magnitude, is still shining at a safe distance. In the interim, and without any unriddling of the puzzle, we have come to realize that the celestial visitor is 'new' only in a Pickwickian sense. It had been seen before; at least thirty years ago Harvard photographs of the constellation showed this particular star in exactly the same place which it occupies today. It was then a very faint object even for the camera and remained such in successive pictures until early in June last year, when it took a turn for the brighter and qualified as a sensation. Whether the star 'exploded,' got a tremenduous jolt from a 'dark sun,' or simply ploughed its way through a nebular, nobody knows.

Light travels at inconceivable speed—at the rate of 186,000 miles a second and we get news of the events of the Sun in about eight minutes. But many of the stars are so bewilderingly remote that this particular out burst must have taken place not a week nor yet a month before it was seen, but hundreds, perhaps thousands of years ago. In studying the constellations that have become so familiar and dear to us we are studying not what is, but the things that once were—the vast antiquity which makes up so much of the bulk of our universe.

Tremendous changes of which only our far-off successors can know anything, may even now be in progress in the skies. And if there be sentient beings far-afield who scan our habitation with instruments immeasurably superior to ours, they also are antiquarians in regard to us.

In one world according to distance, the observer might be witnessing the battle of Waterloo, in another the founding of Rome, in a third the fall of Troy. It is an impressive thought that there are star systems so remote that even the swift messenger of light could not reach them with the story of our war until long after this planet had ceased from its nurture of life and had been leased out into the cosmic dust from which new worlds incessantly come forth."

NOVEMBER IN HONOLULU

(With Apologies to Thomas Hood.)

No threatening clouds, no stormy skies,
No frosty air that stings the eyes,
No fog that hides the sun for days,
No snow to block the travellers' ways;
No need of fires upon the hearth;
No blues of mirthful hearts, no dearth;
No winds that howl and pierce one through,
No squeak of ghosts adorn the field!
No smoking chimneys causing wrath,
No bursting pipes—no freezing bath!
No falling leaves all brown and dead,
No cold, damp sheets, no icy bed!
No lack of flowers, of fruits and trees,
No lack of sunshine, birds and bees!
No-vember!

May L. Restarick,

Taken from The Living Church.

DIOCESE OF NEW JERSEY

WOMAN'S AUXILIARY MEETING.

The Lower Division, New Jersey Branch of the Woman's Auxiliary, recently held its Autumn meeting in St. Andrew's Church, Mt. Holly, the Rev. Henry Teller Cocke, Rector. The Bishop and the Archdeacon of the diocese were present. The theme of the day was the "Advent Call" upon which addresses were made by the Bishop, Mrs. Matthews, the chairman of the Devotional Committee, and Mrs. Biller. Archdeacon Shepherd told of mission work in the diocese, emphasizing the importance of the Archdeacon's Extension Fund for meeting the expense of insurance and repairs on different missions.

The Rev. C. W. Twing told of his work in the pines, and reports were made by the heads of the several Departments.

Services at the Woodbury Bag Loading Plant.

The Rev. H. E. Thompson of Woodbury, Secretary of the Diocese, has continued since the beginning of September to hold semi-monthly services at the above named plant. The services held in the large cafeteria, have been attended by officials of the plant, and many others. The choir of St. Luke's Parish, Westville, have assisted in the services. The Soldiers and Sailors Prayer Book is used, copies of which were provided by the Bishop White Prayer Book Society.

Beside the services the "Voluntary Chaplain" has participated in different social events at the plant, and has done systematic visiting at the twelve dormitories of the Women's Welfare Department, in which have been domiciled over seven hundred women.

The offering at the first service was given to diocesan missions.

Since the ending of the war the operations and personnel of the plant have been much reduced, but some more permanent occupancy is expected; and it is well that the Church has a foothold there. No other religious services have been regularly maintained.

Notes from Parishes and Missions.

St. James' Church, Bradley Beach, has been enabled to pay $1000 of its indebtedness, which now amounts to $3500.

Grace Church, Elizabeth, has paid all its indebtedness, increased the Rector's salary, and begun the accumulation of a Reserve Emergency Fund. The following memorials have been received: an altar in memory of the sixty Grace Church boys who are in Army or Navy service; a Bishop's chair in memory of Mrs. Eva Clynch; a Priest's chair, given by Mrs. Sarah Hunter in memory of her parents; a Processional Cross, the gift of Mrs. Kilesby, as a memorial of the Confirmation of her three sons. St. Thomas Church, Glassboro, has received from members of the Whitney family a gift of $500, which suffices to pay the old indebtedness.

St. Barnabas Church, Sand Hills, is bequested $700 under the will of Miss Caroline Nevins.

St. George's Church and Club at Camp Dix, under the Rev. Karl M. Block, assisted by other resident and some neighboring clergy, met heroically and effectively the especially severe visitation of the epidemic.

INFLUENZA BAN LIFTED IN INDIANA CITY

Rector at Laporte Protests Against the Acts of Civil Authorities.

A spirited and successful campaign was recently made at Laporte, Indiana, against the closing of the churches, schools and places of amusement and in favor of a strict quarantine of influenza patients. The Rev. F. J. Barwell-Walker, Rector of St. Paul's Church, without imputing unworthy motives to the civil authorities, made a strong protest against their acts in closing the churches, in an open letter to the Daily Herald. The letter in part follows:

"From whatever standpoint one considers the matter, the closing of the churches is wrong. There is, to say the least, a reasonable doubt whether such order is legal. In various states the order has been disregarded, and in Maine the Roman Catholics are prepared to carry the matter to the highest courts. If one looks at it from a mere medical standpoint the whole thing borders on the ludicrous. We are told that it is necessary to prohibit crowding to prevent the spread of the disease, and that it is necessary to close the churches on that account, BUT NOT THE FACTORIES OR STORES! Why? Because they are essential to the general welfare (at least from a financial standpoint) while the churches are not! They are non-essentials, and are thus classed with theaters, etc. It is necessary to enter an icecream parlor for light refreshments, but it is not necessary to enter church to worship God! It is necessary to tolerate crowded street cars and trains, but it is unnecessary for the faithful few to meet together and join with the priest in the offering of the holy sacrifice for the removal of the epidemic from our midst.

"I repeat that from every standpoint the closing of the churches is wrong; it is a sin in the sight of Almighty God, a sin impossible of commission if the people of our city and country had retained the old belief in the love and power of their Creator. It is lack of faith which has brought about this insult to the Deity. Our Master would say today: 'Fear not germs that kill the body, but are not able to kill the soul.' But we are so bound up in physical conditions that we are far more careful about the things which concern the body than we are about the things which concern the soul. We are putting 'safety first'—physical safety—before principle, in spite of all that has been said about the changes wrought by the war, and are curtailing the spiritual power of the nation in this great emergency. When the outcome of the war was in doubt, the President called upon the churches to observe a special day of intercession for the triumph of our righteous cause. The power of God was recognized, and His response to our petitions rapid and sure. Now we are told, in effect if not in word, that whatever power God may have had in relation to the war, He has none when it comes to disease.

"Supposing that the authorities are right in restricting crowds, how does that affect the churches? How many are so crowded in this day of carelessness and unbelief as to constitute a public menace? If any are, it would be easy to limit the attendance in proportion to the seating capacity (in line with a notice I saw in the city limiting the number in a certain room to eight.) How many sick people go to church? Certainly far less than go to factory or store. But, as one member of the city board said, 'it is difficult to know where to draw the line,' and so the line is drawn where the least harm results materially and the most morally and spiritually. Chicago decided that it would be morally and psychologically harmful to close the churches—and the same truth applies here. Anybody who knows anything at all about psychology knows that such action is far more likely to increase disease than it is to lessen it. The basis of all modern civilization is Christianity and anything which lessens its influence must be bad for the people morally.

"To those who believe in the power of intercessory prayer it may be some consolation to know that the holy sacrifice is offered daily, but that does not make up for the loss of united intercession. If our city board is actuated by a genuine desire for the moral, spiritual and physical welfare of our people, they will lift the ban from our churches at once, and ask for an increase in the services of intercession rather than a decrease. We may do what we can by prayer, by the anointing of the sick, by the pleading of the great sacrifice in the blessed Sacrament of the altar; but we cannot do what would be possible—as during the war—without the united intercession of our people.

"In the name of God, and for the sake of the people, I ask for the authority to exercise the right guaranteed under the constitution, publicly now as I have privately before, with a willingness to accept a limitation in numbers if such be deemed really necessary. I am ready to cooperate in every way possible for the stamping out of the epidemic short of a virtual denial of God's power and that I must protest against with all the forces of my faith in Him.

"The only logical alternative to the removal of the ban on the churches is to close every factory, office and store, and to prohibit the use of pool room, club, or Y. M. C. A.—everything in fact where there may be at least as much danger as there is in a half-empty church. Think of the foolishness of 40 or 50 women crowded into a small space for Red Cross work, while the same number is prohibited in a church seating ten times that number!"

WOMEN IN THE CHURCH

Shall the women who have been doing war work so effectively have the chance to know of the opportunities for similar work in the Church? This was the question discussed by a self-appointed committee which met at the Bryn Mawr Club in New York on Tuesday evening, November 26th. Bishop Lloyd, President of the Board of Missions, Dr. Gardner of the General Board of Religious Education, Deaconess Goodwin, candidate secretary of the Board of Missions, Miss Grace Lindley of the Woman's Auxiliary, Miss Edith Hadley of the Girls' Friendly Society, Miss Margaret Hobart of the Churchman Editorial Staff, and Miss Adelaide Case and Miss Grace Hutchins of St. Faith's House, constituted the committee.

They recognized the fact that women who have run canteens, organized branches of the Red Cross, supervised civilian relief, and reconstructed villages in France, will not be content to do small things in a small way. Many of these workers are Church women. If we believe that the Church is infinitely greater than any man-made organization and has received the greatest commission ever given, then we believe that she has work to offer the most capable and the most gifted of her members. It is only a question of making known to the right women the positions which they may fill. If the Church is not there to make known the challenge of important work to be done, then the women will turn to organizations that seem to them more effective.

In order to help Rectors and other leaders who wish to answer definitely questions about work for women in the Church, this self-appointed committee, with Bishop Lloyd as chairman, is preparing a leaflet on **Women's Opportunities for Service in the Church.** The leaflet will soon be ready, and may be ordered from the Board of Missions.

Why should we not expect that hundreds of women who have done big things will consecrate their ability in the service of God and His Church?

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SOUTHERN DIOCESE OF VIRGINIA

The twenty-sixth Annual Meeting of the Woman's Auxiliary was held in Christ Church, Roanoke, Va., November 22nd-23rd.

The evening of November 20th the delegates and visitors were welcome to an informal "Get together" in the beautiful new Parish House by the officers of the Auxiliaries of St. John's and Christ Church, assisted by the Rectors of both churches and their wives.

The meeting on Thursday was opened with the Holy Communion, administered by the Revs. J. Cantley Johnson and G. Otis Mead.

The business meeting which followed, was presided over by the President, Mrs. John Fletcher, who explained the changing of the Auxiliary Convention from Spring to Fall.

She made an appeal for the "Center Fund" to meet running expenses. Mrs. Fletcher also urged that each branch of the Auxiliary should subscribe for at least, one copy of the "Diocesan Record." Mrs. Loving then read a very interesting article on the origin and work of the Little Helper. Mrs. Castle, Custodian of the United Offering, being incapacitated from attending the convention by sickness sent a message from her sick room to be read by Mr. John D. Letcher. The Educational Secretary, Mrs. Hobart, next spoke in regard to the importance of every branch having a Study Class during the year. She said she could give no report of the number of study classes conducted the last year as she had received no answers from the various letters of inquiry which she had sent out.

In the absence of Miss Jane Neely, Box Secretary, Mrs. Murr, of Trinity Church, Portsmouth, gave a report on the boxes sent out. Miss Aurelia Davis, Vice New Box Secretary, asked that the branches of the Auxiliary communicate with her, in regard to whom boxes should be sent. Her address is—Miss Aurelia H. Davis, 215 Harrison St., Lynchburg, Va. She also asked that no boxes be sent by freight or express, but by parcel post, also to place a card inside telling contents of boxes. The card should bear the name of the church and Auxiliary sending the box. Miss Davis requested that clothing and toys, candy, etc., be sent in separate boxes.

Rev. Geo. Floyd Rogers, of Lynchburg, head of Covington Home for Boys, gave an interesting talk on the Boys' Home and the progress being made to divert the activities of the boys in the Home into proper channels.

Deaconess Williams, of Dante, spoke in behalf of her own Mission, also that of Mrs. Binns, at Nora, Dickerson County, who was detained at home, nursing sick patients. The Deaconess asked that candy for children, clothing, shoes, men's clothes, books and rolls of wall paper, quilt pieces be sent to both the missions at Nora and Sandy Ridge. Mrs. Binns made a special appeal for twenty dolls and one good size doll bed. Miss Williams was unable to attend the convention on account of having the influenza. For her own mission at Dante the Deaconess asked for Christmas gifts for 200, records for Victrola and games for boys' club.

The mission at Wilder is closed on account of Miss Sutton's absence in Canada, there being sickness in her family.

Workers are needed at Fremont and Morse. Deaconess Williams asked that the women of the Auxiliary would try and induce some of the returning war workers to take up some of the mission work in Southwest Virginia. She especially appealed for volunteer workers through the summer. Her present assistant, Miss Mabel Hix, was sent from St. Faith School, New York, as part of her training and becoming interested in the work remained to help her.

Deaconess Adams, of Keokee, showed a picture of her church that was part of her own home. She told how her people at Keokee had packed two large boxes for the Belgians and how the farmers had loaned their wagons that they might be hauled to the railroad station.

The Deaconess asked that useful things be sent in her Xmas box, such as shoes, ties, aprons, dresses, hair ribbons, quilt pieces, soap and towels. Money to be used for the sick.

Thursday afternoon Rev. Joseph Dunn, D.D., of Lynchburg, conducted the "Quiet Hour" at which time he held the closest attention of the convention during his talk on Power of Prayer.

Our own Missionary, Dr. Harry Taylor, spoke Thursday evening of his medical work in China. Dr. Taylor also spoke during the session Friday morning. He told of the wonderful progress that had been made in the hospital at Anking, China, but still there are great needs in the way of improvement to the buildings. He said there were infinite possibilities for spiritual work among the natives, the Chinese being a receptive people. There should be a woman to talk to the patients, the doctors having so little time. A prayer meeting of one-half hour is held every day in the chapel for the nurses, as well as one in the wards for the patients. Dr. Taylor asked the prayers of all the branches of the Auxiliary for his work. He told of patients coming four and five hundred miles to be treated. The hospital needs about $2300.00 to equip it more fully for its work. The Rockefeller Foundation offers to give three-fourths of this amount if the other one-fourth can be raised outside. The Southern Virginia Branch of the Woman's auxiliary promised, through its president, to raise one thousand dollars for two isolation wards for infectious diseases in Dr. Taylor's hospital within the next year.

Dr. Taylor was followed by his mother, Mrs. John Taylor, in a most unique address. Her appeal was for something definite to be done towards getting men and women to go out to China to cultivate the spiritual seed sown in the hospitals and which had taken root and sprouted in out stations with no one to carry the work forward. She begged that the women would acquaint themselves with the contents of the Spirit of Missions, which contains the present, vital needs of missionaries, rather than content themselves with the origin of missions in different countries.

Mrs. Darling gave a short talk on the work of the Juniors.

Mrs. John Loyd next gave a very interesting little talk on missions. She was followed by Mrs. Linsey Patton, of Lexington, who said this was the first convention it had been her privilege to attend for twenty years. She spoke of using the modified prayer cards. She asked that these cards be carried to every woman in the congregation, and also the week of prayer be observed in Advent.

Mrs. Moore, of 703 Boissevan Avenue, Norfolk, Va., next spoke in the interest of the Church Periodical Club, asking that magazines not more than six months old be sent to Chaplains at the front to help fill the vacant moments of the boys. The idea of this club is personal service from one Christian to another. She asked that magazines, The Spirit of Missions and Southern Churchman be sent to Alaska to Archdeacon Stuck that his people might have some reading matter for the long six months of night. Everything must be sent there between the months of March and June.

Miss Davis told of the wonderful progress that had been made in the last three years at St. Peter's in the Mountain, Franklin County. They now have a stone school building, three teachers and eighty pupils. The school is provided with a domestic science room where they have a machine on which the children are taught to sew. The Juniors of New York expect to send her a Christmas box. She needs baby things, clothing, bandages, antiseptics, hot water bags, ice bags.

The Missionary to the Amherst Indians, Miss Wagner, gave a very interesting talk on her work among these people, who seem to be a mixture of the white mountain people, free negroes and some Indians, who were dropped at this place when a part of their tribe made a journey from Florida to Washington on business about seventy-five years ago. So far the Episcopal Church is the only one which has taken up this work. They came to Sunday service from a radius of twenty-five miles. This mission draws $25.00 from Diocesan Fund, $35.00 for five months from the Government and $400.00 from Sweet Brier College per year. Miss Wagner said her people bring her all the provisions they can spare. Her log house is very cold in the winter. It is built upon a rock with no under pinning. She would like one or two rugs for her bed room, and some hymn records with which to entertain the people before the church begins. For Christmas she asked for seventy-five useful gifts and some candy. Miss Wagner said the church and mission house were both badly in need of painting.

The Convention was adjourned at noon to partake of a most inviting lunch in the Parish House, tendered to the delegates and visitors by the Auxiliaries of St. John's and Christ Church, Roanoke.

In the afternoon an enjoyable automobile ride was given to the visitors

In a talk given by Bishop Tucker to the women he urged that an effort be made to return to the old life instituted by our fathers and mothers that every household should have family prayers and the reading of the Bible to the children. That the people should come to a realization that the Church is the home of the soul and a person is dependent on regular services of the Church to feel the nearness of God. He asked that we make the Church a large part of family and individual life. The Bishop said as soon as the Spirit of God moves in our hearts there will be no need of appealing to people to spread the Gospel. In speaking of the ending of the war he said: "The end came not as a military victory, but to roll away clouds from the sky and draw the children of God nearer to Him. Peace has problems as well as war. The great power of the Kingdom of Christ must readjust conditions. The Auxiliary must labor as never before to show the need of bringing the heathen and all to God so there will never again be such a war as the present. The time has now come when every woman should bring back by prayer and service every one to the Church. We must now endeavor to rebuild that which has been destroyed. God is going to call many of the men who served their country to the ministry and the women must pray that these young men may accept the call. From the women of the Red Cross may there be many who will enter the service of Christ to spread His Kingdom.

The Convention closed with a mass meeting at 8 o'clock in the church with an address from Bishop Tucker.

Bishop Thomson visited Christ Church, Roanoke, on Sunday, November 24th, and confirmed a class of fifteen. That afternoon he drove over to Montvale and confirmed three. Both classes were presented by Rev. G. Otis Mead.

Rev. J. Alfred Figg, who during his diaconate has been in charge of St. Iukes, Clover, Christ Church, Mt. Laurel, in Halifax County, Grace Church, Drakes Branch and Ascension, Keysville, Charlotte County, with residence at Clover, was ordained to the priesthood in St. Lukes' Church, Clover, by Bishop Tucker on Tuesday, November 26th.

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending December 21st, are those appointed to be read at morning and evening Prayer in the new Lectionary set forth by the General Convention of 1916.

3rd Sunday in Advent.
(December 15th.)

I Samuel ii. 1-11
Luke i. 39-56
Genesis vi. 5-end
Luke xvii. 20-end

Monday

Isaiah xiii.
Rev. xi.-11 xii. to end
Jeremiah xxx.
Rev. vii. 1-4, 9-end

.. Tuesday.

Isaiah xiv. 1-23
Rev. xiii.
II Esdras ix. 1-22
Mark xiii. 1-23

Wednesday.
(Ember Day)

Jeremiah xxiii. 1-15
John i. 29-end
Jeremiah xxiii. 16-end
Ephesians iv. 1-16

Thursday.

Isaiah xvii. and xviii.
Rev. xiv.-14, xv-4
Job xxxvi. 26, xxxvii.-13
Matthew xxiv. 29-end.

Friday.
(Ember Day)

Jeremiah xxvi. 1-19.
John v. 33-end
II Kings vi. 8-23
John xi. 1-16

Saturday.
(S. Thomas Apostle—Ember Day.)

II Kings vii.
John xiv. 1-14
Job lxii. 1-9
I Peter i. 3-12

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The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8

FOR CHRIST AND THE CHURCH

VOL. II. NO. 103. HOBART, IND., AND CHICAGO, ILL., DECEMBER 21, 1918 $1.00 A YEAR

CURRENT EVENTS IN THE AMERICAN CHURCH

Dont forget to include among your Christmas gifts a subscription to The Witness.

"I want to congratulate you upon the interesting issues of The Witness, which you are publishing," writes Bishop Brewster of Maine.

Four hundred thousand children are starving in Bible lands, crying out to the Christian children of America, "Help keep us alive!" Every boy and girl in the country should be given the opportunity to share in the proposed gift of $2,000,000 for the Children of Bible lands at Christmas time.

Mrs. Stephen Wheeler reports that the Church Home for Convalescents, 51 West Fourth St., Denver, Col., is greatly in need of women's clothing and of single or three-quarter size beds. Gifts of clothing and beds, or contributions in money to purchase the same will be greatly appreciated.

The rector of Grace Church, Port Huron, Mich., was speaking to the mother of a boy in France on the afternoon of the great day when the news was received of the signing of the armistice, and she said, with eyes filled with tears, "I just keep on saying, thank You, thank You, thank You, thank You." I went into the church and cried; I was so glad: I wanted to stand right out on Military street and scream out, thank You, so that everyone might hear."

The Anglican clergy of Ottawa, Canada, arranged three Victory services in which all three churches of the city united. The first was held at St. Matthew's Church, November 21st, the preacher being Dean Starr of St. George's Cathedral, Kingston, Ont.; the second at St. John's Church, with a sermon by the Rev. D. Charles White, rector of St. John's Church, Ogdensburg, New York; the third service was at Christ Church Cathedral, December 5th, the sermon being preached by the Bishop of Ottawa.

One hurried glance at coat lapels or blouses from now on will tell a lot about the ideals of men and women. If the 1919 membership button of the Red Cross is being worn, the glance will register a flattering impression. This button is being given to every adult who pays one dollar membership dues, but the dollar is the least significant thing about the transaction. What the American Red Cross wants this Christmas is to have the world see that the American people are behind the Red Cross spirit. Universal membership will prove this.

"May I briefly enroach on your valuable space," writes Mr. George Gordon King, treasurer of the General Board of Missions, "in order to say to all contributors to the Missionary Work of the Church, through the Board of Missions, that the books of the treasurer will be closed for the year on the evening of December 31st, 1918. We will be glad, however, and will take pleasure in doing so, to give credit, on this year's business, for all remittances received after December 31st, provided their envelopes bear the post-office mark of December 31st or of an earlier date."

Captain A. S. B. Carpenter of the British Cruiser Vindictive, which took the lead in sinking old ships across the submarine channel in Zeebrugge harbor, is in America and recently gave an address at Trinity Church, New York. He says that the success of the British Navy has been largely due to the splendid influence which cultivated in officers and men the qualities of self-sacrifice, reliability, steadfastness, and sincerity. The captain stated that Morning and Evening Prayer was said daily on every ship and that the prayer asking for the security of ships as they pass "on their lawful occasions" is peculiarly appropriate for use at the present time, as it has bearing on the question of freedom of the seas.

President of Trinity College Resigns.

The Rev. Flavel S. Luther, LL. D., President of Trinity College, Hartford, Conn., has sent his resignation to the Board of Trustees, to take effect July 1, 1919. He gave his advanced age as the reason. Dr. Luther, who is 70 years old, has been a member of the Trinity Faculty since 1883, and President since 1904.

Dr. Tompkins Visits Pittsburgh.

Monday morning, December 2nd, the Rev. Dr. Floyd W. Tompkins, rector of Holy Trinity Church, Philadelphia, visited Pittsburgh and spoke to a body of 300 ministers, making up the Pittsburgh Ministerial Union, on the subject of "Evangelism." This Union is reputed to be one of the largest in the country, and meets the first Monday of every two months. Dr. Tompkins' address, which treated the subject in a most practical and able manner, created a profound impression.

The Twenty-Weeks' Campaign in Maine.

A twenty weeks' campaign, from Advent to Palm Sunday, a development from the germ thought of the Advent Call is being conducted in the Diocese of Maine, which "aims," says the Northeast "to enlist the work of the men in the parishes, as well as women, to foster family life and devotion, and to encourage congregational singing. Topics for sermons are to be given to all the clergy in the diocese for certain Sundays, and the congregations are to be given Bible readings to prepare for these sermons." The Rev. Dr. Alexander Mann of Trinity Church, Boston, was in Portland recently and preached in the Cathedral in the interest of the Advent Call and addressed the Men's Club on the "Twenty Weeks' Campaign."

Good Results From Advent Call.

The Advent Call to the women of the Church has been in part observed in St. Peter's Church, Cass Lake and St. Bartholomew's, Bemidji, Minn. At the former place Mrs. Parshall invited the women of the town to participate in a united service at which the Rev. Geo. Backhurst gave an address. About fifty women of all denominations gathered and the devotional character of the service and the intense spiritual tone of the address made a great impression for good. At Bemidji, on Sunday afternoon, December 8th about one hundred women took part in a beautiful service of Thanksgiving and Intercession. A special choir of ladies led the praises, and the Rev. Geo. Backhurst gave the address, dealing with the building up of spiritual power ahead of us. Over 75 per cent of the women present were not members of the Church.

New York Cathedral Events.

The Rev. George William Douglas, D. D., a favorite evening preacher at Grace Church during Dr. Huntington's rectorship, is giving a series of sermons at the Cathedral Sunday afternoons during December. On Monday evenings Prof. Stuart L. Tyson is giving a course of seven lectures in the choir common room on the subject of "How We Got the New Testament." Sunday night, December 1st, the choir rendered Gounod's "Mors et Vita," and the congregation filled every seat of the Cathedral. It has also been full to overflowing practically every Sunday lately with its special memorial services. One is given the feeling that here is a Cathedral fulfilling the ideal in many respects, and so justifying its existence.

Speaks Out Loud For Temperance.

We are in receipt of a communication from the Rev. Dr. Empringham, General Superintendent of the Church Temperance Society, in which he calls attention to the failure of Uncle Sam to deliver a letter from Bishop Johnson of Missouri endorsing the call of the society, and expresses his appreciation of the Bishop's "endorsement of the greatest moral reform of the Twentieth Century." We very gladly publish the following letter sent to us at the suggestion of Bishop Courtney by Dr. Empringham:

My Dear Bishop Courtney:

I have been disappointed that my name does not appear among the list of bishops approving the call of the Church Temperance Society and the request that Sunday, November 24th, be especially used throughout the Church to call attention to the urgency of the liquor traffic reform. I signed the letter promptly when it was received by me, and forwarded it to your office. I should not like to be classed among those who feel that it isn't worth while for the Church to speak "out loud" in this matter.

Yours faithfully,
FREDERICK F. JOHNSON,
Bishop Coadjutor of Missouri.

Mystery Play at St. Faith's School, New York.

"Adeste Fidelis," a mystery play that wonderfully tells the Christmas story, has been written for Saint Faith's Sunday School, St. Faith's House, Cathedral Close, New York City, by Marie E. J. Hobart, the author of Saint Agnes Mystery Plays. The children are busily rehearsing the play which is to be given at Synod House on Saturday, December 21, at four o'clock. The mystery makes the beauty and wonder of the coming of the Christ Child very real to the girls and boys taking part in it, as well as to the audience. On December 21st, the audience will consist mostly of children, for St. Faith's Sunday School has invited its neighbors and members of St. Michael's, All Souls', The Sheltering Arms' and St. Mary's Sunday School are expected to fill Synod House.

St. Thomas' Chapel, New York.

Three services were held in St. Thomas' Chapel on the morning of Thanksgiving Day, including two celebrations of Holy Communion and Morning Prayer with music and sermon. In observing the Advent Call to Prayer, special services were held daily during the first week of this month. The choir will sing Christmas music on the 24th inst., and there will be a midnight celebration of Holy Communion, beginning at 11 p. m. on Christmas Eve.

The executive committee of the Chapel reports that "the general subscriptions for the East Side work and Summer Home amounted to $23,614.29, a somewhat larger total than the previous year and reasonably close to the twenty-five thousand dollars asked for. For so trying a period, the showing is very gratifying. The Rev. Mr. Sheerin has succeeded in lowering expenditures through economical methods and efficient work."

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

"The stars in their courses are revolving to make a league of nations inevitable," says ex-President Taft.

"Without the British Navy, Germany would have easily won the war," said the Rev. Dr. Manning at Trinity Church, New York, recently.

"The only hope of securing the ideal that this war will be the last will be the establishment of a league of nations," says Sir Donald MacLean of England.

"A league of nations is an ideal. Perhaps it is attainable. Upon the close fellowship of the great English speaking nations and dominions depends the hope of fulfilling that ideal," says the Archbishop of York, the Rt. Rev. Dr. Lang.

"A man who talks about forgiving until justice has wrought her sobering work is just a Bolsheviki—or a fool," says The Texas Churchman, in commenting upon the statement of a minister, "Now that we have won the fight we can show mercy and forgive."

"It is a curious fact," says G. Monroe Royace in a letter to the New York Times, "that the $170,000,000 which the people of the United States were asked to give to the United War Work Fund is the exact sum that Hildreth states to be the entire cost of the war for American independence."

"If a large, world-wide view of all that has happened in the last year is taken into consideration" says the Rev. James Sheerin, vicar of St. Thomas Chapel, New York, "we certainly as a people have much for which to be thankful. In spite of all doubts and dark spots, I believe that we can gratefully say, 'The Kingdom of God is nearer than ever before!'"

"Despite the Lusitania, notwithstanding the assassination of Miss Cavell, the ignominious treatment of the women of Lille and our millions of dead, we must feed Germany. Noblesse oblige. It is Clemenceau himself who reminded us, 'midst the wild joy of the nation, that France remains always a soldier of God; in the words of our fathers, or, in those of today, a soldier of the ideals of humanity.'" —M. Gustave Herve, editor of La Victorie, Paris, France.

Let Us Be Modest About It.

"From the standpoint of man power, food conservation, money and material for the support of our allies the United States made an astonishing and splendid record," says Mr. Fred B. Smith, for many years international secretary of the Y. M. C. A., "but by all means let us be modest about it."

Should Put Their Trust First of All in God.

In commenting upon the influenza epidemic at Pottsville, Pa., the Rev. Howard W. Diller, rector of Trinity Church, says, "Better housing conditions, cleaner streets, better developed and cared for bodies will all have their influence in safeguarding the health of the community. The Board of Health and some of our physicians might not agree, but we are convinced that a higher and better moral and spiritual tone would serve the same end. We would not for a moment belittle or minimize the value of sanitation, social hygiene and materia medica, but we could wish that some of those who trust in these things, would put their trust first of all in God. For it is no small matter by faith to cast out fear, to serve God with a quiet mind and to rely upon him for help and assistance."

The Perpetrators Must Be Punished.

"For a league of nations to be effective," says the Rt. Rev. Dr. Winnington-Ingram, Bishop of London, "the way must be paved by world-wide demonstrations that those guilty of waging this war made a colossal blunder from a material viewpoint. There was absolutely no necessity for the central powers to outrage the peace of the world. I consider this war the most unnecessary war ever waged, and I am absolutely convinced that unless the whole world sees and knows that this kind of thing does not pay, the whole idea of the league of nations is a baseless dream.

"Therefore, the perpetrators must be punished. I claim that to punish the wrongdoers is an essential part of upholding the righteous judgement of God as well as the essential foundation for a successful realization of the league of nations ideal."

The Christmas Spirit Lifted Above Itself This Year.

"The Christmas spirit, always beautiful—because one of giving—is this year lifted above itself," says Helene Kouse in the Goodhouse Housekeeping Magazine. "We want to give to our friends a joyous greeting, of course, but in a finer, better way—to give to little children tops that bring their happy laugh—but even more this great, strong, joyous, young nation wants, this year, to give of its strength, first to its own fighters and sufferers, and then to all those others who need our gifts of comfort and of cheer. We want to give, not the gift of an hour or a day, but the enduring gift. We want to give, not for the gift itself, but for what the gift means to those who receive it. It is the unselfish gift, the gift that passes something on to others, that matters now. It should be the gift of service, of love—of sacrifice, perhaps.

"For God is in This, Men!"

"We are proud that our American soldiers and sailors have brought to the Stars and Stripes new glory of their courage, skill and dash," wrote Bishop Brewster of Maine in a letter, on the day after the signing of the armistice, to the men in the service from his diocese. "And we are thankful for you, 'over there,' that battles, and 'no man's land,' night-marches, mud, dirt, and dug-outs are either now things of the past, or will soon all be behind you!

"And then for you of the Navy, whose work has been so invaluable and yet so little talked of, we are thankful. Yours will be a glorious story!

"Those of you who have been kept on this side, in cantonments, or on patrol duty near shore, you too have our gratitude. Just as faithful, even though less exciting, has been your labor. Your country called you and you gave her your obedience."

The Bishop then gives a vivid description of the way in which Portland celebrated the victory, and continues, "In the Cathedral, just at six, we had a solemn Te Deum, with prayer and thanksgiving, and simple, hearty hymns. The hundreds of people there thanked God from the heart, for you, for the world, and for the approach of peace.

"For God is in this, men! As surely as judgment belongs to Him. He has brought about, through your brav-

(Continued on page 7)

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

THE INNOCENTS' DAY.

December 28.

By the Rev. FRANCIS S. WHITE.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. Amen.

The Call of Christmas.

"Strength out of weakness." The call of Christmas is the call of dependence on love, of weakness on chivalry, of the divine on the human. The Church bids us think today of the contribution that childhood makes to Christian civilization. Because of the outreaching of baby hands, men have been stirred to their finest achievements. The big forces of the world are made use of by man for the little children who are bone of his bone and flesh of his flesh; yes, and not for his children only; because the battles of the Great War were fought to make life worth living for many generations that were born, and for those yet to be born, who are the babes and sucklings of all the free peoples of the earth.

The Christ Child had at his feet the wondering shepherds as well as the adoring wise men. Since His Birthday, Childhood, little by little, is coming into the niche He wanted it to occupy in the home, in the school and in the community; and where the Spirit of the Christ Child rules, there will you find a parish which is strong in the Lord and in the Spirit of His might, because high and low, rich and poor, one with another, all related, worship at His feet.

Heaven Big Enough to Take in the Little Weaklings.

"Madest infants to glorify Thee by their deaths." Now-a-days, when little Christian children are chilled by death, that part of the Christian world which is really Christian takes the separation in such a way that the non-Christian and the nominal Christian part give God the glory. Since Jesus came, men have realized that Heaven was big enough to take in the little weaklings of the world, as well as the great heroes, and that any scheme of things which forced out children could not be called the Kingdom of Heaven.

"Mortify and kill all vices in us." Every vice was once a virtue. Extravagance is unmortified liberality: the miser is the undeveloped man of thrift.

"Mortify" here means to discipline the tendencies, bringing them under self-control. "Kill" means to make it impossible for vice to flourish. The vices of a man are the things which age him. The uncontrolled life is the life that recognizes no dependence. The controlled life is the life that strengthens. What parents and god-parents have to do is to teach their children to learn self-control through reliance on Jesus, and obedience to Jesus, and then will God be glorified because innocence which is the result of ignorance will have been transmuted into virtue: and virtue is innocence which has resisted the temptation to relax in self-control and obedience.

"The innocency of our lives" then, is that controlled and disciplined character which by reason of its singleness of aim is correspondingly simple, and therefore childlike, which as you recognize is quite a different thing from childish. It is the life in which there is no guile.

A Faith Which All Hell Cannot Shake.

"The constancy of our faith" can be likened to the trustful attitude of one who has confidence in the strength and ability of the one on whom he has been led to depend. A faith which keeps strong hold on God as our Father, Jesus as our Saviour, and the Holy Spirit, as our Inspirer to worthy aims and ideas, is a faith which "all hell" cannot shake, endeavor as it may.

"Even unto death." Vices age the childlike quality of youth. The battle which can keep making it impossible for vices to live and thrive is a battle unto death. It is a battle which reaches out for the affections and struggles to keep those affections from becoming evil affections; or to put it better, it is a battle which is constantly being waged to make the affections run naturally in the paths of good and holy desires. In order to wage this battle, we have to be ready for anything even unto death. Only as we care for little children in this spirit can we hope to make the Birth of Jesus mean all it should to the little children whom Jesus loves.

For the Epistle. Rev. xiv. 1.

I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb withersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

The Poet Heard a New Song.

The dreams of virtuous childhood are the stuff that make for a substantial manhood. The Apostle had the vision of the white lives, which lives he placed in plain sight of all the world, "on the Mount Sion"; and high above the crowd of the white-lived ones, he set the proper playmate for children—the Lamb of God. Out of the noises contributed by nature and by human skill to the glory of God, the poet heard a new song. Everyone could not master that song of glory to the Lamb. Only those whose spirits were free from the hold of uncontrolled affections could become masters of that song. Writing for an age where people were just learning the virtue of detachment from creatures, and where much of the mystery of birth had been defiled by a pagan and undelicate handling of the question, the poet used phrases which those who have learned to treat all life reverently would no longer use. But the poet's thought still holds good. Those who are dedicated to follow the Lamb withersoever He goeth, are those who must be unsoiled by that which is defiling and degrading—those who are redeemed from the earth. The touch of earth is common to us all. "Of the earth, earthy," calls to mind the fact that earthy contacts mean earthy stains—the Lamb redeems the stained ones: The Lamb's blood makes virtue possible to those whose innocence has been tried: the Lamb's blood can put a new song into the mouth of the stained ones. First fruits unto God are they.

Tying Up Young Life to the Life of the Babe of Bethlehem.

On Holy Innocents' Day, Mother Church holds up for her children's careful and prayerful thought the problem of tying up young life to the manager life of the Babe of Bethlehem; warning us against indulgence which makes it difficult to gain self-control: showing us the Holy Child in the barest sort of surroundings, so that we may realize that physical environment is not the sole, nor the chiefest factor in character development, but rather, the atmosphere created by holy and consecrated parenthood; which also shows us the value of "no guile." There is a guilelessness which is the result of over-protection of little children, and which is better called "simpleness," wherein is no knowledge of self-protection. The opposite of this is sophistication which is equally harmful in virtuous living. But the guilelessness which is educated by contact with the wisdom of God and step by step helps innocence grow into virtue—that condition of "no guile" makes for sweetness of character, than which there is nothing more attractive in God's world.

Holy Innocents' Day is the call to parents to consider well how closely they are keeping their children in contact with the Lamb of God; and whether the contact is one which is making their children of such character, that when they come before that strong light which beats on them from the Throne of God, they will not be afraid, because they see the Lamb, and realize that they have never wandered far from the companionship of that Lamb of whom it was written "I find no fault in Him."

The Gospel. St. Matt. ii, 13.

The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Going Into the Land of Egypt.

"Flee into Egypt." There may be times for every soul when it has to go into the land of Egypt, symbol of separation and affliction, and sorrow. If the Christ Child be with us, the sojourn will be for our spiritual good. It was very dark when St. Joseph started for Egypt; so we are reminded that when our dark nights come, what we must do is to be sure we have the Babe of Bethlehem in the family life. How many of us fail to see God's providence in the journeys we have to take in the dark? How many Chuch folk having to give up their Church privileges, and live apart from sacrament and churchly edifice, have been blessed because they took the Christ Child, and did not yield to despair and fear and become indifferent, to the place and teaching in their lives of Holy Church?

"Herod slew all the children that were in Bethlehem." Ever stop to think that your unreasoning and unreasonable anger may cost the life of some of God's innocents? Ever realize how half information, illy digested, as was Herod's which he got from the wise men, has had far-reaching results of sadness and even death in the household of God?

"Out of Egypt have I called my Son." Here is another witness to the fact that physical environment is not the chief factor in the development of character. Egypt and the Son of God in those days seemed most unlike. But when God needs a man, He takes him wherever he finds him. This old prophecy has had many a fulfillment in history. It is not quoted with the idea that we should be content to let Egypt prosper, but simply to be careful in our cleaning up of a place, and the regenerating of a community that we do not destroy the young life that we may find there. Similarly let us realize that it is possible for God's children to have to be in most uncongenial surroundings, but that is no reason why they have to stay there.

"There's a Home for Little Children."

"Lamentation, weeping and great mourning." These must be the portion of every mother when her innocents are taken from her: but it is not her best portion. Where the Christian Church has really been given a chance, and people have taken hold of the teaching, the Mothers, the Rachaels, realize that their children still "are": and that "are not," does not apply to them. They are in the Holy Mount in the presence of the Lamb, and they follow Him withersoever He goeth. Excessive grief of Rachael cannot be the part of a Mother who has taught her child to sing "There's a home for little children, above the bright, blue sky." Here, then, is another reason for having these little mutilated bodies brought into the Christmas week: The Babe of Bethlehem came to comfort Mother hearts and tell them the glad news that "it is well with the child." And that is a great reason why we should be sending teachers all over the world to tell out the message that "there is no more weeping, no more sighing, no more pain," for those who have taken into their lives the Babe of Bethlehem, the friend and Saviour of Holy Innocents.

WHAT WE MUST DO FOR BIBLE LANDS.

Rectors and superintendents of Church schools throughout the country have received from the Executive Committee of the Sunday School War Council, New York, pamphlets, programs, and other printed matter containing the necessary information which will enable them to present to the children a forceful plea to make the largest possible contributions towards the two million dollars in Christmas gifts to the children of Bible lands.

"Armenian and Syrian Relief" has become a well-known phrase all over America, but do you appreciate what it means? asks one of the pamphlets and gives the answer:

We speak of a territory larger than Armenia and Syria when we face this task. We include all that country that we study about in our Sunday schools. It takes in Palestine, that whole reach of country including Bethlehem, Jerusalem, Nazareth and Damascus.

It reaches out to the west and takes in the land of Paul's greatest work; the territory where many Christian Churches grew up and became strong, even in the face of great persecution; Antioch, Iconium, Tarsus, Smyrna and many other cities of the old Galatia country. It takes in the vast country to the east, the land of Israel's captivity, the early home of Abraham, the land where Noah lived, and away out east of Bagdad into Persia. Armenians, Syrians, Greeks, Assyrians, and other subject races are the people whom we serve.

This land was under the control of the Turk. In this War it has been the evident purpose of the Turks to destroy the smaller peoples, especially those that were Christians. This work was undertaken systematically and has been marked by fiendish atrocities.

The able-bodied men were tortured and massacred.

The women and girls were given into the hands of the soldiers for a life that was worse than slavery, and that soon reached its end in death.

The old people and the children, by the millions, were driven into the wilderness, often they were killed, and more often left to die from exposure and hunger. Some of these escaped with their lives and these constitute the need that calls to us.

From among the Greeks, the Persians, the Assyrians, the Armenians and the Syrians of these lands, there are four millions of refugees who are dependent upon us for the bread to keep them alive. One million of these are now within our reach and as the Allies advance the number increases daily.

Five dollars will keep life in one of these people for a month. Sixty dollars will do it for a year. It is a simple matter of arithmetic to see what it costs to provide for the million that now face us with the challenge of their up-turned faces and outstretched hands.

Our special Sunday school responsibility is to help care for the 400,000 children who will die unless we rush to their aid. We are giving the boys and girls of America the opportunity to contribute $2,000,000 in a Christmas offering. A general national drive, January 12, 1919, must raise many millions more. To succeed with this first installment will require great giving. Your school must do a heroic share, and that is where we need your help. How can it be done?

CHRISTMAS GIVING.

With what grateful hearts do we approach the Christmas season this year! God has manifested His love so bountifully, and thousands of hearts rejoice that enduring peace on earth is nearer than ever before in the history of men and nations.

This Christmas is a test of our sincerity. Times and seasons and places are significant to human beings; our attitude toward them is irrefutable evidence of our estimate of what they represent.

Christmas is the festival we keep as the anniversary of the birth of Jesus Christ. In His name we have prayed with fervor for the victory of our armies, and the prayers are answered. Shall we now forget Him in selfish exultant joy, or shall we bring Him our selves more eagerly and more completely than ever before and pledge ourselves anew unto His service? Shall we think first of Him or of ourselves on His birthday? To those who adore Him, He seems nearest on Christmas Day. Those who ignore Him then, can hardly hope to draw as close to Him as at other times.

We need a re-consecration of our lives for the mighty tasks God has entrusted to us during the reconstruction days after the war. Christmas Day this year should find every believer in the Christ at His altar, worshipping Him and thanking Him and rededicating themselves to the fulfillment of His will.

During the interval between now and Christmas no one should omit to examine his life and purge it of selfishness and uncleanness that the Christ may through His Holy Spirit enter and dwell in his heart anew.

If we are so busy preparing for Christmas revels that we find no opportunity to prepare our hearts and souls for His indwelling Presence, Christmas can mean for us only another wasted opoprtunity for spiritual uplift and strengthening. If we think first of Him, everything we do during the Christmas season will take on a blessed radiance and joy, and we shall become better and braver and happier because of all that the day means.

First we must give our selves to Him. That is the Christmas present to be prepared before all others. Then we must dedicate as much as we can of the money He has given into our keeping to carry on His work.

The approaching end of the war releases us from some of the anxiety we have felt regarding the funds we rightly considerd it our patriotic duty to give toward carrying on the war. Until we have expressed by our gifts to Him our thankfulness for the impending peace, we have no right to indulge in expenditures for our own comfort and satisfaction.

As the Christmas congregations ought to be greater this year than ever before, so likewise should the Christmas offerings. We have been learning during the war to give more freely than in the past for all sorts of good purposes; we must now practice our lesson, in giving for the work of the Christ through His Church. —St. Peter's (Chicago) Chronicle.

A WONDERFUL SCHOOL.

The Advent offerings of the Church schools in the Diocese of Nebraska, by request of Bishop Williams; will be devoted to the support of All Saint's Indian School, on the Winnebago Reservation. In his letter to the children of the Church schools the Bishop gives the following interesting information:

"How I wish you could see for yourselves that wonderful school, as I have seen it; for the sight of it would open your eyes, and make little sweet smiles of love and interest chase themselves all over your faces. Twenty-five dear little Indian children, members of Christ, as you are, all being lovingly taught and cared for by the Rev. M. Wilson, and his devoted assistant, Mrs. Fowler.

"Who pays the money to buy these children nourishing food, and to help clothe them? Do their Indian fathers and mothers pay the money? Yes, they pay all they can, but that is not enough. Who, then? Why, the Woman's Auxiliary helps, and the Junior Auxiliary helps, and the Board of Missions helps, and then several generous church people have sent in enough money for the care of three children; then the Bishop squeezes a little out of the lean Bishop's purse.

"But all these helps are not enough to pay out on that wonderful school for the current year, for unless you, my children, come to my rescue, and give me your Advent Offerings, I shall be in sore straights. You see, I have promised these dear Indian children they shall be cared for, and that the faithful priest and his helpers shall go right on with their blessed work of teaching these dear little ones those things which pertain to the Kingdom of Heaven, and which will prepare them in their youth to grow up good, Christian citizens."

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UNIVERSAL CHURCH TRAINING

A Discussion of Problems of Religious Education in the Home and Schools.

By Margaret K. Bigler.

Christmas in the Parish.

In order to plan the Christmas festivities in the parish, whether it be in city, town or country, we must first recognize the ideal relationships in parish life. The Church is our home and we are all children of one family. In this parochial family when the great festivals of the year come, we must see to it that every one is provided for in the arrangement of the program.

In large parishes it may be necessary to divide the family into groups for the festivities. Primary and Junior school for the afternoon party and the Senior school in the evening. In small parishes and missions, we must make our program so varied that it will interest all. We must be mindful of the fact that our boys and girls want a happy time and also that Mother Church, like all true mothers, never forgets to place the right emphasis and value on spiritual experiences. One of the greatest opportunities for such spiritual experiences comes at our Christmas parties. The difficulty usually lies in keeping our balance in combining the festivities of a party with the experience of the first glad Christmas morn.

In the first place let me suggest that these parties of the Christmas season need just as expert leadership as our teacher training classes, and that they should be just as carefully planned as any lesson. Too often we depend upon eleventh hour inspirations for our programs. No one in particular is responsible for the various parts of the program, some one, at any time he thinks proper, stops the children to tell them a Christmas story, with the result that in most cases the Christmas celebration is a bedlam and the children leave with no spiritual experience.

Let me outline for you two simple programs for Christmas parties. These are only types. First, the children of the Primary and Junior schools. Be very careful from the first that the right impression is given. Send invitations to each one, that they may know it is a worthwhile party. We want them to think of it as an occasion, a time to dress up a bit, to have clean hands and faces. We also want every one to know what time to come and what time to go home, (from 3 to 5 p. m. or from 5 to 5:30 p. m). Be careful not to have too long a party. During the time the children are coming, have some quiet game in session; one that can be easily joined at any time. An adult should be directing the game, another with some of the children should act as a receiving committee, while others should be in the cloak room to assist the arrivals. The games may continue for about forty-five minutes and should be arranged to meet the conditions in the case. The boys and girls may be divided into groups in different rooms, or in one room according to the accommodations.

If refreshments are served, this should be done now in an orderly manner. A march easily arranges things. See that each child has a suitable chair and before they are served ask a blessing.

"Little children saying Grace
In every Christian kind of place."

After the refreshments let them move around freely for a few moments. If there is a Christmas tree, let it now be lighted and give time for the children to enjoy it. If small gifts are to be distributed from the tree, it may come at this time. No package should be opened until they are taken home.

In some parishes the children bring gifts to the tree, which are sent to those less fortunate children.

Last of all comes the story hour. Two well chosen stories are enough. The last story should strike the spiritual note and allow the children to leave the party with the feeling that all this good time is because of the birth of the Christ Child. (Stories—"Christmas Cobwebs;" "The Legend of the Christ Child" by Elizabeth Harrison; "Why the Chimes Rang," by Alden; and the Christmas story taken from the Christian Nurture Series.)

The guests should leave as they came, saying "Good night" to the hosts.

The Senior school has two main interests. Dramatics and Dancing. A most enjoyable Christmas celebration for them is a Christmas mystery play (see last week's question box) presented to the parish, followed by a dance. Some would say that this seems irreverent to combine the two. Possibly to adults it may so appear, but not to the youth and maiden. In fact the Senior school has been having its spiritual experience during the weeks of preparation for the play. On the evening of the performance, it is good to relax and connect this beautiful experience with a happy time.

In small missions with only a handful of children, have a family tree. Play some games, tell some Christmas stories and sing some Christmas hymns. Do not be fearful and try to separate the frivolities from the Christ Child. Make the boys and girls feel that all are happy because of Him and that even as He came to the marriage of Cana, so He is ever present at the most joyful times in our lives.

As a climax of our holiday program, we must have a celebration on Christmas morning of our Christ's Mass, at which time we make our thank-offerings and join all our voices in prayer and praise.

(Note—Because of an unavoidable delay the article on "Christmas in the Home." will be omitted. Suffice it is to say that where there are children in the home, time must be taken amid the many jolifications to stop and realize what Christmas means, to sing some hymns and tell some story.

Question Box.

R. T.—At what age does a child's prayer-life begin?

A child's prayer-life begins when his parents pray over his crib at birth. As soon as a child is able to kneel, he listens to the prayers his parents say for him. When he is able to talk to any one, he is able to talk to God and to be taught some simple prayer. The child is about the age of two.

W. H. M.—Is a boy of eight capable of any real spiritual experience?

A boy of eight is physical not spiritual, he may however have some real spiritual experiences that we know little about. This is not recognized as a spiritual age. In fact he is just between two spiritual ages, early childhood and adolescense.

Address Questions to
Mrs. C. E. Bigler, DeKalb, Ill.

A PROPHECY FULFILLED.

The following is an editorial which appeared in the first issue of The Parish Message of Christ Church, Beatrice, Neb., the Rev. Wm. A. Mulligan, rector, after the beginning of the world war in August, 1914:

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong, exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it." This is Daniel's description of a great military power. The present war in Europe demonstrates the accuracy of the description.

A peaceful people, whose neutrality was guaranteed by an international agreement is overrun, its people slaughtered, and its cities destroyed and burned, because it happens to be in the pathway of this terrible beast.

Kings, emperors and peoples have poured out the wealth of an empire to feed and nourish, and make it grow big and strong and irresistible.

But after all this beast is only terrible and destructive for a time. Daniel in his visions sees the end of it.

"I beheld even until the beast was slain; and his body destroyed, and given to the burning flame."

"The nation that nourishes this beast will be devoured by it."

Now after four years of struggle the beast has been mortally wounded, and is prostrated before the people it tried to devour; but see the nation that nourished and raised it up—ruined.

IN MEMORIAM.

The Rt. Rev. James Bowen Funsten, D. D.

The announcement of the sudden death of the Bishop of Idaho, the Rt. Rev. James Bowen Funsten, D. D., at his home in Boise on December 1st, a brief mention of which was made in last week's issue of The Witness, came as a great shock to all who knew him either intimately or by reputation. Those of us who were not privileged to come into close touch with the Bishop feel nevertheless that we do know something of the height, and depth, and breadth, and beauty, of his rare Christian character as it manifested itself in the love that is warmed by an intimate relationship with the Savior of men, and glowed through his pastoral letters, sermons and addresses, which have been published from time to time in the Church papers and magazines. As it is soul combined with technique that enables the great musician to interpret his favorite composers and hold spellbound his audiences, so the Bishop of Idaho has given us in his writings an insight into his own beautiful soul, illuminated by the Holy Spirit, and many, outside the privileged circle of his personal friends and those within the closer circle of the home who knew and loved him most dearly, have been "lifted up and strengthened." The Bishop will ever occupy a large place in the hearts and minds of those especially to whom he ministered so faithfully, energetically and efficiently as Deacon, Priest and Bishop. He was ordained to the diaconate in 1882 by Bishop Whittel of Virginia and advanced to the priesthood the following year by Bishop Peterkin of West Virginia. Prior to his consecration as Bishop of the Missionary District of Idaho and Wyoming in 1899, he had been in charge of missions at Bristol and Manon, Virginia, was rector of Christ Church, Richmond; General Missionary of the Diocese; and rector of Trinity Church, Portsmouth. From 1898 until 1907 Idaho was divided among the Missionary districts of Wyoming, Laramie, and Salt Lake. The Bishop was in charge of the Missionary District of Idaho from the latter date.

The funeral services were held in St. Michael's Cathedral, Boise, on Wednesday, the 4th inst., and the body was taken to Virginia for burial in the cemetery at Richmond.

WHY WENT HE NOT FORTH WITH YOUR KING?

The pestilence was in the air;
The churches closed, we aid invoke
And, in our homes we kneel in prayer;
A voice, to me, this message spoke,
From out the skies it seemed to ring:
"Why went ye not forth with your King?"

Our King well knew the heart of man;
"Go forth and conquer in My Name."
Our slothful feet delayed his plan;
For deeds undone, we bear the blame;
Of just reproof, the bitter sting;
"Why went ye not forth with your King?"

Our sons went forth in khaki clad,
Went gladly forth to meet the foe;
On foreign fields, fell many a lad;
Sad heart-aches, many mothers know;
Young lips, to us, the query bring:
"Why went ye not forth with your King?"

And now when peace has been proclaimed;
When, with His Strong Arm, He has won,
Shall we still hide afraid, ashamed,
To heed the words of God's own Son
And hear while bells for victory ring:
"Why went ye not forth with your King?"

—Ida Sexton Searls.

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CHICAGO LETTER

ne Rev. Albert E. Selcer.

Great Lakes Clergy Available for Services.

The three Priests who represent the Episcopal Church at the Great Lakes Naval Training Station, the Rev. Bernard Iddings Bell, S.T.B., the Rev. Harry S. Ruth and the Rev. John Wilkins, are now available for occasional services and addresses on Sunday evenings and on week day evenings in the parishes in the City of Chicago, and municipalities surrounding that city. While the work at the Station is still of such importance as to justify the War Commission in retaining the services of these three men for the work, they now have occasional free evenings. These evenings they are glad to devote to giving addresses and holding conferences in any parish, the members of which are interested to know, not only what has been done at Great Lakes for our Churchmen, but also what has been learned about the Church from these Churchmen, and what suggestions might be made for reconstruction in Church methods on the basis of this knowledge. Of course, there will be no charge for this service to any parish which may desire it, except for actual travelling expenses. Correspondence in this matter should be addressed to the Rev. Bernard I. Bell, Building 914, Great Lakes, Illinois.

Mother General Visits Chicago.

The Reverend Mother Mary Veronica, Superior General of the Community of St. Mary, is spending several weeks in Chicago, inspecting the work of the houses of the Community in this city, St. Mary's Home, and St. Mary's Mission House. During the past week, the Right Reverend the Suffragan Bishop, held a Retreat in the Chapel of the Mission House. The Rev. Mother Mary Maude, Provincial Superior, of the Western Province, with several Sisters from Kenosha, and the Sisters from St. Mary's Home, were in attendance. The Rev. Mother General has made it a point to study carefully the work of a purely missionary character done by the Sisters of the Mission House in the Institutions which are cared for by the City Missions Staff, and has expressed much gratification at the fact of the Community's participation in the work. The Rev. Mother leaves this week for Kenosha, where she will remain until after the visit of the Chaplain General, the Very Rev. Dean Vernon, of Portland, Maine, to the Western Province. The Dean will be in Chicago in January.

Epiphany's Endowment Fund.

The Rev. Herbert W. Prince, the Rector of the Church of the Epiphany on the West Side, announces that as a result of the "Drive" for additional funds for the Endowment of the Parish, conducted during the "Week of Jubilee," donations in cash, bonds, pledges, and bequests amounting to Twelve Thousand Dollars were added to the existing fund of Fourteen Thousand Dollars, giving the splendid beginning of Twenty-six Thousand Dollars toward the One Hundred Thousand Dollars required.

Memorial Service at Trinity Church.

"Old Trinity" on the South Side was the scene of an impressive memorial service on Sunday, December 8th, in honor of Captain Franklin Wood, 132nd Infantry, Co. 4; Sergeant Warren Helleck Brust, 131st Infantry; and Private John Wilson, the Eleventh Infantry, U. S. A., and a detail from the Quartermaster Corps, U. S. A., were present, with the Eighth and Tenth Companies, Illinois Reserve Militia; the Logan Cadets, and the First and Second Regiments Veteran Corps. It is interesting to note that Col. John J. Garrity, commanding the Second Regiment Veteran Corps, has just been appointed Chief of Chicago's great police force. There were also present in an official capacity, a unit from the Quaker Oats Company, with which Capt. Wood was connected, the Lincoln and Thomas Posts of the Grand Army of the Republic; the Army of Santiago de Cuba; and the Martha Washington Club. Col. Kline delivered an address at the end of Evening Prayer which was read by the Rev. Albert E. Selcer, S.T.B., of the Cathedral and City Mission Staff, who was in charge of Trinity Church during part of the time when Sergeant Brust was a choir member. The Rev. Sidney R. S. Gray, the present incumbent at Trinity Church, delivered the memorial sermon. At the opening of the service "Reveille" was sounded by the bugler, and at the close "Taps" was sounded. After "Taps" there was sung, by a chorus of men, "Till the trumpet call again, sleep, ye chosen of the Lord. While is kept due watch and ward, sleep right calmly." The musical program was in charge of Mr. Irving C. Hancock, Mus. Bac., the organist and choirmaster of Trinity Church, who trained and directed Sergeant Brust during his career as a boy soloist. Many of the old choir members who served with the sergeant in the choir, but who have now scattered to all portions of the city marched in procession with the choir to do honor to his memory. Sergeant Brust was gassed twice and wounded twice, and died in a hospital "Somewhere in France." "As a boy he served his Church—as a man he died for his country—what more can be said of any man,' were the words with which those who were closely associated with him during his brief life of twenty-one years, said "farewell." Captain Wood was commissioned Captain on September 22nd, 1918, for gallantry in battle, and fell leading his company at Bois du Chaune near Verdun October 9th. Details concerning Private Wilson are unfortunately unobtainable.

QUICK RESULTS FROM ADVENT CALL.

The Kind of Thing That Happens When Everybody Prays.

The Advent Call material was on hand in Okanogan, Wash., in November, and when the direction came to put "Thanksgiving" in place of prayers for Victory, it so perfectly fitted Thanksgiving Day itself that the Vicar, the Rev. A. C. Peabody, decided to start the Call a few days early. This was the more necessary because of having several missions in which it was to be introduced. First, everyone received an appeal by mail. Then the Thanksgiving Day service initiated the idea. The next day, after an afternoon service with Litany, eight messengers were pledged to secure new pledges, of which some twenty have come in to date, with more expected. Of course that was only the beginning, for one pleasant surprise followed another. First two school teachers offered their services as teachers in the Sunday School; and it must be added that the Vicar had pleaded with these young ladies for this service for a year, in vain. This offer came unsoliciated except through prayer. Next the one Sunday School teacher who had been reliable before that time, Mrs. Hayes, reported that her class of four older girls wanted to do Altar Guild and choir work; now they are doing it with zeal and devotion. Then two girls who had formerly refused to come near the church called on Mrs. Hayes, unasked, and wished to be admitted to the class. The Vicar's amazement was supposed to be complete when he found all the teachers new and old, making the rounds of the Church School scholars' homes to make sure of their attendance the next Sunday. But it reached the climax at the Communion service on December 1st, for beside the fact that every Communicant but one—a doctor who had been called to a patient—was in the church, there were three who had been in church only once in the last two years and who said they were certainly coming again. Also, our former organist, a real musician whom we have sadly missed of late, offered to return to his old place and to train the choir. . . This is the kind of thing that happens when everybody prays. To some these things may seem small, but not to the missionary who has spent years yearning and working for them. We were pledged to pray mainly for a spirit of Thankfulness and for Righteousness. God's first answer was to strengthen the Church.

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EDITORIAL

THIS CHRISTMAS.

John Baptist: "Behold the Lamb of God which taketh away the sins of the world."

Virgin Mary: "He hath scattered the proud in the imagination of their hearts." "He hath put down the mighty from their thrones, and exalted them of low degree."

Holy Angels: "Glory to God in the highest and peace on earth to men of good-will."

The mighty were pretty securely entrenched on their thrones. There had been the arrogant monarchs of Babylon and Ninevah and Egypt.

There were Caligula and Nero and Domitian and the brood of Herods.

There were to follow Attila and Alaric and Genseric, Clovis and Barbarosa and Philip of Spain and Henry of England and Louis XI. of France and Boniface VIII. and Alexander Borgia and the Romanoffs and the Hapsburgs and Hohenzollerns, and the innumerable number of those who were proud in the imagination of their hearts.

And against them there has been one solitary figure, crucified by this haughty world power, His disciples tortured and burned, His Church betrayed and oppressed, His gospel mutilated and caricatured, but He Himself never overcome and always having those who were faithful to His spirit to work and die for Him.

Germany had developed a great material civilization; but, as a French officer has well said, was absolutely lacking in moral civilization. Her powers trusted in themselves that they were right and despised others.

She was the last word in that tremendous combination of business efficiency, scientific progress and military preparedness.

In these she put her trust and ruthlessly threw down the gauntlet to everything that was compassionate and charitable and Christ-like.

Berlin and Vienna were the mecca of the savants of the world, and the Body of Christ had been dissected and buried by their learned doctors who presided at the autopsy.

And against this chemical laboratory of materialistic knowledge there was finally arrayed three captains, who used war as their instrument, but each of whom acknowledged Jesus Christ as his great commander.

Haig, Foch and Pershing,—three worthy representatives of the three great divisions of Christ's legions,—a Protestant, a Roman Catholic and an Anglican, each possessed of simple faith and gallant courage, went forth to do battle with the Philistines.

Surely, the unity of command into which these three were forced by the stubborn power of the enemy is a great parable of what Christians must yet accomplish if they, too, would overcome the Prince of all tyrants whose dominion over men is still powerful.

But Christmas comes to the world with its message of peace and good-will with a force and a power that it never possessed before. For never has a war-weary world so longed for peace, and never has it been compelled to pay the price for its sins of lying diplomacy and political greed as it has paid in the past four years.

But once more, as at the birth of Christ, the dogs of war are chained, and Christmas morning will bring its message of peace to a weary world. War, famine and pestilence have touched all that we have; God grant that our conscience also has been touched, so that the song of David, after his delivery from all his foes, may be our song. David said (II. Samuel—xxii):

"The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in Him will I trust: he is my shield and the horn of my salvation, my high tower, and my refuge, my Savior; Thou savest me from violence."

* * * * * * * * *

"The sorrows of Hell compassed me about; the snares of death came upon me. In my distress I called upon the Lord, and cried to my God; and He did hear my voice out of His temple, and my cry did enter into His ears.

"Then the earth shook and trembled; the foundations of Heaven moved and shook because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured; coals were kindled by it.

* * * * * * * * *

"The Lord thundered from Heaven, and the Most High uttered His voice.

"And He sent out arrows and scattered them; lightning, and discomfited them.

"And the channels of the sea appeared, the foundations of the world were discovered, at the rebuke of the Lord, at the blast of the breath of His nostrils He sent from above; He took me; He drew me out of many waters. He delivered me from my strong enemy, and from them that hated me, for they were too strong for me.

"He brought me forth into a large place; He delivered be because He delighted in me.

"The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God.

* * * * * * * * *

With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure, and with the perverse thou wilt show thyself froward. And the afflicted people thou wilt save; but thine eyes are upon the haughty that thou wilt bring them down."

This Christmas finds our prayers answered and our work begun; for prayer is but the effort to ascertain His will. "What wilt Thou have me to do?" is the prayer for the man of God.

So this Christmas should make us very grateful for His mercies and very careful that our peace as a people is not one of stagnation, but of good-will.

The world will be merry only when the world is trying to be righteous.

The old pagan world was a gloomy world. The Prussian and the Turk lack any sense of humor. There is nothing blithsome about sin nor winsome about selfishness.

There is no merriment in business or in science or in militarism. They are all grim pursuits unless they be leavened with the Christmas spirit.

The deaf cannot hear the angels sing, nor the dumb sing their songs.

Let us then accept Christ as our Master and all things will become new, and the new year will be joyous, for true joy comes from the consciousness that we are attuned to the spirit of Christ, which is the Christmas spirit.

But to make the spirit of Christmas to be the spirit of your life is something more than a mere passing sentiment.

It is to discipline your life to meet blithely all its cares and vexations and discomforts. It is to put self one side, and not to measure life by that which contributes to your vanity and self-esteem, but to measure life by your ability to fit into the particular niche which you occupy, and to be as useful as you can wherever the line of duty runs.

If you seek joy in satisfying the cravings of your appetite, it will elude you.

That which you think will satisfy you tomorrow will but create new hunger for that which is still unattainable.

Whereas, if you accept life, and forget self in service, joys will come from unexpected sources.

The best way to be happy, even when you cannot have what you desire, is to set to work curbing your desires. You will find a better joy in that which you give to others than you will ever find in that which others offer you.

Remember the Hun! He had prosperity, but wanted the earth. He lost everything.

Remember the Christ! He had nothing but the capacity for loving service. He wanted nothing but the love and confidence of men, and gained the love of loyal hearts.

Make it the resolution of this blessed Christmastide that you will follow the example of the Christ and not that of the Hun; that only in losing your life in gladsome service will you find that joy cometh in the morning.

It is such a feasible program:

To love Christ because He is the most lovable of all beings.

To serve Christ with fidelity, for His cause is the most worthy of all causes.

(Continued on page 5.)

STUDIES IN ACTS.
Final Summary.

By Bishop Johnson.

The Christian Church is the product of certain forces that preceded it and fashioned it.

These forces are:

(1) The Jewish Church, from the promise made to Abraham down to the preaching of John the Baptist, the last of the great Hebrew Prophets.

(2) The life and teaching of Jesus Christ, the founder of the Christian Church.

(3) The Apostles, left by Christ to fashion the enterprise that He had begun, and endowed by Him with the gift of the Holy Spirit which was "to guide them into all truth."

(4) The primitive Christians who took the institution as it had been fashioned and shaped it to the needs of the times in which they lived.

* * *

The founding of the Christian Church and its subsequent development into a powerful instrument of God's grace followed the same principles as that which shaped this republic and made it what it is today.

First—There was the common law and constitutional order of England out of which it grew.

Second—There was the dominating spirit of Washington who imparted the principles which—Third—were fashioned by the great apostles of liberty into constitutional form, and

Fourth—Shaped by custom and tradition into a great republic.

It is therefore a matter of great human interest to face each of these four elements which played their several parts in founding that great spiritual organization which is older than any nation in Europe, and more comprehensive in its rule than any other organization that the world has ever known.

It has existed for twenty centuries, has included representatives of every known race of men and is larger and more influential today than it has ever been in its history.

I, The First Element—The Jewish Church.

Judaism, as a system has never accepted the institution which Christ founded, and so the sacred writings of the Jews form a witness not prejudiced in favor of that institution, and yet it establishes the antecedent probability. If the Old Testament is an inspired work of the Divine mind, that God had planned, out of the Hebrew religion, there should come a universal institution, founded by a Jewish Messiah, to which the Gentiles should flock and in which they should find redemption.

In Abraham's seed all nations of the earth should be blessed.

To Moses, God promises a prophet to whom all should hearken.

The Psalms of David speak of David's Lord who should judge among the heathen.

The prophecies of Isaiah tell that the Gentiles shall come to His light and kings to the brightness of His rising while Daniel speaks of the kingdom which shall consume the world powers and which shall never be destroyed.

There is no fact in history better attested than that the Hebrew people for centuries looked for a Messiah who should make the Kingdom of Israel a world power, and if the Hebrews be regarded as a chosen people to inaugurate a great spiritual dispensation, one can readily understand why the founder of the Christian Church looked to two thousand years of spiritual training as the proper preparation for His Mission.

The Gospel of Christ had a Hebrew origin for the Hebrew revelation made it possible. You may disbelieve either the one or the other, but you cannot deny that the one flows out of the other with as much historical certainty as that our American republic grew out of English foundations.

As St. Augustine well puts it "The Old Testament conceals the New, and the New Testament reveals the Old." Whatever the Jews may think of Christ as fulfilling the conditions of their Messiah, there can be no question that Christ thought of the Hebrew religion as the foundation of the religious institution that He was about to create, and therefore that we shall find Hebrew traditions fulfilled and not abolished in the New Gospel.

This is as important a factor in studying the Christian Church as the

(Continued on page 7)

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CURRENT EVENTS

Victory Service at Brooklyn.

Never in half a century has the Church of the Redeemer, Brooklyn, N. Y., witnessed such a gathering as filled the church at the Victory service on November 24th. In the long procession led by the Greek-American Boy Scouts there were representatives of England, France, Italy, Belgium, Servia, Armenia, Syria and Czecho Slovakia. The Greek Society of Marmora was present with its banner. The French Navy was represented by sailors from the Marseillaise. A body of Czecho-Slovaks were present in their picturesque national costume bearing both the new national flag and the old Hussite flag. The families of the Honor Roll boys marched in with their service flags and the Redeemer Red Cross Auxiliary were present. Prof. Reynolds of City College was a guest of honor along with Lieut. Poyer of the French Navy. The American flag was carried by Master Rossiter McNaughton, whose father is on the battle front in France. Mr. Albert Ernest Wier, the violinist, assisted in the musical service with his violin.

Wants The Witness as Long as She Lives.

Among the many letters that have come to us the past few weeks, commending The Witness, none is more highly appreciated than a communication received from an aged Church woman in Vermont, an excerpt from which follows: "I am a widow woman. I have a public hall which does not net me what it should, and I own a store-room not rented which has been occupied at different times by a shoe merchant, a harness, and a barber shop, but these did not pay in this small town. I am taking the liberty to address you because I am a sister in the Church, and want to write an item for your paper for which I am trying to secure subscriptions. I am trying to get all the people I can to take The Witness, and if I succeed in renting my store room then I will be able to take the paper as long as I live. I have had hard times as long as I can remember and I am now seventy-four years of age but I do not feel very old or childish. If I can do well in the future with my hall then I shall be able to take The Witness all right. Please excuse these lines and remember that I am a sister in the Church."

The Call to Prayer in New York.

The Advent Call to Prayer resulted in increased services in many churches of the city during the first week in December. Some parishes made no effort to use messengers or intercessors. This was particularly true of large East Side chapels, where the plan did not seem feasible. But all had a corporate celebration of the Holy Communion, and there were other extra services night and day. A few clergymen had special devotions with various parochial organizations for women, and everywhere at the Sunday services there were urgent reminders of the duty of prayer and thanksgiving. The chief Diocesan observation was at the Cathedral Monday morning, with an address by Bishop Greer, who seems in better health this year than he was last year. By special request, "a fellowship of silence" was conducted by Dr. Slattery in Grace Church Chantry, Thursday afternoon.

The Call to Prayer did good if it did no more than emphasize what Bishop Greer said in the Cathedral, "In human nature at least there is no other law so prevalent, so permanent, so dominant, as the instinct of prayer, and we can no more get rid of it than human nature can get rid of human nature."

New York Parish 125 Years Old.

The parish of Christ Church, Broadway and 71st St., New York, passed its 125th birthday on April 3rd of this year. The church has occupied various sites since the incorporation of the parish April 3, 1793, when it was located in Ann St., where it remained for about thirty years and a new site was purchased on what is now known as Worth St., west of Broadway and a handsome edifice erected which was destroyed by fire in 1847. The church was rebuilt and occupied five years when the property was sold, and a new church erected on Eighteenth St., west of Fifth Avenue. At the end of six years the property of the parish was again sold and property purchased at Fifth Avenue and 35th St., where the services were kept up and the work of the parish carried on for thirty years, when the present site was secured and the handsome church building and rectory erected, which have now been in use for nearly thirty years. Christ Church has back of it a notable history and has been served in the rectorship by a long line of clergymen who have wielded a strong influence on the religious life of New York and the American Church. The first rector, the Rev. Dr. Joseph Pilmore, was lay preacher under John Wesley in England, before coming to America and seeking Holy Orders. He had charge of the parish from its inception until 1804. The following are the names of his successors: the Rev. Dr. Thomas Lyen, 1804 to 1848; the Rev. Charles H. Halsey, 1848 to 1854; the Rev. F. S. Wiley, 1855 to 1862; the Rev. Ferdinand C. Ewer, 1862 to 1871; the Rev. Dr. Hugh Miller Thompson, 1871 to 1875; the Rev. Dr. William McVicar, 1876 to 1877; the Rev. Dr. Jacob Shaw Shipman, 1877 to 1903; the Rev. George Alexander Strong, 1904 to 1914; the Rev. Edwin J. Van Etten, 1914 to 1917, and the present rector, the Rev. Dr. John R. Atkinson.

The New York Globe, under date of December 7th, commenting upon the work of Dr. Atkinson, says: Dr. Atkinson came to the church last year with the problem of reconstruction on his hands. He is making good. The congregations are increasing steadily and churchmen are being gathered in whose existence was not hitherto known to the parish. One of Dr. Atkinson's first quiet moves was to establish a "friendly half hour" at the close of the evening service. He began it in the chilly time last winter and used the little chapel in the basement. At first it consisted of singing, a little address, and an opportunity for friendly greeting. Gradually it was expanded by including an address by some well-known layman, and last Sunday night it was necessary to use the church proper when Melville Stone of the Associated Press addressed the "friendly half hour."

The Campaign For Missions at Mobile, Alabama.

A city-wide campaign for Missions, which had been in preparation since the summer and was postponed in October because of the influenza epidemic, has just been completed in Mobile, Ala., with exceedingly gratifying and encouraging results.

The Rev. Louis G. Wood came on November 21st for final preparation and remained over Sunday to assist the Rev. R. W. Patton, D. D., in presenting the campaign in the several pulpits on Sunday. Monday, Tuesday and Wednesday, there were conferences and instructions afternoon and evening and Thursday night a largely attended supper to prepare for the every-member canvass on Sunday. Friday evening was given to the instruction of the canvassers.

The canvass was made on the first Sunday in Advent. The churches taking part were Christ Church, Trinity, St. John's, and All Saints', and the Church of the Good Shepherd (colored); and in the suburbs, St. Paul's, Whistler; St. Mark's, Toulminville; St. Paul's, Spring Hill, and Grace Chapel, Oakdale. Other churches in the two neighboring counties, at Citronville, Oak Grove, Bay Minette, Loxley, Robertsdale and Bon Secour participated in the campaign as far as was practicable and made the canvass, but it was found impossible to include their figures in the report.

Immediately following the campaign and canvass, the Woman's Auxiliary carried out the Advent Call with great enthusiasm and success. There were corporate communions daily in the four parishes in succession, followed by visits to the homes of all the women of the Church with prayer and the signing of pledges of spiritual activity.

On the evening of the Second Sunday in Advent, a final meeting was held at St. John's Church for reports of results of the canvass.

In the chancel were the Rev. Gardiner C. Tucker, rector of St. John's; the Rev. Louis Tucker, rector of Christ Church; the Rev. V. C. McMaster, rector of Trinity Church; the Rev. R. A. Pearce, deacon in charge of St. Paul's Spring Hill and the Rev. James F. Plummer, Dean of the Convocation and Priest-in-charge of All Saints' Church. The Rev. J. T. McCaa, who is associated with the Dean in the care of the churches at Whistler, Toulminville and Oakdale, was in the congregation and read one of the reports.

Conspicuous features of the report are 120 subscribers among the colored people, all of whom made pledges on both sides of the envelope. Three hundred per cent increase in amount pledged at St. Paul's, Whistler. Christ Church, the mother parish of the city, showed large increases both for the parish and for missions.

As a result of this long-planned-for joint enterprise, the Church in Mobile enters upon its new year with renewed enthusiasm and hopefulness and with deep gratitude to God for the blessings it has brought. The two Secretaries of the Board of Missions did their work admirably and resolutions of appreciation were adopted at the final weekday meeting.

Five subscriptions to The Witness to five friends as Christmas gifts will advance your own subscription one year. Can you do better than this with a five dollar bill?

PERSONALS

The Rev. Elmore E. Hutchinson has accepted a call to the rectorship of Zion Church, Morris, N. Y.

The Presiding Bishop, the Rt. Rev. Dr. Tuttle, has appointed Bishop Page of Spokane to the charge of the Missionary District of Idaho.

The Rev. Thomas Dyke of Mobile, Ala., has accepted an appointment as priest-in-charge of St. Andrew's Church, Edwardsville, Ill., and began his work there on the 15th inst.

The Rev. F. P. O. Reed has entered upon his duties as rector of Christ Church, Chippewa Falls, Wis., and should be addressed at Christ Church rectory, 620 Bay St., that city.

The Rev. Ernest B. Mounsey, rector of St. Mark's Church, Lake City, Minn., has been appointed Captain of the local High School Cadets. Besides the cadets Mr. Mounsey has a community troop of Boy Scouts.

The Rev. Frederick M. Brasier of All Saints' Church, Ashland, Me., has been drafted in to the service of the High School in Ashland on account of the scarcity of teachers and is teaching English and American literature, history and Latin.

The Rev. Frederick Irving Collins, rector of the Church of the Messiah, Providence, R. I., has gone to do three months' work in the District of Honolulu, H. I. The Rev. Henry G. Raps, the assistant rector, is in charge of the Parish during the rector's absence. Mr. Collins expects to return by Easter day.

St. Paul's Church, Waddington, New York, has called the Rev. Charles Gregory Prout to be its rector. Mr. Prout will also be priest-in-charge of St. Phillip's Church, Madrid. Mr. Prout was educated at St. Stephen's College and the General Theological Seminary, ordained to the diaconate by Bishop Nelson in All Saints' Cathedral, Albany, in 1917, and priest in St. John's Church, Ogdenburg, New York, in 1918. Since September 1st, 1917, he has been assistant at St. John's Church, Ogdensburg. Here his marked devotion to duty and his kindly manner have won the respect and affection of all the congregation. The Boy Scout work has been largely in his hands and he is most popular with the boys. His untiring service during the epidemic will long be remembered by the people. All will wish him Godspeed and every success in his new work.

"There are smaller victories for democracy still hanging in the balance," asserted the Rev. Edward S. Doan, of St. Andrew's Church, Roswell, N. M., in a recent comment upon the great victory of the United States and our Allies in Europe. "They are right in our own country where big interests are still impenitent, and still go on in an autocratic manner, deceiving the people and the producer. They subsidize the press and camouflage their iniquities by half told truths, and patriotic sentimenality. Interests that care more for big dividends than for the welfare of the people are a constant menace to the peace of the nation. Men of courage and men of honesty will have to correct these things. Men who will not sell their souls for the special interests will correct them, and these are the kind of men the nation needs in this great reconstruction era, and they are the type of men we should choose to fight our battles for democracy. The Christian ballot should be on the side of democracy every time. In the larger fields of democracy, won for the peoples of the earth, the need for Christian ideals and Christian standards looms up large. If the world is going to be saved from something worse than the tragedy of this late war, the world must be Christianized. Christianity is always on the side of law and order, and if the world is going to be free from anarchy, and needless bloodshed, the Christian forces must do more than they have ever yet attempted to bring the world in Christ."

"I want to ask you to please continue urging in your columns the great necessity of attending the early celebration of the Holy Communion," writes the Rev. C. C. Burke of St. Andrew's Church, Mariana, Ark. "It was one of the many good points that made me take up The Witness as my Parish Paper. I do feel that our Church people as a whole take their religious life as a sort of go-as-you-please affair, but the Christian life is one of real work. The early celebration well attended indicates that the people are in earnest about their religion, and not lazy." Mr. Burke took advantage of our offer and sent in fifty-six names from his parish for six weeks' subscription, and has secured to date fifty-four annual subscriptions for The Witness.

EDITORIAL.—Continued from p. 4.

To discipline self with great strictness, for our slovenly service is the cause of most of our unrest.

It is the soldier, who accepts gladly the hard discipline of army life, that becomes the good soldier. The man who drills slovenly will be a poor fighter.

The Christian ife is to submit ourselves to the rule of Christ and to carry on without bitterness or complaint.

Then we may sing the Song of David as against the enemies of our own soul.

HOW STRONG ARE YOU?

Strength counts every time. It is of more value than money. A strong body means everything to the man who works with his hands. A well developed mind is just as much to him whose occupation calls for the constant use of brains. Bodily and mentally, we all know, strength is a necessity. Now, just a step higher. In taking this step it is quite as practical. How well or how sick is your spirit? If it be healthy, strong, then you are going to experience the achievements of the spirit. Strength of body, and of mind, is never kept accidentally. It is only as we take care, and avoid the things that physically injure. The same law holds good with regard to the health of the spirit. Here is where God should specially appeal to us, and also where Jesus Christ should bring wonderfully near to our lives the Father's Great Spirit. By being on the alert spiritually it means that we shall be increasingly strong in our spirit. Just as when the morale of an army is at its best there is military victory, so in the strength of one's spirit there is sure triumph over the greatest enemy—that of sin.—The Open Air Service Committee, Pittsburgh, Pa.

THANK YOU.

As the Government requests publishers to send their newspapers to those only whose subscriptions are paid in advance, we have taken pains to send a subscription statement to all our readers whose subscriptions are over due or will become due before January 1, 1919. We are very much gratified at the prompt response and the "good words" that come with remittances. Many have thanked us for continuing The Witness and have expressed regret at their oversight. A very few have for one reason or another requested us to discontinue, and ask for bill to date. We hope within the next few days to hear from those who have not replied, and if any of them must discontinue their subscription, it will save an extra letter if they will enclose a remittance at the rate of three cents a week from the time the subscription expired until the present date.

We are more convinced than ever of the wisdom of our effort to furnish Church people with a weekly paper full of instructive and inspirational reading matter for only One Dollar a year. This could not be done in these times except for the fact that all connected with its management do so without personal compensation. It is to them a labor of love to supply a need in the Church, and it is pleasant to know that so many Church families give us their cordial support. If you have not as yet responded to the statement will you not kindly send the amount to the publisher, Hobart, Indiana, by an early mail.

JERUSALEM AND THE EAST MISSION.

"Beginning at Jerusalem."— St. Luke, XXIV, 47.

The Bishop of Jerusalem is the only Bishop of the Anglican Communion especially appointed to represent it in the Mother City of the Faith and the Bishopric included within its borders three of the four Ancient Patriarchates of the East.—Jerusalem, Antioch and Alexandria.

The Jerusalem and the East Mission administers alike to Jews, Moslems and Christians. It maintains schools and hospitals at Jerusalem, Haifa and Beirut, and is now engaged in aggressive relief work to all in need.

Millions are dependent upon your offerings at this critical time. Will you not, in your Christmas giving, remember the Lord's own people according to the flesh, especially in this time of great need when their lives depend upon what you send now. Consecrate your Christmas giving by generous offerings to the Jerusalem and the East Mission depending upon you for its aggressive work.

All offerings should be sent to the Rev. John H. McKenzie, D. D., Treasurer for the United States, Howe, Indiana.

If you subscribe for The Witness as a Christmas gift to some friend, we send a notice which will be received by your friend about Christmas Day.

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EPIDEMIC NON-ESSENTIALS

Bishops and Clergy Protest Against Classification of the Church With Non-Essential Industries

The bishops and clergy generally throughout the country have been speaking out boldly and effectively against the classification of the Church with "non-essential industries" by civil authorities where a ban has been placed on holding services because of the influenza epidemic. A most energetic and interesting campaign has been made at Bay City, Mich., under the leadership of the Rev. J. H. Schaad, rector of Trinity Church, recently referred to in these columns. In view of the return of the epidemic and "in anticipation of the possibility of a second state-wide ban," a strong letter has been addressed to the Governor of the State, signed by representatives of all the congregations in the city with an adult membership of 25,000. If Christians can get a better classification," writes Mr. Schaad, "much good will result."

We publish below a comprehensive consideration of the subject of "Churchless Sundays" from a display advertisement written by Mr. Schaad, which appeared in recent issues of the Bay City dailies:

The war has brought many old questions into the foreground, and created other new ones. Among them are several concerning the Christian Church, using that term in its broadest sense. Today we present three of them, because the need of the times is for more careful thinking and for a sweeping revaluation of things spiritual.

The Church and the Community.

If we were to judge the value of the Church by the seeming indifference of a large portion of our population towards it, as related to their daily life, it would seem to be a decidedly "non-essential industry."

And yet, and yet! In the hours of greatest, most sacred joy, all normal people want the Church and its ministers to solemnize the marriage of their sons and daughters.

Then, the Church becomes essential.

If we were to judge the value of the Church by the readiness of the public to criticize it,—heckling it because it is said to be out of touch with human affairs, or fussing at it when it does get into civic or sociological matters, the Church would seem to be not only "non-essential" but actually an impediment to progress.

And yet, and yet! In the shadow hours, when all that we hold dear seems to have vanished, all normal people want the Church and her ministers to attend their loved ones at the sick bed and the grave, and to bring to themselves a consolation which only religion can give.

Then, the Church suddenly becomes essential.

If we were to judge the Church by the ease with which such large numbers of people relegate it to the rear, that State officials dare to lay violent hands upon it,—as for example last winter, when the Churches were allowed to be open only six hours a week, while the saloons were given nine hours per day (!), the Church would seem to be not only "non-essential" and an impediment, but an institution to be suppressed.

And yet, and yet! There is not one percent of the population of America who would choose to engage in business, build homes, and rear a family of children in a community in which the ideals, uplifting influences and personal benefits created by the Church were forbidden. That has been tried, disastrously.

As a practical necessity then, in joy and sorrow, and in the normal domestic and commercial life of a community, the Church is thus seen to be essential. It is as Christ said, "The salt of the earth," to season and preserve human life at its best.

But who or what constitutes the Church, on its human side?

People speak of the Church as "they." Who? Why, the 50 per cent of the people in every community who have these ideals, and also practical interest enough in public welfare to erect and support the Churches both financially and by active co-operation.

Are you one of the "they"? Are you one of the Church? Do you believe in the Church as the best thing in human life? Do you believe in it as the best thing in the things in human life?

How much have you done to help maintain the Church in your community? Have you given it even the moral support of your regular presence on Sundays? Are you giving your children the example of God-loving citizenship which alone makes a strong State?

Unless you have done your share in these respects, you are in the class with a certain rich, but non-Church-going man in a large western city, of whom a minister once said that he would like to write this epitaph: "Here lies John Jones, who during his lifetime never went to Church, but now wishes that he had."

If you are not already an active producer of Church benefits, come on. When the Churches reopen, after the epidemic, go to Church. Take your family with you, if you have one. If you have never gotten much out of religion, and hence have undervalued it, it is perhaps because you have never put much of yourself into it.

Don't make the mistake of some people of whom Billy Sunday so aptly said, "They never think about religion until God backs up the hearse to their front door."

The Church and Spiritual Forces in (the Late) War and Victory.

Napoleon is credited with the statement, "An army advances on its stomach."

Our own government distributed posters expresing the same sentiment, "FOOD will win the war."

But everybody who thinks knows better today. We know of course that a soldier's stomach, filled with plenty of good food, is an important contributing factor in war; but it is not the determining factor.

The supreme winning factor in this war was Morale.

America had been sending as much food to the allied armies before the battle of Chateau-Thierry as afterwards. Yet they had not won.

Then America sent the determining factor—morale, a morale carefully built up in the hearts of our boys, both in cantonments at home and overseas, under General Pershing's directions. And the war was won.

Marshall Foch is reported to have written to some Americans, "The best preparation you can give your men is to put a Bible into their hand." And the French asked the American Churches to send them the Y. M. C. A.

Many British officers of high rank have publicly stressed and privately practiced prayer, as essential,—one of them frankly stating, "Every morning I stand at attention before God."

General Pershing sent home for a four-fold increase in Chaplains for the army abroad. And he said also, "We look to the Churches to keep the spirit of patriotism at home at white heat."

And so, the Churches furnished the army with Chaplains, Bibles, Prayer Books, Hymnals. They sent thousands of men and women to work in their secondary organization, the Y. M. C. A., the Y. W. C. A., the Knights of Columbus, and the Salvation Army. They organized units of the Red Cross, which is itself a product of the Christian Church. They conducted special prayer agencies. They made large contributions of money for other distinctively religious war work. What for? To create and maintain a high morale in our Army. And they succeeded so gloriously, that today the whole non-Teutonic world rejoices in a new security and peace.

Military morale, created by organized religion, did it.

Question: How much did you help the Church in this work?

The Church and Reconstruction.

And now as we face the future, long-hoped-for era of permanent peace, what is to be the place of the Church? And what is to be her program? These are vital questions. Some lightly dismiss the Church here, as in the past, as non-essential. But perhaps that is not a true valuation.

The place of the Church in the reconstruction era is vital and secure, for two reasons:

Her divine founder, Christ, said of the Church that even "the gates of hell shall not prevail against her." In witness of this the Church stands today after nineteen hundred years of satanic assaults.

Again on its human side, the Church has proven herself so essential to the welfare of mankind, whether in the war or peace times of the past, that the civilized world will hardly venture upon the future without her support and guidance, despite the cavils of the Church-hecklers.

The mission of the Church in the future will be the same as during the 1900 years of the past life. It is the same as the mission of her divine founder, who said, "I am come to destroy the works of the devil."

So long as temptation and sin devastate human souls more fatally than the Hun hurt Belgium, mankind will need a divine Saviour to reconstruct its life. The Church is His chief ambassador and instrument for this purpose; and until the millennium comes, Christ and His Church will be here to apply the curative remedies of the first Red Cross of Calvary to the sin-wounded souls of men.

Therefore, we may remain calm amid the new noise now being made by sensationalists, about the decadence of the Church, the changes which must take place in organized religion, the revisions and discards to be made, the new foundations to be built.

Christ is "the same yesterday, today and forever." And upon the foundation for Religion which He built, the Church will stand, secure in the performance of her age-long mission.

There is only one real change which the Church will be called upon to make, and that is in her method of applying the fundamental principles committed to her by Christ.

Many among the thousands of our boys who have faced the eternal issues of life "over there," will return home with a new and personal religious viewpoint and experience.

They may have what someone has called an "inarticulate religion," but their religious experiences have been vital and real, even if their present ideas about religion may be either chaotic or as yet limited.

They may at first be impatient with the more orderly expression which they will find in the Church, of the very realities of the spirit in which they so strongly believe; but that becomes a matter of mutual adjustment after they return home.

Here, then, is the problem of the Church for the immediate future, and it involves all Christian people. The Church must so adapt her methods to this newly awakened or greatly deepened spiritual interest in men, that she may provide them with natural vehicles of expression of the inarticulate religion which they already possess.

As yet there is no man among us who has sufficient prophetic insight to predict just what the soldiers' collective religious views will be, or how the Church can best meet the reconstruction problem when it arises.

But in this the Church is at least as well off as the State, which is now overwhelmed with new and crushing problems in our commercial, industrial and sociological life.

The solution of problems is to be found for Church and State alike, not in criticism, but in constructive study and effort. And the Church has already addressed herself to her new problems with large initiative and foresight.

As citizens we are trying to make the world safe for Democracy. But a still greater task lies before us, namely, to make Democracy safe for the world. But a Democracy without Christ in it becomes simply Bolshevikism or Autocracy; and we do not want either.

Come, then. Unite your efforts to help preserve the era of peace which our boys have so heroically, self-sacrificingly and honorably won.

The Church is the agent through which the morale of peace, as well as of war, is to be created and maintained.

Do your share. Go to church. Study and accept the religion of Christ. Engage in the work of redemption, which is reconstruction. So shall the future be glorious and worthy of the blood of the millions who, in all ages, have died to make man free.

The Witness as A Christmas Present.

What more appreciative gift can you present than a subscription to The Witness—a weekly visitor for an entire year? If you will send us five dollars, we will advance your own subscription another year.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

What a Christian Is to Do.

In last week's Witness we copied for this column part of a little pamphlet, entitled "Christianity"—"What a Christian is expected to believe." It does not seem complete without the remaining half—"What a Christian is to do," as follows: A Christian is to keep in touch with God first as a child keeps in touch with his father. This takes the form of Prayers, Worship, and Bible Reading.

In Prayer we talk with God, adoring Him, thanking Him, asking Him for what we desire for ourselves and for others. Then we must worship God, that is, we join with others in a corporate act of praise and adoration towards God. This means that we must go to Church to a public service of worship. The greatest act of worship is the Holy Communion, because in it we have the Memorial of the great love of God.

Then we must read the Bible to learn, first of all, of the Life and Death of Jesus Christ, and to know what God wishes us to do and what God has done.

We must live for God, so we must adjust our lives to His ways. We must have the Christian attitude towards every thing. If a thing is right, we must be for it; if a thing is wrong we must be against it. Our lives must square with our belief. We must lead a straight life. This most often means that we have to change our way of living. This change is conversion. With a right belief in Jesus Christ and a life lived as He wishes there come to the Christian happiness, peace, strength and hope. Then we must work for God. Not only must our lives be God's but we must fight everything in the world that prevents men and women from living clean, honest, Christian lives; we must work against everything that keeps this world from being Christ's. Then we must do things for others, kindnesses and acts of generosity; we must be thoughtful of others, going out of our way to help each other.

The Sacraments are to be used in the Christian life, especially the Holy Communion, because they are the means by which God helps us. He gives to us in the Holy Communion strength to live and work for Christ and for our fellowmen. It is to be received devoutly and regularly by every Christian."—From the Church Periodical Club, N. Y.

Have You Joined The Witness Bible Class?

I wonder how many of the Witness' readers have joined The Witness Bible Class and began with the course mapped out in last week's issue of this paper. Following is the course for the coming week:

First day—The Messiah was to be a King, and as such was to found a Kingdom in which we were to learn by obedience the duties of sonship and brotherhood.

The Messiah was to be a priest, and as such both as Priest and Sacrifice was to make atonement for our sins.

The Messiah was to be a prophet and as such was not only a preacher of righteousness but in His own life was the embodiment of righteousness. He was the perfect man. Let us see how in the Old Testament this part of Messiah's ministry was foreshadowed.

In Deut. xviii, 15-22, we have a prophecy of the Messiah.

In Isaiah lxi is the prophecy which Christ makes use of as referring to Himself. Compare St. Luke iv, 16-20.

Second day—Psalm xix is a prophecy of the extent of the Gospel message.

In Jeremiah xxxii, 36-44 is a statement of God's covenant with his people in the days of the Messiah.

Jonah, the preacher of righteousness is made a type of the Messiah by Christ Himself. Jonah 1, 17, compared with St. Matt. xii, 38-40. Also Jonah the preacher of righteousness. Jonah iii and St. Matt. xii, 41.

Third day—In Malachi iii and iv is the final word of the Old Testament on the coming of the Prophet.

Fourth day—In St. John i, 19-34, is the testimony of the last Hebrew prophet, John the Baptist to the Messiah.

The Messiah therefore according to the word of prophecy is to be the great preacher of righteousness and of eternal life.

We are studying the various signs of the Messiah in the Old Testament. It was through these signs that the Hebrews were prepared for the coming of the Messiah: These signs consisted of types, prophecies and acts of ritual which pointed the Jews forward to the Messiah.

By types are meant those characters in the Old Testament who foreshadowed some trait or characteristic of the Messiah, as Joseph who forgave the brethren who betrayed him.

By prophecies are meant a direct statement of some future event or some characteristic of the Messiah.

By ritual acts is meant that which went on in the Hebrew temple, as the slaying of the Lamb for the sins of the people; all of this ritual pointed forward to the Messiah.

Thus we find in the Old Testament that Christ was to be a King and have a Kingdom, to be a Priest and offer Himself as a sacrifice, to be a Prophet and evangelize all nations.

There is one more characteristic of Old Testament prophecy. The Messiah is to be supernatural—that is, more than natural man.

Fifth day—In Isaiah vii, 10-16, we find a sign of His supernatural birth (note that Immanuel means in the Hebrew "God with us").

In Psalm xxii, of his crucifixion which shall result (verses 26 and 27) in the redemption of mankind.

Sixth day—In Job xix, 23-27, is the strongest presentation of the resurrection, the one used in our burial office.

In Isaiah vi, 1-11, is a clear prophecy of the Divine character of the Messiah as quoted of Christ by St. John xii, 39-41, "These things said Isaiah when he saw His glory and spake of Him."

There is no stronger proof of the divine character of Christ than this reference by St. John to Isaiah xi.

The Palace at Versailles.

As peace conference is being held at Versailles, the following description of the palace in one of the daily newspapers may be as interesting to some of our readers as it was to me.

Versailles. A dozen miles from Paris, Louis XIV built this great palace and its appendages, a modern Babylon, and to do it he bled France of her financial resources and started the train of events that led to the French revolution and the French democracy.

As if by an irony of fate, the revolution was initiated here by the meeting of the States-General in 1789. And that other autocracy, the Prussian, began its 40 years of ascending with the proclamation of King Wilhelm as German Emperor at Versailles in 1871. And again, democracy chose this spot to initiate a new day, for at Versailles the allies drew up the terms of the armistice for Germany and will there dictate the terms of peace.

Versailles had its beginning in a hunting chateau built by J. Lemercier for Louis XIII, about the year 1625, a square structure of brick and stone that is still preserved in the marble court of the present palace. The palace later attracted Louis XIV, for purposes of the chase, and as early as 1662 he began to give his famous summer entertainments, to which Moliere and his players added interest. He built additions from time to time, and in 1668 began his huge program of construction. His court was established there permanently in 1682. The palace is composed of a central square, two wings at the right and left of it, and a third wing backing on the square and extending into the park.

Most of the great French painters are represented there, and all the history of France, with its great battles and ceremonies, is spread on canvas before the visitor.

The royal chapel is sumptuously adorned, and the theatre built by Louis XV was used by the National Assembly after the Franco-Prussian war and later by the Senate.

The Galerie des Glaces, or Gallery of Mirrors, is a remarkable corridor

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STUDIES IN ACTS.

Continued from page 4.

English common law is important in studying the American republic.

II. The Second Element—the Life and Teachings of Christ.

From any angle at which you may view His life and teaching it is absolutely unique.

He is the one founder of a universal religion and the one founder of a religion who bases that religion on His own life rather than on His opinions merely.

Christ is the Christian religion. Subtract the life of Christ from that religion and its motive power would be gone. It is the love of Christ that has christianized millions.

If the first element in the Christian Church is a system of theocracy, the second element is the life of the man who founded it. "I am the life" was the startling statement of the founder of Christianity.

This was the testimony of the last great Hebrew prophet: "Behold the Lamb of God which taketh away the sins of the world."

So, if the Hebrew Messiah was to redeem the world. Christ claimed to be that Messiah.

We do not advance this statement by way of apologies, but as one of the elements that went to fashion the Christian Church, and the element upon which its creed is chiefly moulded.

Accept its truth or reject it, the fact remains that an institution known as the Christian Church has existed for twenty centuries based upon the birth and death and resurrection of Jesus Christ. Upon this rock He built His Church, and upon this rock it has existed for 2000 years.

III. The Third Element—The Holy Spirit and the Apostles.

Christ gave to this Church the barest outline of an organization.

He selected and trained twelve men whom He called Apostles, and to whom He gave repeated assurances during His ministry, that He would send the Holy Ghost, and this jury of twelve men left their testimony, and sealed that testimony by life service and martyrdom; and on a certain day and in a certain place they received the gift of the Holy Ghost.

It was to this gift of Pentecost that they attributed their power, their ability and their success.

Before Pentecost they testify that they could do nothing but remain inactive in Jerusalem. After the receipt of that gift they began the conversion of men, whom they baptized, to whom they gave this gift through the laying on of hands, with whom they broke bread as the Lord had commanded and with whom they enjoyed the privilege of perpetual fellowship.

You may attach such importance as you please to these facts, they formed the program which the Apostles carried out.

The Apostolic Church had such organization as the need demanded.

When they needed an order whose business it should be to distribute alms, they created the order of deacons. Once created, the order has remained as a witness to the fact, even when it has failed to execute the duties for which it was created.

When the Church became localized in a given community, certain men were selected to preside over the organization. These local officers, called elders and overseers (or bishops), and given specific duties such as Timothy and Titus exercised in their respective fields of operation.

In connection with the administration of the early Church certain controversies arose such as the necessity of circumcizing Gentiles before admitting them to baptism.

These controversies were settled in an orderly way by a council or synod at which James, the local overseer of Jerusalem, presided, and at which a judicial decision was reached and a regularly constituted commission was appointed to carry out the decision of the council.

We are not to think of the Apostolic Church as following a cut and dried program but we are rather to think of it as having a definite organization which met each need in a constitutional manner, and adopted certain principles for the maintenance of the brotherhood.

Disciples were admitted by baptism: they afterward received the laying on of hands: then they were admitted into the fellowship of the Eucharist.

Officers were appointed or elected: they received their authority from the approval of the Apostles and were designated by the laying on of hands as the ones whom the Apostles had so accepted. These officers exercised their ministry as the Apostles directed. Some of the deacons and probably the Apostles themselves, exercised a roving commission: others as the elders of Ephesus, and such men as Timothy and Titus held a local authority.

These matters are settled as need might arise. In the early stages of Church life, the local or parochial idea would scarcely arise; as the Church grew locally the necessity would become imperative.

It was all done decently and in order. No one questioned the authority of the Apostles to settle these questions as they arose, and the questions arose as large numbers of Christians became assembled in one city or community.

IV. The Fourth Element—Long Usage.

It is inevitable in the organization of any society that some rules will remain, some will be modified, some will be abrogated altogether.

It was so in the Apostolic Church. As time went on the primitive church found that certain apostolic arrangements became permanent and established rules; others had to be modified to meet new emergencies; others were abrogated entirely.

If we study the first apostolic synod in Acts XV, we shall find that the Apostles established with equal authority, certain distinct and definite rules, viz.: that Gentile converts to Christianity need not be circumcized, that they should abstain from idols and from fornication from things slaughtered and from blood. The first three of these laws were confirmed by long usage, the last two were forgotten and passed out of ecclesiastical concern.

So the apostolic offices took on certain established principles. All ministers were ordained by laying on of hands. The supervisors of local churches became differentiated into overseers (or bishops), to whom were given the right of ordaining ministers, and elders (or presbyters), to whom were given the charge of local parishes.

The office of deacon was modified in different ways in different sections of the Church. At Rome the number remained fixed at seven; in other communities the office became preparatory: in others the original functions were carried out.

The Church grew out of existing powers, rather than copied from an established plan. The one principle of cohesion was the power possessed by the Apostles and those who succeeded them. This held the Church together.

The other principle of continuity was that all ministers were selected by some democratic method which probably varied in different localities but all were ordained by the regular form of laying on of hands by those who had been set apart for this purpose.

We need to discriminate between the facts of this organization, and the theories which subsequent partizans have read into these facts.

It will be difficult to formulate a theory of the Apostolic Church; Episcopal, presbyterial or Congregational powers that could be proven: It is not difficult to establish the cardinal principles, which preserve the continuity of any society, as existing in the primitive church.

Whatever the primitive Church was, it was a composite product of Hebrew tradition, Christ's person, Apostolic inspiration and established usage.

"And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the Church daily, such as were being saved."

The Church as we find it in the second century was the product of all these causes.

"My sister made me a present of the first year of The Witness, which I have appreciated and valued most highly," writes Mrs. Eliza Bella Starkey of Quincy, Ill. "After learning that she did not intend repeating this generosity, I am now sending my subscription for two years. Its teachnigs are so precious and so clear, that I value it more highly than any other paper I read."

VIEWS AND INTERVIEWS.

(Continued from page 1)

ery, and the sacrifices of our Allies, this victory over cruelty and falsehood, and boastful tyranny, and national greed."

Demands a Closer Affiliation of All Christian Bodies.

"The United War Work Campaign" says the Rev. Lloyd B. Thomas of Trinity Church, Oakland, Cal., "is an example of that union of forces which alone can accomplish the task of reconstruction which is before us. This task, which is not only material but moral and spiritual, demands a union of Christian forces. It demands that there be a closer affiliation of all Christian bodies. This is the first great opportunity which confronts us—the opportunity to progress towards Christian unity more vital than has ever before been achieved. If we do not meet this opportunity advantageously, the task before us of reconstructing the world upon a basis of Peace and Liberty CANNOT be achieved. Note that. And note further, that every single person must do his part toward achieving that Christian unity."

A Judge Who Opens Court With Prayer.

"He whosoever prayeth maketh a merciful judge," is to be found in an opinion handed down by the Supreme Court of Louisiana, which has recently been quoted against a defendant who objected to a judge opening his court with prayer. In rendering his decision Justice Summerville disposes of the matter as follows:

"The judge says that it is his custom to open court each day with a prayer, general in its terms, and that the jury, and no particular officer of the court, was mentioned in the prayer on the occasion referred to. Since such was the custom of the court, and no one was mentioned in the prayer, we fail to see how the prayer could have prejudiced the jury for or against the accused.

"A prayer for the divine guidance in discharging the duties of the high office which the Judge administers would suggest to the mind that he who offered the prayer was a virtuous and a merciful man, and that those qualities, combined with a knowledge of law, would make of him a good Judge. It does not suggest injury being done to any one. The opening of court with prayer by the Judge is not usual, but it is not forbidden. The crier of the court usually performs that duty when he opens court and cries, 'God save the State and this honorable court.' No one has ever suggested that that officer had acted prejudicially or injuriously to an accused person, or to anyone else who was before the court."

The Cry Is To Make The Church Attractive.

"Your modern revivalist lays stress on artificial, mechanical contrivances. He is theatrical dramatic, strikes a pose," says the Rev. Dr. Lacey of the Church of the Redeemer, Brooklyn, N. Y. "Proestant church life is weak in dependence on the sensational. The cry is to make the church attractive. The minister is placed in competition with the promoter of a show. Can he teach young fellows to swim? Can he run a minstrel entertainment? You have only to cast your eye over the 'religious' advertisements to see to what extent the church is coming down to the level of the vaudeville appeal. One advertises itself as 'cheerful' church. One alert pastor has his picture reproduced with his ad., after the manner of the patent medicine proprietor! Another announces his sermon topic, 'why women remain unmarried'. Another church advertises an auction of pews—very like a real estate transaction. The vaudeville idea is supreme. In a popular hymn book I find this direction after one of the hymns (?): 'A good effect can be obtained if the male voices will imitate escaping steam and whistle.' The idea of worship does not seem to enter into the calculation. Even the old-fashioned gospel sermon that formerly played a big role has given place to a lecture on topics of the day or descriptive travel talk on the nations at war. Churches compete weak religious life is to get back to the first principles. The test of a real church is effective service. We must purge our church life of undue concern about the petty things and give ourselves in deeper consecration to the great things of God and humanity."

GLEANINGS FROM EVERYWHERE.

(Continued from page 6)

extending along the garden side of the central portion of the palace. It is 236 feet long, 33 feet wide and 43 feet high, and was completed in 1684. The decorations are in the most lavish style, by Le Brun and others of his day. Seventeen large arched windows command a beautiful view of the gardens, and opposite these are 17 bevelled mirrors. The appointments of this hall, including tables and other articles of furniture, were in solid silver. It was in this room that King Wilhelm of Prussia was proclaimed German Emperor on Jan. 18, 1871, after that defeat of France which cost her Alsace-Loraine.

The garden facade of the palace is pierced by nearly 400 windows. The great building had space for a household of more than 10,000. persons Nearly 100 sculptors were employed on the gardens.

Recent calculations are to the effect that the cost of preparing the site, laying out the park and the gardens, and building and decorating the palace reached the enormous sum of $100,000,000—for which expense the suffering people of France were made to groan under burdensome taxation, as well as the maintenancet of the vast establishment.

Two buildings in the palace gardens are of interest. One of these is the Grand Trianon, a handsome villa of one story, erected by Louis XIV for Mme. de Maintenon in 1687-1688, and occupying the site of the hamlet of Trianon. The other is the Petit Trianon, built by Louis XV for Mme. Du Barry in 1766 and later a favorite resort of Marie Antoinette and the Duchess Helen of Orleans and an occasional resort of the Empress Marie Louise.

The main salon of the Grand Trianon was the sanctum of the recent supreme war council which formulated the terms of surrender for Germany.

Louis XIV had transformed a desert into an earthly paradise. On Oct. 6th, 1783, the palace was ravaged by the market women and fish wives, in the presence of Louis XVI. The king and queen were forced to go to Paris. After the meeting of the states-general the opening act of the French revolution, since then the palace has never been used as a residence, although during the siege of Paris in 1870 King Wilhelm I of Prussia made it his headquarters.

This vivid description from Martin's history of France suggests the past glory of Versailles and the reason for the discontent which incited Frenchmen to rebellion.

The King Who Would Be a God.

At Versailles everything was to be created, not only the monuments of art, but nature itself. This solitary elevation—although pleasing enough through the woods and hills that surrounded it, was without great views, without sites, without waters, without inhabitants. The sites would be created by creating an immense landscape by the hand of man; the waters would be brought from the whole country by works which appalled the imagination; the inhabitants would be caused, if we may say so, to spring from the earth, by erecting a whole city for the service of the chateau. Louis would then make a city of his own of which he alone would be its life.

Versailles and the court would be the body and soul of one and the same thing, both created for the same end, the glorification of the terrestrial god to whom they owed their existence.

Painting deified Louis under every form, in war and in peace—it celebrated his amours, as his victories, his passions as his labors, he was all the gods in himself alone—the whole horizon was his work for his garden was the whole horizon.

Whole thickets were brought full-grown from the depths of the finest forests of France. An innumerable ation of statues peopled the thicks and lawns.

Louis did as he wished. He created little universe about him in which e was the only real being."

BISHOP QUIN'S FIRST GREETING TO TEXAS CHURCH PEOPLE

Church people generally will read with interest and gain inspiration from the following letter addressed to the Church people who will be under his care, by the Rt. Rev. Dr. Quinn, recently consecrated Bishop Coadjutor of the Diocese of Texas:

GREETING:

By your election, and by the Church's Consecration, you have vested me as Bishop Coadjutor with certain authority, but authority without co-operation is an empty, worthless thing, and a leader in whatever walk of life can do no more than those he is engaged to lead, will do with him. So I come, in this, my first greeting, to that part of this diocese committed to my care, pledging you my best and my all for the advancement of the Kingdom of God. This pledge is a challenge to your best and your all, that we together may accomplish.

I have a vision for the Church's work in this diocese, and indeed I could not dare to set hand to my task without vision. "Where there is no vision, the people perish," is as true of individuals as it is of Churches or nations. Will you not look beyond the sad spectacle of closed churches and disinterested church people, to see what your individual responsibility is for the church in your community, and then with a vision of what ought to be, and with faith in God, who wills us all that is good and worth while, set about to convert vision into reality? Two other things are necessary:

To resolve that it can be done, and to realize that it is going to cost us something.

I like the "Philosophy of Service" when he wrote about the Christian optimist:

Somebody said it couldn't be done
But he with a chuckle replied
That, maybe, it couldn't but he would be ONE
Who wouldn't say so, till he tried.
So he buckled right in, with a trace of a grin
On his face. (If he worried he hid it)
He started to sing as he tackled the thing
That COULDN'T be done, and he DID IT.

Let us put that spirit into our work—set our goal, and reach it. It doesn't matter that we have had disappointments (we probably will have some more)—it doesn't matter that men are scarce—they ought to be while this war is on—"wherever two or three are gathered together in My name, there am I in the midst." "Be it done unto thee even as thou wilt"—God is ready, the opportunity is always present, both are but waiting on our WILL to do.

Then, it is going to cost us something. Every mission station wants a three or a five thousand dollar man in charge—that is right, too, but it is not reasonable to expect that kind of a man for a thousand dollars a year, payable every sixteen months. Religion is the cheapest thing we get. It costs less than food, than clothing, than comforts, and the reason so many people get so little out of religion is because they put so little into it. But I do not refer particularly to money, to the cost in dollars and cents; I mean the cost in self. I mean loyalty, allegiance, conviction, brotherhood, service. When we resolve to spend these things in our church and for our church, no matter how small or how large our flock, we are going to get results. If a man isn't a live churchman today, he is a dead one. With a vision of our responsibility, and with the WILL to do and to be, with faith in God and prayer to God, we, you and I together can accomplish much for the glory of our Master's mission.

CLINTON S. QUIN.

Some Sunday School laws were those back in 1670 in Boston! A Boston captain came back in 1670 from a three years' sea cruise. His wife met him on the doorstep of his house and naturally he kissed her. But it happened to be Sunday and for his "lewd and unseemly behavior," the captain's neighbors reported him to the constable, and before the day was over he was put into the public stocks for two hours. On the same day two lovers were arrested in Boston because they "sat together under an apple tree in an orchard," which was "lewd" and unseemly behavior."

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DIOCESE OF LEXINGTON

The Twenty-Fourth Annual Council of the Diocese of Lexington will be held (D. V.) in Trinity Church, Covington, Ky., the Rev. J. Howard Gibbons, rector, on Tuesday, February 11, 1918. This Council meeting will combine the postponed Special Fall Council and the Spring Council and the Spring Council usually held in May or June. It is hoped, that meeting at this time will prove more satisfactory than the meetings heretofore held in warm weather. An item of interest to come up is Woman Representation.

Because of the prevalence of influenza in Lexington, all churches, etc., being closed, the special service of Thanksgiving for Victory prepared for Christ Church Cathedral, was unable to be held. This service will be held, however, as soon as the present "ban" is lifted, and opportunity for it given.

The Diocese of Lexington has two of its clergy in active service as chaplains. The Rev. Arthur H. Marshall, rector of St. Andrew's Church, Fort Thomas, and formerly chaplain at that post, is now chaplain at the Base Hospital, Camp Zachary Taylor, Louisville, Ky., and awaits his early return to parish duties, now that the camp is to be demobilized. The Rev. J. J. Gravatt, Jr., formerly rector of the Ascension, Frankfort, Ky., and who had resigned that charge to accept a call to Staunton, Va., just before receiving orders, in answer to his previous application, to report to the Chaplain Training School at Camp Taylor, Ky., has graduated from that school, and has been rushed "overseas" with a company of seventy-five chaplains. Dr. John Rice Cowan and Dr. John D. Jackson, both members of Trinity Church vestry, Danville, Ky., received commissions as captain in the U. S. Medical Corps. Capt. Cowan is now at Camp Crane awaiting further orders; and Dr. Jackson has resigned his commission, and continues his practice in Danville, as a result of urgent appeals from the citizens of Danville that he remain here. Dr. Henry Tevis, member of Trinity Church, Danville, is in the aviation camp at Great Lakes Station. Raymond Guy Flaig, who has been serving in the Ordnance Department in France, has recently been promoted to the office of Major, in recognition of services rendered.

At the beginning of Advent the rector of Trinity, Danville, the Rev. Henry P. Manning, received a most useful box from the Woman's Auxiliary of St. Paul's Church, Springfield, Ill.

The Sunday School of Trinity Church, Danville, is earning funds by selling Church Calendars this Advent with which to supplement its Gift Fund earned this past Summer for the purchase of an Altar Book as a Christmas gift to the Church. A portion of its earnings will be devoted to the Sunday School Advent Offering.

The Advent Call in the Diocese of Lexington has been greatly interrupted because of the influenza epidemic. Though the Call has been responded to in some parishes, Christ Church Cathedral, Lexington, and Trinity, Danville, have postponed the plan until the Pre-Lenten period, 1919.

The Sunday Schools of this Diocese are now engaged in securing their Advent Offering, to be devoted this year to St. John's, Corbin, our Diocesan Missionary School.

Burton Cottage, one of the new buildings of St. John's Collegiate Institute and Industrial School, and Wentworth Agricultural School Farm, Corbin, is now being furnished in preparation for its increased enrollment. The Guild of Christ Church Cathedral is fitting up one room; Dean R. L. McCreedy of the Cathedral, Louisville, Ky., is furnishing another in memory of his mother; and Mrs. Wilkins "has contributed a large part of the funds necessary to help completely furnish the building." Mr. Fred Burman, Barbourville, Ky., has been appointed Lay-Reader in charge of the Mission here; the former Lay-reader, Mr. Ira D. Lang, having recently been placed in charge of Bellevue-Dayton.

"Some exceedingly interesting reading will be found in the new booklet just issued by Bishop Lewis W. Burton, D. D., and Archdeacon F. B. Wentworth, president of St. John's School and School Farm, Corbin, Ky. Free copies may be had by addressing the Bishop at Lexington, Ky., or the Archdeacon at Winchester, Ky.

The Very Rev. R. K. Massie, Dean of Christ Church Cathedral, Lexington, is expected to return to his duties December 15th.

NOTES FROM WYOMING

The wave of Spanish Influenza which has swept the United States has not passed by Wyoming. The churches in Wyoming have suffered severely, but have rendered noble service in this time of affliction. The quarantine still exists in many portions of the State. The clergy are working valiantly to relieve the conditions in their communities. Several of our missionaries have suffered from this pestilence, but we are thankful to God that they have been spared to us.

Word has come of the death of the Rev. Hiram Reese Bullis in Santa Monica, California, on Wednesday morning, November 20th. With his death, there passes from our midst one of the few clergy to whom it may be said that he passed his entire life in the missionary field. Mr. Bullis served as missionary and Archdeacon of Western Colorado until ten years ago, when he came to Wyoming as missionary in charge of St. Paul's Church, Evanston, where he rendered most faithful and earnest service until his failing health necessitated his removal to California. Mr. Bullis, however, retained his canonical connection with the Missionary District of Wyoming. He served as Secretary of Convocation for several years, and was most active in the work of the district.

A host of friends mourn the loss of this devoted and saintly servant of the Church, but all rejoice in the glories which are now his.

On November 1st, a great step toward self support was taken in the creation of The Rural Parish of Park County, composed of Christ Church, Cody; St. Andrew's, Meeteetse; and St. John's, Powell, under the rectorship of the Reverend Alan R. Chalmers. In his Convocational Address in June, the Bishop outlined the plan he had in mind for the formation of rural parishes throughout the district. The idea was taken up and vigoriously prosecuted in Park County, with the result that three mission stations have been combined in such a way as to take upon themselves the whole burden of their maintenance, including the rector's stipend, traveling expenses, apportionment, and all other charges. The relief to central funds has been very great, and the stimulus given to local endeavor is beyond measure. It is hoped that another such parish may be developed in the near future, in close proximity to that of Park County.

St. John's Hospital, Jackson, is the fortunate recipient of a gift of ten thousand dollars, through the good offices of Dr. C. W. Huff. The giver of this fine contribution desires to remain unknown, but he has been tendered the sincere thanks of the community which he has so greatly benefitted. The sum is to be used in the enlargement of the building, the installation of steam heat, and general additions to the equipment.

The sympathy of the district goes out to Mr. John Hay and his family, of Rock Springs, in the loss of his son, Archie Hay, who was killed in action early in October. Mr. Hay is the district treasurer and is very prominent in all works of the Church. Archie Hay was a communicant of the Church of the Holy Communion, Rock Springs, a young man of sterling character, and an inspiration to all who knew him. His death was indeed untimely, but all must glory in the distinction of yielding up one's life in connection with the great victory which we have won, through God's Grace.

The Rev. R. Emmet Abraham, formerly of Brooklyn, N. Y., has taken up work in the Missionary District of Wyoming, having under his care the mission stations of Saratoga, Encampment, and Hanna. Mr. Abraham began his work in Wyoming on November 15th.

The Rev. Paul B. James, Dean of the Platte Deanery, and missionary at Torrington, has resigned his work in Wyoming to accept the rectorship of Trinity Church, Iowa City, Iowa. Mr. James took up his new duties on Advent Sunday.

The Rev. George McKay, for several years missionary at Newcastle and contiguous missions stations, has been called to the rectorship of St. Luke's Church, Buffalo, Wyoming, and took up his work there on December 1st.

The Very Reverend D. W. Thornberry, Dean of St. Matthew's Cathedral, Laramie, Wyoming, who was granted a year's leave of absence, is now doing work under the Y. M. C. A. in France. Dean Thornberry writes that it was his inestimable privilege to be in Paris, on November 11th, the never-to-be-forgotten date of the signing of the armistice.

SOUTHERN OHIO.

The first Sunday School Institute to be held for many years in the city of Columbus for Sunday School teachers of the Episcopal Church was held in the club rooms belonging to the Chapel of the Holy Spirit, opposite the University Campus, on Friday evening, Nov. 29th, and was attended by over a hundred Sunday School teachers from Columbus and surroundings. The Institute opened with a social half hour and supper was served by the women of the Holy Spirit Mission. Five-minute talks by Bishop Coadjutor Reese, Prof. Magruder of the Board of Religious Education of the Diocese, Miss Cook, who is Diocesan Sunday School Secretary, and others upon the five-fold plan of the Christian Nurture System, followed a brief opening service. Discussions followed each talk, and the Institute was concluded by an interesting address by Miss Cook upon the theme, "What can the Sunday School Do in Connection with the Reconstruction Work Which Will Follow the War?" The Institute was planned for and bsought into being thsough the efforts of the Junior Clergy of Columbus. It is expected to repeat the Institute several times a year.

A patriotic memorial service was held recently in St. Peter's Church, Delaware, in honor of Wm. F. Welch of the U. S. Marines, who lost his life in the service of his country. The memorial service prepared by Bishop Reese was used for the occasion. The Ven. J. H. Dodshon, Archdeacon of Columbus, preached the sermon. The gold star was placed upon the flag by Rev. B. S. Levering, former rector of the parish, and now chaplain in the U. S. army.

The Sunday Schools of Southern Ohio are again closed for a period of at least one month, due to the reoccurrence of the influenza epidemic. The churches have been permitted to continue their services, however, if children are not admitted to them.

Upon the morning that the news came of the signing of the armistice, the Rev. Sidney Sweet, of St. Paul's Church, Columbus, called together as many of his congregation as he could reach by telephone for a service of Thanksgiving in the church. Over a hundred responded to the call, and the service was held at ten o'clock in the church building. In the evening an interdenominational service was held in Memorial Hall, Columbus, which was attended by church members of nearly every church in Columbus. Among others, the Rev. F. C. Chauncey, rector of Trinity Church, addressed the great audience.

The following is the program of the Community Welfare Services for 1918-19, at St. John's Church, Columbus, on the evenings of the first Sunday in each month:

Nov. 3—"What You Ought to Know About Your tCity," by Mr. Stocton Raymond, Secretary of Central Philanthropic Council.

Dec. 1—"Juvenile Offender," by Mr. C. V. Williams, Secretary of Child Welfare Dept., Board of State Charities.

Jan. 5—"Social Results of Intemperance,' by Mr. J. Sanford, Ass't State Supt. of Anti-Saloon League.

Feb. 2—"Health Insurance," by Mr. John Lapp, Health and Old Age Insurance Commission.

March 2—"Recreation and Citizenship,' by Clifford K. Brown, Sec'y of Central Y. M. C. A.

Social service is the thought uppermost in the prayers, hymns, lessons, etc., selected for these special services.

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Witness

Witnesses Unto Me." Acts 1:8

RIST AND THE CHURCH

D., AND CHICAGO, ILL., DECEMBER 28, 1918 $1.00 A YEAR

distant points as Seattle, Wash., and Faribault, Minn., being sent, respectively, by Mrs. Florence Snyder and Mrs. Flora Stone both former residents of Dallas. Among those most close at hand was the following greeting from St. Matthew's Home for Children:

"The Venerable Father—Mrs. Berry and the little children, his friends at St. Matthew's Home, send greetings to their good, kind and right reverend father and dear Bishop of the Diocese of Dallas on his eighty-sixth birthday, assuring him that he will always have their very sincere love and affection and good wishes and prayers that God, in His goodness, may spare him many more years in his work for the glory of His good name and the good of the Church through Jesus Christ, our blessed Lord and Savior."

Among the first to call yesterday morning and pay their respects was a delegation of Scottish Rite Masons, of which fraternity Bishop Garrett also is a member.

Bishop Garrett received his friends in the drawing room of St. Mary's Hall. He was assisted by Bishop Moore, Dean Carrington, Mrs. Carrington, Mrs. Miller and Mrs. Pierce of the faculty; Miss Lawrence, secretary to the Bishop, and some of the senior students of the college. All joined in singing the national anthem, led by Mrs. Allie Pierce, head of the music department. Miss Claude Williams, by request of Bishop Garrett, then played a selection.

Tribute to Bishop Garrett.

Judge John L. Terrell, who officiated as chief spokesman for the visitors, first presented Miss Lawrence with a large box of sweets, explaining that the Masons wished to express their gratitude to her who for so long has been the eyes of their distinguished host. He then presented Bishop Garrett with a beautiful bouquet of flowers, saying that "they represent white, the purity of heart that actuates the men who come to you today to present them to you. Flowers are the great work of the grand geometrician of the universe, who made man, who at best is a sinner, but who also made flowers, which, in their perfection, are a pleasure to man and give fragrance and beauty to the environments amidst which he lives and breathes."

Judge Terrell told of the love, esteem and affection in which Bishop Garrett is held by his brother Masons, how they rejoice in the great educational institution he has been instrumental in building and the far-reaching influence it has exercised, the beneficience of his ecclesiastical work for so many years in Texas and particularly of their pleasure in participating with him in celebrating his eighty-sixth birthday and the hope that he will be spared for many more.

Bishop Garrett Responds.

"It is very difficult, indeed," Bishop Garrett responded, "for me at this

fraternity, who take the young [illegible] by the hands and instruct them mentally, morally and spiritually and raise them to higher levels of mankind than otherwise they might be able to attain.

"Where I have been able to do so, within the last few years it has been my object to embrace such opportunities as come within my reach to benefit the whole race of men in the State of Texas and elsewhere as far as my influence may extend. After careful scientific study I have come to the conclusion that the Divine Providence of God has intended that woman shall have a larger share in purifying humanity than has been assigned to man. They have been intrusted with the education and care of humanity from birth to maturity. The prayers of children must be learned from their mothers' knees, and so it is that God has designed

CHURCH CONSECRATED AT RICHMOND, VA.

Sunday, December the 15th, was indeed a red letter day for the congregation of St. James Church when they reached the climax of their hopes and prayers in seeing the new church, completed about five and a half years ago, paid for and consecrated to the service of Almighty God.

Founded in 1835, the first building at Fifth and Marshall Streets, completed and occupied in 1837, and consecrated the following year, it being the third Episcopal Church in Richmond; the inspiration for its building being what was believed to be the need for an Episcopal Church in the Extreme West End of the City.

Here the congregation worshipped and was ministered unto by saintly men—Empie, Cummings, Peterkin, Mason and Clark—until the encroachment upon it of stores and market made its environment so bad that it was evident that the very existence of the Church demanded its removal. On the last Sunday of September, 1912, the final service was held in the old Church, and on the first Sunday in October the congregation worshipped for the first time in the Parish House of the new Church. On the 22nd of June, 1913, the first service was held in the new Church building, the sermon being preached by the Rt. Rev. George W. Peterkin of West Virginia, the son of the honored and beloved Rector for thirty-seven years. Nor during the years that have intervened between then and this joyous completion of this work has the missionary spirit of the Church in any degree abated; but to Missions at Home and Abroad the contributions have steadily increased. And the joy of giving has blessed this [illegible]regation, while liberally contrib[illegible] the money to pay for their new [illegible]al home.

[illegible]ames Church has during its [illegible]more than eighty years had [illegible]n Rectors—Empie, Cum[illegible]terkin, Mason, Clark, Darst [illegible]sent Rector, G. Freeland [illegible]uring its career there [illegible]ny notable men among [illegible]—Rev. T. G. Dashiell, [illegible]V. Peterkin, Rev. Mr. [illegible] Robert Atkinson [illegible]B. Lee, Rt. Rev. [illegible]er, Rev. Henry A. [illegible]prigg, Rev. Geo. [illegible]ston Nash, Rev. [illegible] Wm. J. Mor[illegible]y spirit has [illegible]stablishment [illegible]s—St. Phil[illegible]Holy Trin[illegible]e has aid[illegible]the Less

[illegible]Meade [illegible]serv[illegible]dur[illegible]try [illegible]00 [illegible]y

THE CHURCH WAR COMMISSION

Bishops Lawrence and Reese Present Information of Unusual Interest—Budget Cut to $250,000

The following interesting information is from the last quarterly report of the Rt. Rev. Dr. Theodore Irving Reese, Chairman of the Executive Committee of the Church War Commission:

"The present program of the War Department contemplates 16 permanent barrack camps, 2 embarkation camps and 4 tent camps for the next year. Through these camps a million men will pass. We have to day about 30 civilian Chaplains in our camps and naval stations, and the Brotherhood of St. Andrew has about 35 secretaries.

"After the signing of the armistice one of the first orders related itself to the Commissioned Chaplains. No more Chaplains were to be commissioned or to be sent overseas. The present candidates of the Chaplain's Training School have the privilege of resigning and returning to civilan life; or, receiving a commission, be assigned to the National Reserve Army. The last Chaplain to receive a commission is Chaplain J. M. Page of our Church.

At present there seems to be no method in transferring our Commissioned Chaplains. They are transferred from camp to camp without assignment or reason. There are 14 today at Camp Sherman who have nothing to do but twirl their thumbs, and last Sunday at Camp Upton, where our own Church has been able to exert an influence, we did not have either a Commissioned or a Civilian Chaplain.

A personal letter of Christmas greeting was sent last week to all our Commissioned Chaplains overseas, and the book—With God In the War—will be sent as a Christmas gift to all our Commissioned and Civilian Chaplains in this country.

United Campaign of the Churches.

As the Young Men's Christian Association could not include in its budget the religious work of the Churches, for it is recognized by the Government essentially as a welfare organization, and as the Knights of Columbus in their budget made provision for the equipment of their Chaplains, the non-Roman Catholic Churches of the country are compelled to make an appeal to the American people for the support of their war work. Naturally such an appeal should be made together and simultaneously. For this reason our own War Commission, in co-operation with the War Commissions of 14 other Churches, agreed to make a campaign to include a common publicity, a simultaneous time for the appeal, and each commission was to have its own budget and Treasurer. There is also to be a common budget composed of things that we can do together in various phases of reconstruction work, and this budget is to be apportioned to the various Christian commissions participating in the campaign.

Accordingly, a Committee was formed with Bishop Henderson of the Methodist Church as Chairman, Mr. John Mott and the Executive Chairman of the War Commission of the Episcopal Church as the two Vice-Chairmen, and six others. This Committee is not related to the Federation of the Churches or the War-Time Commission, though it grew out of the latter. It is not a merger of the Churches participating, or a scheme for Church unity. It is simply facing a common task in the spirit of fellowship and goodwill. From the beginning I have thrown myself heartily and without reserve into this work. I have attended every meeting of the Committee, shared in conducting a whole morning of devotion and prayer, and from every point of view have appreciated the true Christian fellowship of this relation.

Our own Church without hesitation underwrote $50,000, to be used for transportation of the Chaplains overseas. We did this in the name of the War-Time Commission. Although this money has not been called for, it was a visible witness to the reality of our fellowship.

The Budget Cut to $250,000.

Shortly before the signing of the armistice Bishop Lawrence in writing a letter to the Bishops and Clergy notified them that the War Commission would make an appeal for $1,000,000, the first week in February. After the armistice was signed, the following possibilities were considered: (1) For the War Commission to finish up its immediate work, spend its money and go out of business. (2) The plan of a large reconstruction programme, and the appealing to the Church for a large amount of money. (3) A programme of work which included transmitting the spiritual and moral values of the war to the normal parochial life, and carrying on this work to the time of the next general convention. After many conferences this last plan was agreed upon, and our budget cut to $500,000; later still to $250,000. Bishop Lawrence has written letters to all our Bishops and Clergy of this change and purpose. The task, therefore, before us is to take the great moral and spiritual values which have come to us during the war, and which we have seen and heard in this office, and transmit this to the normal and parochial life, launch it with momentum through the existing organizations with which we are affiliated. We must carry over the values at a time in our American life when they are most supremely needed.

Therefore, our present task is to come before the Church, and through publicity render an account of our stewardship, and then with confidence appeal to the Church to support the work of this Commission in its next forward step."

For the Year of Demobilization.

The Rt. Rev. Dr. William Lawrence, Chairman of the Church War Commission, in a letter to the clergy, written under date of December 14th, gives a resume of the chief items of expenditure during the past years and says:

"Now for the year of demobilization. Peace has come so suddenly, and the future of our Army and Navy is so uncertain, that we can only roughly estimate the needs. Of two things we are clear:

First, that the period of demobilization will call upon the moral and spiritual forces of the Churches and communities with even greater insistence than the activities of war.

Second, that the Commission ought not to ask the Church for any more money than it can plan to spend wisely. We have no right to take advantage of a generous people.

With war still active we had expected to call for $1,000,000. With demobilization, we estimate the real need to be $250,000. With this sum we expect to be able to discharge the responsibility which the Church has laid upon us, carrying our work up to the meeting of the General Convention in October. Sharp adjustments have been made in the figures. With the demobilization of the men there will come a quick fall in the amounts

(Continued on page 7)

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MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

THE CIRCUMCISION OF CHRIST.
January 1st.

By the Rev. FRANCIS S. WHITE.

The Collect.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.

"Who **madest** thy blessed Son to be circumcised, and obedient." The compelling power of God! When we think of God as "Almighty" what idea do we hold in our minds? Is His power to us the attractive power of goodness, or the magnetic power of love, or the impelling power of justice, or the irresistible power of fate? The Blessed Babe of Bethlehem in His Mission to the world brought into radiance the virtue of obedience, even when it involved tears, and pain, and blood. Is not this feast day a reminder to all parents that obedience must be brought home to their children very early in their lives, in order that they may grow into it as naturally as they grow in stature; and so that obedience may early become a life habit? And shall we not consider well with ourselves how **best** to **make** our children obedient to the law for man? It is very important, is it not, that children should learn from us wherein obedience is a virtue. And they will learn that, by the **way** in which we make children obey; and by the standards which we set up for obedience, in which there shall be nothing which will cause them to feel in their hearts that we are unjustly exacting that which is not our due.

Circumcision brings home to us the thought that in the development of life it is necessary often times for future good to inflict present pain. What we must beware of in the infliction of pain is a numbing of the spirit, so that obedience becomes a dull acquiescence, rather than a loving co-operation. Let us remember to preach and teach people that God's compulsion is not the compulsion of an arbitrary Being, but that driving of the spirit which causes a man to lift up his head, and hold himself steady when the trials of the untamed spirits buffet and torment him, and tease him into days of disobedience.

The circumcision of the Spirit is that piercing asunder spoken of by St. Paul. 'The Sword of the Spirit which is the Word of God.' The true missionary is one on whose tongue are these words of God which will stir up his hearers' wills, and cause them to inflict on themselves the mortal blows which will cause the dead and proud flesh of disobedience to slough off, and give the new clean and humble flesh a chance to grow "whole," which is another way of saying "holy."

"Worldly and carnal lusts." Lust stands here for uncontrolled desires. Worldly lusts evidently are those desires which have their origin over stimulated by material agencies: carnal lusts are those desires which have their origin nursed by the flesh, which is supposed to afford a throne room for the spirit, but which instead nourishes and cherishes itself, and seeks to provide for its own welfare, ease and comfort.

"May in **all** things.' This is a very genuine prayer which the Church puts into our mouths, and wants us to mean in our hearts. "All things" is a very sweeping statement. The weakness of our Christian religion lies in the fact that we Christians do not obey in **all** things." There is one little reservation we consciously or unconsciously make as we utter this prayer; and because of this mental reservation our prayers, and all our religious efforts are half-hearted.

"In all things obey Thy blessed will." Unfettered obedience; a whole-hearted following of the Blessed One! Isn't that a good New Year's program? And is it not wise for us to realize that whole-hearted obedience is going to involve cutting across a lot of petted ways of self-indulgence in material ease and sensuous living? The Church which does not teach her children to endure hardness as true soldiers of Jesus Christ cannot be true to her mission. She cannot be a missionary church: she cannot say this prayer with any other result than to make a hollow mockery of prayer and of religious life.

The Epistle. Rom. iv. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The whole purpose of this day's Epistle is to teach us to distinguish between the necessary and the unnecessary, the essentials and the non-essentials in the practice of the Christian religion, so that men who are trying to follow God shall not become confused, and mistake means for ends. This is a very human and natural tendency, and today's Epistle comes at this time of the Christian year to put us on our guard. Emphasis is to be laid on the Babe and the Holy Family, rather than on the Inn and the Manger and the Shepherds. The visit of the Wise Men and their symbolic gifts must not confuse the mind and lead it from a consideration of the little scarred Boy in His Mother's arms, as the most important factor in that wayside drama.

Righteousness is the Keyword in this Epistle. The rites and ceremonies of the religious community in Old or New Testament history are valuable only in so far as they point to the righteousness of which they are to be made the sign and symbol. Those of us who hope to help the Church fulfill her mission, must bend every energy then to clarify the mind of man in this particular regard, and to show to all mankind that Jesus Christ was circumcised, because in Him Righteousness and Peace had kissed each other.

The heir of the world is the heir of all the ages. That heir is you, is me, is the other man—provided we each and everyone of us show that righteousness is not a lip sign but a life fact. And the Church will make headway with her mission when she can persuade men to let themselves be swayed by the scepter of righteousness, which is the scepter of the Son of God. So we bend the knee, so we worship, so we utilize all that art and beauty and skill can contribute, because we have learned, that they are means which will help us bring home to the soul of a man, that what God blesses, is the soul of a righteous man, a man who tries to bring all his thoughts and words and deeds under the scepter of righteousness or right.

The Church's mission is to take religion out of a code and put it into a life. Laws do not make right worth while: only life makes right worth while. Laws are not ends in themselves; the ten commandments are not ends in themselves; the rites and ceremonies are not ends in themselves—they are only means to help a man touch the Life which imparts righteousness. Therefore are they valuable, necessary, helpful, but we must ever remember that they, of and in themselves, cannot make "the promise" of any permanent effect.

The Gospel. St. Luke ii. 15.

And it came to pass, as the angels were gone away from them into heaven, the Shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

"Let us go even unto the House of Bread." This is the Christians' invitation as they talk one with another. Every Christian should recall the recorded experience of our great spiritual forbear when he wrote for our admonition and learning that wonderful confession "Then thought I to understand these things, but it was too hard for me, until I went into the House of God." The House of Bread and the House of God should be identical in meaning. No House of God is really a House of God unless it is a House of Bread. After the true Bread came down from heaven Bethel the house of God, became Beth-lehem, the house of Bread. It may be a very humble house, but if in that house are gathered "Whosoever shall do the will of my Father which is in Heaven" there also must be the Christ Child, and the rest of the Holy Family for "the same is my brother and my sister and my mother."

"They came with haste." Eagerness to know about Jesus has never gone unrewarded. Congregations should always hold themselves ready to make the Christ Life evident to the earnest seeker after God. No one coming to the House of Bread should find its doors locked. Locked Churches do two things—they discourage seekers after God, and they turn the House of Bread into a House of Stones.

"They returned glorifying and praising God.' Every Church service has failed if those who come, do not go away rejoicing over what they saw and heard within the House of Bread. Every one in the Church should feel the necessity laid upon him or her of making the Chris Child so evident in the family li that even the visitor should feel home. This homelike feeling is **produced** by a few pumphandl ple with artificial greetings, b natural atmosphere produced al earnestness. And moral ness only comes when p unconsciously that "in all are obeying the blessed Blessed One." Is that church you are trying church become?

"His Name was ca naming of a child i soul; it is a very rightly done, and arily, if ever, The name of a Mother Chu when for th quickly the teaching h ence, we we inte Christi such. ing o of J con te

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THE SUPREMACY OF CHRISTMAS.

The Rev. William Porkess,

What a Christmas we witness this year! If we do not hear the Heavenly Host, announcing Good Tidings, we certainly catch, with eagerness, the voices of victory and peace. Triumph looms up before the world's gaze as never in the yesterdays. Not a circumscribed contest is it that now fires our souls, but rather a victory, deep and far-reaching. We see, conspicuously, the enthronement of freedom's lofty ideal, and in the scrap-heap of things that destroy we behold the corpse of the monstrous philosophy, "Might is Right." Clear then, as a bell, does the voice of triumph speak. And no less clearly do the sweet strains of peace captivate our spirits. Indeed, there is every promise of a well established calm supplanting the world's storm of hate and strife.

HE WINDOW OF THE FOUR MARYS.

(The large window with the four arys in Grace Church in New York ty is thus interpreted in a recent oem in the New York Times)

from Broadway's roar and din to
peace of the sanctuary
from the flaunting race of sin to
the saintly face of Mary,
ary of the mothering heart, Mary,
sorrow-riven,
ary of the better part, and Mary,
much forgiven.

igh in their embrasure shrined, aur-
eoled with splendor,
et at one with womankind, of loving
mien and tender,
ary of the brooding eyes, Mary,
spent with weeping,
Mary, more than others wise, and
Mary, vigil-keeping.

Virgin, mother, wanton, wife, kin to
every woman,
All that's known of mortal life, and
of nature human,
Mary, mother sacrificed, Mary, grave-
clothes laying,
Mary, keeping holy tryst, and Mary,
shamed and praying.

Where the tides of life beat hard at
the church's portal,
Pitying, they stand on guard, saint-
ed and immortal,
Mary of the mothering heart, Mary,
sorrow-riven,
Mary of the better part, and, Mary,
much forgiven.

No country is safe with its city in the hands of the enemy.

If Christianity fails in the city, it fails everywhere.

The world has no use for a religion which fails at the point of supremest importance.

The city must be cleansed, or like a mighty heart it will keep on pumping poison through every artery and vein of the body of our national life."
—C. E. Jefferson, D. D.

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NEW YORK LETTER

THE REVEREND JAMES SHEERIN.

We May Expect Startling and Rapid Ecclesiastical Changes.

As is happily so in other parts of the world, New York is hearing much that is new and encouraging by way of approaches to Church unity in a more permanent sense than federation. Men who hitherto opposed entangling ecclesiastical alliances, like Dr. Manning, rector of Trinity, or the well known author, Dr. Cyrus Townsend Brady, who describes himself as "a reactionary of the reactionaries," are now sharing a surprising willingness to write Protestant overtures, or to meet their advances more than half way.

Broad churchmen and low churchmen are at present showing less progressive eagerness in methods of mien than formerly in compromising high churchmen, especially those who have been enthusiastic war workers.

In such an atmosphere any forward movement is possible, and we may expect startling and rapid ecclesiastical changes in the near future. If Germany and Russia could change so suddenly in politics, why, men ask, may we not expect wonders of ecclesiastical change, even in the Roman Catholic policy?

Reflections on the War Work.

That unity of co-operation cannot be forced from without but must spring spontaneously from within was demonstrated in the recent war work campaign for the seven organizations doing social service in the Army and Navy.

Most people look upon the National administration's co-ordination of this great "drive" as a wise move, but enough people did not so consider it to make it rather difficult in certain quarters to make the plan succeed. The enthusiasts over the "united" method are easily aroused to indignation when any doubts are cast upon it, and they make charges of narrowness, bigotry, etc., but men and women who never were accused of sectarian bias found it hard to contribute or work for a fund that was to give millions of dollars to religious organizations of three favored denominations, while others were entirely ignored. If the principle was right, then the Brotherhood of St. Andrew, for example, or the Christian Science organizations, etc., etc., had as much right to a proportionate share of the fund as had the Knights of Columbus, the Jewish Welfare Workers, or the Salvation Army. Then, too, the people who hesitated to give freely claim that the Red Cross or the Y. M. C. A. already at work in such public service, in addition to a reasonable number of official chaplains, were enough recognized organizations without complicating the situation by adding others. Even the Y. M. C. A., if it was to be looked upon as only the expression of Protestantism, should never have been officially authorized to go into the field. Once begun, the method of official recognition was sure to lead to an endless series of demands of such quasi-communications, or licenses, and, as a matter of fact, the doubters say, the Knights of Columbus were primarily led into the work for the fear of Protestant influences through the Y. M. C. A. Why, then, they ask, should we as Protestants contribute to its support? There is also added to this query, sometimes, a feeling that the $50,000,000 or so that is to be the share of the Roman Catholics will easily be converted, in large part, into a permanent material endowment of Knights of Columbus lodges throughout the land, and thus equip an organization anything but friendly to Protestant workingmen. These are not pleasant reflections, but it may be best to face them and note the outcome.

An Enormous Armory Filled With Episcopalians.

There is probably no city in the country which could take an enormous armory and fill it with Episcopalians of a Sunday afternoon, even when all the parishes of the city cooperate. This is what New York did December 15th, and it did it from only about one twenty-fifth of its parishes, and, so far as one can hear, unaided by much preliminary advertising. The parishes concerned were St. George's, Ascension, Calvary, Grace, St. Mark's, and Holy Communion. All the rectors took part in the services, and the secretary of the treasury, Mr. G. McAdoo, and Lieut. Col. Chas. W. Whittlesay spoke, Bishop Greer pronouncing the blessing. The service was called "a great peace jubilee," and is the first public effort of a new Church movement in New York City, to be known as "The Associate Episcopal Parishes of Central Manhattan." Each parish has three members at the council, of which Mr. George Zabriskie of Calvary, is chairman, and Mr. Theodore H. Price, of St. George's, is secretary. The Churches of the Association are justly famous for institutional work and social service. If another parish were added it would be hard to find seven churches outside the Book of Revelations as worthy of praise for good works.

A Wonderful Meeting at the Metropolitan Opera House.

A wonderful meeting was held in the Metropolitan Opera House the night of December 17th. Bishop Burch opened it with prayer. Lessons were read by a Jewish Rabbi and a Greek priest. A Methodist, a Jew and a Roman Catholic Monsignor made long prayers; Presbyterians offered resolutions and made long speeches, and a Jewish choir, Roman Catholic choristers and a secular musical club sang sacred music composed by Jews, Episcopalians, and Roman Catholics. The service was in celebration of the capture of Jerusalem by an army composed of English, Australians, Jews, Irish, etc. It was a fitting honor for an event of historic glory.

INDIANAPOLIS ITEMS.

Thanksgiving Day was observed with more than usual honor this year as connected with the victory over Germany. The Bishop sent a request for such observance throughout the diocese. In Indianapolis, after early celebrations in all of the parishes, a joint service was held in Christ Church at midday. Bishop Francis voiced the message of the day with marked emphasis. Assisting in the Chancel were Rev. Messrs. Brown, Hanley, White and Loring. The congregation completely filled the building. The choir was composed of singers from the several churches.

The Rev. H. R. Hole of Columbus was ordained to the priesthood in All Saints' Cathedral upon the Second Sunday in Advent, by the Bishop. Rev. H. W. Wood of New Castle presented a fitting sermon and Dean White presented the Candidate.

The Indianapolis Clericus met in November as the guest of the Rev. James D. Stanley and in December with Dean White. Upon the latter occasion Rev. Mr. Stanley gave an admirable paper upon "Some After Effects of the War."

Rev. Willis D. Engle has completely recovered from the severe operation which he underwent in July and is able to take up work again. No clergyman in the diocese has served longer or more faithfully. He is our chief historian of the past in Indiana.

The Board of Trustees have purchased property at the corner of Meridan and Thirty-third Streets, formerly occupied by the Baptists. There is a building upon it which will make a useful mission chapel. It is expected that services will be conducted there in the near future under the auspices of the Bishop.

The Rev. Henry Scott Miller has taken charge of St. John's Church, Crawfordsville, where Rev. Horace W. Wood has been so successful. At present Rev. Mr. Wood is acting as Vicar at St. James' Church, Newcastle.

PERSONALS.

The address of the Rev. John R. Matthews, formerly of Barnesville, Ohio, has been changed St. Paul's Rectory, Saltville, Va.

The Rt. Rev. Dr. Quin, Bishop Coadjutor of Texas, suffered an attack of the influenza and was compelled to cancel all his engagements for a period of two weeks.

The Very Rev. Dr. Hicks, dean of the Cathedral at Spokane, Wash., who spent several months in France serving as a Chaplain of the Red Cross, expected to reach home in time to take the Christmas services at the Cathedral.

The Rev. F. C. Sherman of St. Paul's Church, Akron, Ohio, was recently reelected chairman of the Akron Chapter of the Red Cross Society, which has a membership of 85,000 adults.

The Rev. Randolph H. McKim, D. D., will complete on next Monday, the 30th inst., the thirtieth anniversary of his rectorship of the Church of the Epiphany, Washington, D. C. Dr. McKim is one of the best known clergymen in the American Church.

The Rev. Charles D. Lafferty has accepted a unanimous call from the vestry of Silver Spring Parish, Washington, succeeding the late Rev. Dr. George H. McGrew. He will begin his work in this parish on January 1st.

The Rev. Willis B. Hawk entered upon his new duties December 1st as Rector of St. George's Church, Central Falls, R. I. On St. Andrew's Day he ended his work as Rector of Trinity Church, Wilford, and of St. Paul's, Hopkinton, Mass., Diocese of Eastern Massachusetts.

The Rev. W. H. Mayers has been appointed civilian Chaplain at Naval Proving Grounds, Lower Station, Virginia. The following civilian chaplains have resigned: The Rev. W. H. Willard-Jones from Camp Perry, the Rev. F. W. Pratt from Ft. Bliss, the Rev. G. Sherwood Whitney from Camp Hancock, the Rev. John G. Currier from Camp Colt, the Rev. Narwood Sturtevant from Camp Logan.

The Rev. George McClellan Fiske, D. D., tendered his resignation as rector of St. Stephen's Church, Providence, R. I., to take effect December 1st. The Rev. Carlos E. Jones, the senior curate, has been requested by the vestry to take full charge of the parish for the present.

MEMORIAL SERVICE AT DULUTH.

A special Memorial service was held at St. Paul's Church, Duluth, Minn., Dr. A. W. Ryan, rector, on December 8th, primarily for the six members of the parish who had made the supreme sacrifice, but was broadened in scope to include those who lost their lives in the awful fire of October 12th, and for the members who had passed away during the epidemic when no public funerals could be held.

The service was one of great beauty and the muscial setting was wonderful and included the following memorial hymn, written by the organist and choirmaster, A. F. M. Custace, and sung to 292 (1st tune.)

Lord, we thank Thee for fond memories ....
Of our loved ones passed away;
Loved Ones, who have gone before us
To the Land of Endless Day.
Through the fires of pain and anguish,
Like pure gold, refined and tried,
Purged from every earthborn passion
They in Paradise abide.

Lord, we thank Thee for our Warriors,
Who, on many a bloodstained field,
In the air, or on the ocean,
Were content their lives to yield.
They their all have freely given
In sublimest sacrifice.
Now, Thy perfect peace enjoying,
They repose in Paradise.

Lord, for all our Saints we praise Thee,—
(Though our prayers with tears we blend,)—
Father, Mother, Sister, Brother,
Wife or Husband, Child or Friend,
We would fain recall our dear ones,
Restive 'neath the chastening rod,
They for us are calmly waiting
In the Paradise of God.

Lord, accept our prayers and praises:
Bid us cease from selfish plaints;
Help us to be brave like soldiers;
Make us patient as Thy Saints.
So may we, when life is ended,
From all pain and sorrow free,
With our Loved Ones reunited,
Rest in Paradise with Thee.

The following are the names of the members of St. Paul's for whom this service was held:

Mrs. Elizabeth Birney Williams, August J. Frey, Mrs. Gladys Reynolds Frey, Mrs. Clara Hector Walsh, and two children, Maj. Clyde E. Prudden, M. D., Lieut. E. Porter Alexander, Sngt. Charles A. Campbell, Private Earle S. Haire, Private David G. Wisted, Private Lloyd E. Le Duc.

The service flag with its 63 stars, six of them gold, was carried by four soldiers to the altar during the playing of Chopin's Funeral March. After the prayer for these men who had given their lives that we might be forever free, the exquisite arrangement of Taps by Mr. Custace was sung by the quartet accompanied by the organ and a bugle in the rear of the nave.

As the Duluth Herald said: "This was the climax of the service. The spirit of lofty thanksgiving in which sorrow was forgotten in the glory of service was the keynote of the remainder of the service, culminating in the singing of 'The Star Spangled Banner' and followed by the Recessional 'The Son of God Goes Forth to War.'" Dr. Ryan's text was from Hebrews XIII, 1-3.

THE ADVANCE PROGRAM OF THE B. S. A.

Great eagerness is shown by the Bishops and other clergy of the Church in the new Advance Program of the Brotherhood. Rectors in all parts of the country are making inquiries at the national headquarters regarding the revival and establishment of Chapters, and a large correspondence is being carried on between the central office and all parts of the Church. Already a number of field secretaries have been engaged and are at work. Mr. Percy J. Knapp and Mr. Frank C. DuMoulin, two of the newly appointed field secretaries, have now been on the Brotherhood staff several weeks. Their first work has been in the Diocese of Pennsylvania and Harrisburg. They have been received with great cordiality by Bishops and Rectors. These two men are now opening up the opportunities to be found in the Diocese of Connecticut with New Haven as a center, and a number of Chapters are in process of formation. Mr. Gordon M. Reese has been engaged for special duty among the boys of the Church. At the present time, he is located in Michigan with Detroit as a center for the investigation and establishment of the boys' work in that Diocese. To augment the efforts of the field secretaries, Mr. Shelby, general secretary, and his associates in the national office, are being used in many meetings and conferences and as speakers in the churches, in promotion of the new Brotherhood plan. Mr. Shelby was recently present at the Second Synod held at Syracuse, where he addressed the meeting of the Synod as a whole and also a luncheon attended by many of its delegates. He has addressed luncheon meetings in Boston and Wilkes-Barre and a number of Assembly meetings have also had a visit. Mr. Spencer and Mr. Randal have also made visits in the Dioceses of Delaware, Connecticut, New York Central New York and Western Massachusetts.

The outlook for the Brotherhood financially is bright. A large budget is needed and is being successfully raised. In each Province wardens have been appointed selected from among the best available representative men, irrespective of membership in the Brotherhood. Through a personal canvass on the part of the wardens and by the impact of strong presentations made at carefully organized luncheon meetings, the Advance Program has been given wide and thoughtful publicity among the leading men of the Church.

When the Advance Program was announced, striking commendations relative to its various points were received from forty-five of the Bishops of the Church, indicating a keen interest in and an appreciation of the extensive plans of the Brotherhood. The letters all show that the Bishops regard the Program of the Brotherhood as one in which the entire Church should be vitally interested. As an aid to those not familiar with the seven objectives of this Program they are re-stated here: First, to create in every parish a service group of men and boys who will be of genuine value to the rector. Second, to make personal prayer and service a living factor in every parish. Third, to make practical the Threefold Endeavor in every parish: increasing Church attendance, men's Bible classes, men's corporate Communions. Fourth, to promote the devotional life of the family through the practice of family prayer. Fifth, to bring fathers, older brothers and kinsmen of enlisted men into practical and inspiring relationship to Christian service. Sixth, to show young men with increasing clearness the vision of the sacred ministry, serving as officers in Christ's army. Seventh, to strengthen the Brotherhood's Junior Department by training and actively enlisting boys of every parish in Christ's army.

As an example of the inspiring letters received from the Bishops, we are glad to print herewith that of Bishop Moreland, of the Diocese of Sacramento. This letter sums up in a very interesting way the various phases of the Advance Program and the writer's view-point regarding them. It says: "Godspeed to the Brotherhood as it organizes for an advance all along the line. The plan proposed goes down to the vital, fundamental things of the Christian life. Picture in every parish a group of valiant men, going over the top in every enterprise for Christ. See them bringing in prisoners with hearts surrendered at every service. Among those are young men who have seen God in the trenches, their fathers and kinsfolk, all alive with the new spirit of love and sacrifice. See the early Communions thronged, the Bible classes full of adults, the House of God crowded with eager listeners hanging upon the preaching of the Eternal Christ. Look into the homes and see parents and children kneeling about the family altar, all heads bowed in gratitude to God at meals and family prayer. Following the inspiring example of the men is an army of boys. From this consecrated host, as from those who have come out of the furnace of war, will be selected men who have seen God with the eye of the soul, who henceforth will be happy only as they preach and glorify Him. What a glorious Program! God help the Brotherhood to make it a reality!"

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EDITORIAL

MICROBES AND CHRISTIAN COURAGE.

May I be pardoned if I say a few words on the subject of the timidity of modern Christians?

The Christian Church was founded in the midst of many dangers. It required courage both moral and physical to enroll oneself in the company of the faithful.

One had to fear not only the reproach of one's worldly friends, but also the assaults of the wild beasts in the arena.

Primitive Christians bore witness to faith, in the face of lions; modern Christians are often afraid of microbes.

Not that one should deliberately seek danger in either case. Self-martyrdom is not a virtue; but that one should be calm in the face of danger incurred in the line of duty.

And this courage is not confined to those brave boys who faced shells and shrapnel. We have our line to maintain; our trenches to hold; our attacks to repulse.

* * * *

One of the most frequent attacks that one meets today is directed against the chalice.

I have no complaint against the use of intinction in time of epidemic, nor in places where contagious disease is prevalent. There is a psychological reason for this that may justify it, which the Church has recognized to a certain extent.

But to imply that our Lord instituted a sacrament which modern [illegible] to public health is to reflect upon

[illegible]y facts.

[illegible]non law to drain the cup after each [illegible] find a better insurance risk than [illegible]lace the clergy as among the extra- [illegible]uld certainly do so, if draining the

[illegible]r calculations upon mortality tables. [illegible]y find it expedient at some future [illegible]n of denying the cup to the laity, [illegible] have it so.

[illegible]ty because we believe that there is [illegible]reflection upon the wisdom of the [illegible]up, and blessed it, and gave it them [illegible] one have implicit confidence. [illegible], but, then, I prefer that kind of a [illegible] who are fortunate enough to pos-

* *

[illegible]ic.

[illegible]my which is to bear its witness

[illegible]ality in bearing such witness. [illegible]tment will carry us into places of

[illegible] of some one dying of the plague,

[illegible]in which officers alone shall run

[illegible]urches during the plague any more [illegible] such a time.

[illegible] customers to go to the bank in [illegible] do all the bank's business through the mails, but the officials of the bank should be there in person.

It would be a dreary plague in which every business house was closed.

It is a dreary world, spiritually, in which all churches are closed.

It may be necessary to regulate the number of people who at any one time may attend Church for the public safety, but the officials should be there at any rate.

The place should be kept open. Its influence should penetrate the community by the consciousness that God's altar is not desolate.

* * * *

I presented this view to a body of Protestant ministers recently, and was amazed to find that they attached little or no importance to the fact that "where two or three are gathered together, there Christ is."

They attributed my views to sacradotalism and I am afraid that I attributed theirs to a leaven of pagan philosophy.

It is the function of the Church to bear witness, and when you close the Church, you muzzle this witnessing function.

It is bad for the people to feel that they can go to the store and the bank and can under no circumstances go to the House of God.

I question very much the constitutional right of the State to close the Church door; I do not question their right to regulate the persons who may attend at one time.

The two questions should not be confused.

The one strikes at the right of the Church to function; the other at the method in which it may function.

I presume that I may be classed as a conscientious objector (not a popular phrase), but then I would rather go to jail than to close the door of the Church at the command of the State.

For if in the division of the Church and State, the Church may not dictate to the State, so by our very constitution, the State may not suppress the Church in its power of function.

There is a point where the State has no right to operate.

It may reduce my congregation to two people; it cannot deprive me of my right to exercise my functions as a priest.

* * * *

But I started out to speak of the excessive caution of a good many Christian people.

Not only in the timidity which they display in times of physical danger but also the timidity with which they put forth the claims of the Church in the face of public opinion.

The Church does not need your apology, for in these days of ecclesiastical confusion she stands for the primitive faith, constitutional order and reverence for sacred things. She does not advertize her piety nor boast of her superiority.

She stands quietly in the midst of shifting public opinion for those things which Christ ordained and which she hands on to those who seek.

She lacks in numbers but not in influence, in emotional expression but not in real sympathy; in noise but not in power.

And she ought to command from her children more defense and less criticism; more service and less patronage; more devotion and less apathy.

She is more worthy of us than we are of her, and she sheds a greater luster in our lives than we can possibly add to hers.

Let us then be courageous in her defense and more than generous in her support.

She wins her way by the quiet adhesion to her mission and, if her children will rise to her defense and labor for her mission, she will win her way because of her own fitness.

Wherever I have seen the Church with a constituency that believed in her ways and served her courageously and faithfully, there have I seen a Church all of whose ways were pleasantness, and all of whose paths were peace.

The element that determines the success or failure of the Church in any particular locality is this very element of those who, having the courage of her convictions, devote their talents, money and energy to the service of Christ's Church.

REFLECTIONS ON THE ACTS

(Conclusion.)

We have been studying the first two chapters of the Acts of the Apostles in order that we might see the essential character of Christianity as the Apostles received it from their Master.

We have done this because we feel that all the essential elements that go to make up the tree will be found in the acorn.

What is in the acorn will develop into the branches and leaves and fruit of the tree. An acorn cannot produce a pine tree nor can a pine-cone produce an oak.

That which Christ sowed in the soil of those primitive Christians will spring up and bear leaves and fruit in accordance with the character of the seed.

In our summary we discussed the four elements which formed the background of our Christian heritage.

They were (a) Its Hebrew preparation (b) The Life and Teaching of Christ (c) The Apostolic contribution under the influence of the Pentecostal Spirit (d) That which became the practice and usage of the primitive Christians.

Turning from these beginnings to modern claims we find that certain principles thus fundamentally established have been entirely ignored, until the Kingdom of Christ has been broken up into innumerable small principalities, some of the absolute monarchy type and others Bolsheviki in their attitude toward corporate solidarity.

It may be instructive to consider these violations of the laws of continuity and unity which characterizes these Balkan states of the Christian Church.

* * *

The first error consists in thinking that by making a copy of a thing, you possess the thing itself—this isn't true of paintings, nor poems nor governments nor societies nor the Church of Christ.

If certain African colonies like Liberia, should succeed in studying the constitution of the U. S. A. in exactly duplicating all of its essential features the result would not be the U. S. A., but a copy thereof.

To imagine that by studying the violate the laws of common sense.

At its best it is but a copy, and bears the same relation to the original that Liberia bears to the U. S. A.

* * *

Another prevalent idea is that the Reformation was a reconstruction of the Church.

It was an assertion of personal liberty and the overthrow of many crying abuses and in its destructive work was most valuable, but it was also a destruction of the institution that had been founded by Christ and perpetuated by disciples.

It was the keen mind of Erasmus, who was no friend of Papal abuses, which exposed the danger. "One cannot clean a dirty vase" said Erasmus, "by first smashing it into bits."

The law of certainty required that a reformation shall at least preserve the essential elements of the institution that it undertakes to preserve. It was the violation of this principle that precipitated the great Civil war. "The Union must be preserved," was not an empty sentiment, but it meant that certain principles, forms and emblems must be preserved inviolate, and although the Confederate States of America was the same kind of an institution identically as the United States of America, yet those who fought to preserve the Union prevented our great nation from becoming another Central America with its petty warring states.

* * *

A third error which has sprung from these that I have mentioned, which has further disrupted the continuity and unity of the Church is the recrudescence of Gnosticism, that early heresy which denied the reality of matter.

Christian Science had its rise and received its impetus from the fundamental ideas of Protestantism.

Protestants have been forced, by their lack of organization, to minimize the value of organization.

They have refused to attach any reverence to church buildings, have attached small value to sacraments, have negatived the value of ordination and a ministry bound together by organization; Protestants having despised the Body of Christ, which is the Church, have prepared the public for regarding all material things as nonessential.

That the Word was made flesh and dwelt among us, seems to have lost significance among them.

So long, however, as we are human the body is as essential part of the man as is the soul and the resurrection of the body is the only possible restoration of human nature after death.

Like the Bolsheviki, in their effort to spiritualize the body politic, they have destroyed it, and paved the way for all sorts of wild cults based on the idea that spiritual things are the only real things, forgetting that all life with which man is conversant exists in an organic form, whether the life of a man, a nation or the Church.

In the face of these three errors, viz.:

(1) That we perpetuate an institution by copying it.

(2) That the Church was destroyed and reconstructed at the Reformation.

(3) That the external organization of the Church is not essential to its preservation;

the Christian Church has lost its force because it has destroyed its cohesion.

* * *

The primitive Church had few influential members, very little money, no great membership; yet it accomplished things because it acted as a unit and preserved its essential features.

It presented a solid front against its enemies. No plan of reunion of Christendom can ever avail which does not restore to universal use the element of continuous and unbroken authority as contained in a ministry ordained in accordance with the universal custom of the primitive Church, for without such Apostolic ordination, there is no other principle but that of individualism which can ever present a united front to any enemy either in the state or nation.

With that element individualism becomes a dynamic force, but without it the Christian Evangel is nothing but a guerilla warfare.

It is to refresh the minds of our readers upon this fundamental truth that we have made a study of these two chapters in The Acts of the Apostles.

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CURRENT EVENTS IN THE AMERICAN CHURCH

A debt of $250 on current expenses has been cancelled and the rector's salary increased by the Church of the Holy Faith, Santa Fe, N. M.

Bishop Adams of the Diocese of Easton, although eighty-six years of age, has kept his many appointments the past year and frequently preached three times on a Sunday.

A rousing patriotic service was held at St. Andrew's Church, Ft. Lupton, Col., on Thanksgiving Day. The President's proclamation was read, the national hymn sung, and a good sermon preached by the rector, the Rev. C. H. Brady.

The eithty-third anniversary of the birth of Phillips Brooks was observed at St. Paul's Cathedral, Boston, on December 13th. The Rev. Dr. Drown of the Episcopal Theological Seminary, Cambridge, gave the address and the service was conducted by Dean Rousmaniere and the Rev. Dr. Mann.

The Church Home for Convalescents, 51 West 4th Ave., Denver, Col., is most anxious to have all who are interested visit the Home and see how attractive it is during the holiday season. Through the kindness of the Lectern League the living room has been beautifully refurnished in a most artistic and cheerful way. The annual Christmas party was held in this lovely room. The Sisters are asked each year to come and bring the children to see the tree and a gift is provided for all in the Home.

Monday, December 16th, the Pittsburgh Clerical Union met at Grace Church, Pittsburgh, as the guests of the rector, the Rev. William Porkess. The gathering proved to be one of the largest known, twenty-seven of the clergy being present. An excellent "Victory" luncheon was served in the rectory, where all were conveniently accommodated. In the afternoon a most able and practical essay was read by the Rev. C. C. Durkee, rector of St. Thomas' Memorial Church, Oakmont, on, "The Use of Laymen in the Church." A good discussion of the subject followed. The Clerical Union began its session with the celebration of the Holy Communion at 11:30 a. m.

During the influenza epidemic, that wrought such havoc in camp and home alike, the secretaries of the Brotherhood of St. Andrew were assigned to very important work, in virtually every camp in the country, by the camp authorities. The personal service program of the Brotherhood was never called upon to better advantage. Every Brotherhood secretary, trained for personal, individual work, found his hands full, and also opportunity to show other workers the way. The quarantine regulations forbid gatherings of any sort, and the worker who knew how to swing the crowd, was in many instances lost, when he was called upon to handle individual cases. Not so the Brotherhood secretary, this personal work was his forte. In some of the camps, the Y. M. C. A. authorities asked the Brotherhood to direct the hospital work of their secretaries.

Institution of Rector and Consecration of New Chapel

The institution of the Rev Richard Wilkinson, D. D., as rector of St. John's Church, Montgonmery, Alabama, and the consecration of the beautiful new chapel, by the Rt. Rev. Dr. Charles M. Beckwith, Bishop of Alibama, took place on Sunday, November 24th. The Rev. Dr. Richard Lightbourne McCready preached the sermon and was also the preacher at the evening service when the rector presented a class to the Bishop for Confirmation. A series of meetings and services were held during the week in connection with the two important events in the life of the parish, including a smoker to the men of the parish and their friends to meet the rector, an open meeting over which the Senior Warden, Dr. B. J. Baldwin, presided, with a program of fifteen minute addresses and music. The general subject for the evening was ,"St. John's and Her New Responsibilities—Will She be Able to Meet Them?" On another evening "The Church at Her Task—Who is Doing What is Being Done?" was discussed under the special topics, "The Women," "The Men," "The Sunday School," "The Goodfellowship Club," "The Purpose of It All." Mr. Nash Read presided. Thanksgiving Day coming in the same week, services were held in the morning and in the evening. Governor Henderson presided in the evening, when addresses were given by Major-General Holbrook and Judge Henry D. Clayton. Among the special guests were soldiers of Camp Sheridan and surrounding military posts, and men's organizations of the city. St. John's Parish gave an "At Home" to her friends from 8 to 11 o'clock on the evening of the 29th ult. The beautiful chapel consecrated is the generous gift of Miss Alice H. Farely, one of St. John's devoted members, in memory of her husband, Mr. John J. Farely. St. John's is one of the old historic churches and is making a splendid showing under its new rector, although the work has been somewhat retarded by the influenza epidemic.

Parochial Mission at Fulton, N. Y.

A Parochial Mission was held in All Saints' Church, Fulton, N. Y., December 8-15. Sister Julia of the Order of St. Margaret gave Mission talks to women every afternoon to large audiences in the Parish House. Later in the afternoons the rector, the Rev. George T. Gruman and Sister Julia, conducted a Mission for children, which was largely attended by the children of the town as well as by the children of the parish. There were two celebrations of the Holy Communion daily. The first celebration held at 6 a. m., was for the convenience and benefit of the mill workers and other working people. There was mission preaching every evening and hearty and well attended services. The rector preached the sermon at the beginning of the Mission and on the folfowing evenings the preachers were the Very Rev. H. C. Staunton, of Binghampton, the Rev. Dr. Gesner of Oswego, the Rev. Christian A. Roth of Syracuse, the Rev. George M. Brewin of Oswego, and the Rev. Dr. H. H. Hadley of Syracuse. The subjects considered were, "God," "Sin," "Business and Religion," "Home and Religion," "Racial Heritics," "Personal Service." A simple choral Eucharist was held on Saturday for the children. Crosses and cards were given to the children at the close of the service.

Ordination of the Er-Prince of New Zealand.

On St. Andrew's Day a very unusual event took place in Little Rock, Arkansas, in the ordination to the priesthood of the Rev. Dr. William Edward de Claybrook, the Ex-Prince of New Zealand, who is a full blooded Maori. He is the eldest son of the late King Guillermo Eldabo DeBarroarryo (William Edward de Claybrook) and was born in New Zeland on August 5th, 1870. At the age of 14 his father rebelled against the English government, and being overpowered, was taken prisoner and banished to St. Helena, where later he died in the house in which Napoleon passed away.

The entire royal family, consisting of the mother, three brothers and a sister were exiled and allowed to settle in France. Later the subject of this sketch was sent to the United States by the London Missionary Society and educated at the University of California. From there he went to the Roger Williams College at Nashville, Tenn., where he took his degree of B. A. He returned to England where he was made superintendent of Missions by the London Missionary Society and spent four years in its service in Africa and other fields. Returning to this country he entered the regular minsitry of the Baptist denomination and was for four years the pastor of Zion Baptist Church, Denver, Col., the largest colored congregation in the West. In 1900 he accepted a commission as interpreter of five languages in the Philippines which position he filled for eight years. He then went to Pekin, China, where he acted as Chinese interpreter for two years and returning again to this country he was called as pastor of the Metropolitan Baptist Church at Kansas City, Kans., where he served two years, but on acount of poor health he resigned and took charge of the Zion Mission at Vancouver, B. C.

In January, 1917, he came to Arkansas, where Bishop Winchester discovered him and brought him into the Church. He was placed in care of Archdeacon Johnson of Little Rock, to prepare for the Ministry and was ordered deacon May 29th, 1917, and placed in charge of St. Mary's Church, Hot Springs, Ark., where he worked and studied under the direction of the Rev. Dr. Lloyd.

He was ordained priest at St. Philip's Church, Little Rock, on November 30th, 1918, by Bishop Winchester, assisted by Bishop Demby, Archdeacon Johnson, Rev. Samuel E. Wells and the Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, and temporarily in charge of Christ Church, Little Rock.

The Rev. Mr. de Claybrook received the degree of D. D. from the University of China on May 19th, 1908.

Cleveland Parish Favors Prohibition.

St. John's Parish, Cleveland, O., took a decided stand in favor of prohibition prior to the November election. "Our vestry are unanimous in their advocacy of the prohibition amendment to the Constitution of the United States," says St. John's Parish Leaflet, "and for the Ohio legislative enactment endorsing the same—not only during the war, but, like the International League of Peace, for all time. Let this be our Christmas gift to our boys when they come home. Some of our dioceses have been a little timid in endorsing the prohibition movement, but we succeeded in securing a favorable vote for bone dry at our last Ohio Diocesan Convention, and we again remind our readers that at the Annual Diocesan Convention of the Protestant Episcopal Church, Diocese of Ohio, held in Cleveland May 14, a strong resolution favoring national prohibition was presented by the Rev. F. B. Avery, D. D., Rector of St. John's Church, and adopted by a large majority.

The Hon. U. L. Marvin, ex-Judge of the Appellate Court, ably advocated the adoption of the resolution, in order that the Church might no longer suffer from the stigma that she is not interested in public moral issues. He believed that this was a real moral issue, and desired to place the Church on record. And we made the record by a big majority."

Brotherhood Call to War Service.

The Army and Navy Department of the Brotherhood of St. Andrew is advised from the office of the Chief of Staff, in Washington, that there will be a million men in the home camps for at least a year. These men will come in large numbers from overseas, and during the slow process of demobilization will be in greater need of service than ever before.

Benjamin F. Finney, chief secretary of the Brotherhood's Army and Navy work, states that the Brotherhood's plan is to remain in the field for the coming year at the fullest possible strength. Not only are all the old secretaries to be retained, but now secretaries are being recruited for this work which has called already, more than seventy consecrated laymen from secular fields.

The call to laymen to enter this field is imperative. They will be assured of no curtailment of plans for at least a year and what is to transpire after that year is a matter yet to be worked out.

The Deparment sent to every Churchman in the service, on its lists, a Christmas letter and an attractive Christmas card. The card is of celluloid and shows a picture of the Nativity of Our Blessed Savior and has the following verse:

On Earth Peace, Good Will to Men.

Only through Me! . . . The clear high call comes pealing
Above the thunders of the battle plain:
Only through Me, shall earth have peace again.

On the reverse side of the card is a calendar for the coming year.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

A Glorious Page in the History of Our Church.

"The record of the quiet heroism which our Civilian Chaplains and Secretaries of the Brotherhood of St. Andrew ministered during the influenza epidemic," says Bishop Reese, Chairman of the Executive Committee of the Church War Commission, "is one of the glorious pages in the history of our Church, and if our Chaplains had not been in the camps this work would not have been done."

A Peace Flag Suggested.

"Because men yearn for the ideal rather than the real they seek symbols which refer from the known to the unknown," says Miss Gertrude Darlow in the Churchman and Church Messenger of Southern California. "Of these emblems which interpret the spiritual to the intellectual there is none more noble (save only the Red Cross) than the flag of the nation, which is identified with all its hopes and aspirations. From the free peoples of the world arises, today, an ardent aspiration toward true and lasting peace. This desires and deserves expression, and should find it in a flag—in a Peace Flag—to stream side by side with the banner of each race.

It should be earned as a precious privilege, invested with solemnity, and permitted as permanent possession only to those nations who 'do justly and love mercy.'

For the design a circle of stars is suggested, that in the evolution of our new earth, the majestic words of Joy may be fulfilled anew. 'The morning stars sang together and all the sons of God shouted for joy.'"

Hope of the Future Bound Up With the Gospel.

The Rev. Dr. Wolcott, rector of Trinity Church, Highland Park, Ill., in a forceful editorial on "Victory and After," published in the December number Trinity Church Bulletin, says, in part:

No other great teacher ever said as our Lord did, "I am among you as one that serveth," and "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." That is the keynote of the Gospel.

And so the hope of the future so far as public peace and domestic tranquillity and happiness is concerned is bound up with the teaching of the Christian Gospel of good will. There will be wars until the idea of the brotherhood of men under the fatherhood of God prevails through all the world. It is after all a missionary enterprise.

People do not often think of this when they are asked to help the cause of Missions. We have cheerfully given billions of money and millions of men to win this war for democracy. Now that the military victory is won are we going to stop giving and working and run the serious risk of losing the fruits of victory?

A mere fraction of what has been spent in this war would go far to make the whole war Christian. A corresponding enthusiasm among our people to advance the cause of Christ would insure the success of that effort in a single generation.

Think what it would mean if these thousands of our best young men instead of exhausting themselves in the effort to become rich, devoted themselves enthusiastically to the cause of the public welfare here in our own country and wherever else such effort is needed, teaching the ignorant, reforming the vicious, uplifting the unfortunate and promoting the welfare of all. What it would mean if they took the money and built schools and colleges and hospitals in the backward, non-christian countries, if they taught the millions in China and Africa and India by example as well as by precept.

God's kingdom will never come nor His will be done on earth until we go to work and get it done, and we will catch the vision and begin to realize that the work is worth doing and that it is about the only work that is really worth doing.

Think of this when you are asked to help the Church's great cause of Missions. Think of it when you are tempted to give to God for the evangelization of the world only so much as you would give to the sleeping car porter or to the waiter who serves you at dinner.

Dr. Mann of Boston on The Peace Conference.

"We are looking forward to the Peace Conference with high hope," said the Rev. Dr. Mann of Trinity Church, Boston, at Britain's thanksgiving service. "We feel that at that Peace Conference there must be a determined effort to organize this world politically so that it shall never again go back to the old days of mutual suspicions and jealously, and of increased armaments on every side. And so we all pray God, as we have today in a sense, that those who shall gather around the council table may be given the vision, and the wisdom, and the moral courage, and the mutual respect and forbearance which shall make possible at last that great League of Nations. And to that council table it seems to me that the English and American representatives go with a priceless contribution. Other nations have their characteristics, but somehow there has been left to the English-speaking peoples the theory of government—not as a theory but a thing tested by practice and by experience—a theory which shall combine the largest possible liberty for the individual with the common good and freedom—that has slowly come down from precedent to precedent—no theory that is useless because it has not been sufficiently tried, but a practical government, which every race that has come under it has found to meet its ideals and its desires.

"And so long as this new-found recognition of our common unity—our common aim—our common destiny persist, so long it seems to me the mightiest safeguard for the future peace of the world has been erected. More than all else, as I look forward through the years, I look to this new sympathy—this new affection—this new mutual good-will—between the British Empire and the United States—the strongest sefeguard for the peace, the welfare, and the happiness of the world."

General Allenby An Extraordinary Man.

Commissioner Finley gives high praise to "General Sir Edward Allenby, the man who later captured the whole Turkish Palestine Army, is an extraordinary man—not only a military man, but a student deeply interested in the historic background of the country. Imagine a commander of a great army spending a whole night with an American visitor pouring over the Bible and a standard historical work on the Holy Land, refreshing his mind as to the spots of greatest interest in the region. This is what General Allenby did. We spent a memorable night in discussion of the landmarks of the Bible, and I mapped out many pilgrimages which I later took.

"General Allenby's assistants, the men who are now administering the various districts, are picked from England's best. Many of them are men without military training, but they are just the kind of men I imagine Christendom would like it to be represented by. The Jerusalem district was then under the Governorship of Colonel Storrs, son of Dean Storrs, of Rochester Cathedral, and formerly Secretary to Earl Kitchener. He speaks Arabic and Hebrew fluently, understands the peculiarity of the natives, and dressing as they do, seems almost one of them. The Moslems, high and low, appear to completely trust in him, and the most cordial relations exist between him and the Grand Mufti of Jerusalem, the head of the Arab Moslems."

Commissioner Finley said that although Palestine now holds only 600,000, the land was sufficient to support a population of from 3,000,-

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BOARD OF MISSIONS ACTIVITIES

Called in Extraordinary Session to Consider the Serious Financial Situation.

The regular meeting of the Board of Missions was held in the Church Missions House, New York, on December 11th, 1918. As noted last month this was called in Extraordinary Session to consider the very serious financial situation facing the missionary work of the Church. An unusually large attendance was present as notice of this matter had been sent to all members in a personal letter from the President. It was noted that the Second, Third, Fifth and Seventh Provinces were represented in their full membership. The Fourth Province had two of its members present; Bishop Cheshire was unable to be at the meeting on account of illness. Of the 23 elected by the General Convention, 17 were present, including the President and Treasurer. Three of the Board's members are now in France: the Bishops of Mississippi and Rhode Island, and the Rev. Dr. Miel of Hartford.

The order of the day was the consideration of the Treasurer's report. This showed that $556,898.54 is still needed this month to complete the apportionment. In addition to this we will need $281,858.05 to cover the obligations of the Board to January 1st, already incurred. This makes a total of $838,756.59 needed by the Board to close the year, free from debt.

This report engaged the most earnest consideration of the Board. The discussion was finally summed up in a resolution offered by the Rev. Dr. Alexander Mann of Boston in which he suggested that a telegram be sent to each Bishop of this Church stating the condition of the treasury and urging every possible effort to raise the amount necessary to cover the deficit: this telegram to be signed by a committee of the Board. Dr. Mann's suggestion was carried unanimously and the Chair appointed the Bishop of Newark, the Rev. Dr. Mann and Mr. Mortimer Matthews as that committee. In accordance with this action a night letter was sent to every Bishop as follows:

"Treasurer's report shows eight hundred thirty-eight thousand dollars required to meet appropriations for the year. Of this deficit five hundred fifty-six thousand dollars due to failure of dioceses to meet apportionment and one hundred ninety-three thousand dollars due to increased rate of Chinese exchange. This wire goes to every Bishop. Will you inform by night letter at Board's expense all your Parishes, requesting special offerings be made before January 1st, perhaps on Christmas Day, and transmitted this month to the Treasurer of the Board. Missionary work of the Church faces serious condition and the Board appeals to Bishops to arouse the Church to prompt and generous action.

For the Board:
Right Rev. Edwin S. Lines,
Rev. Alexander Mann,
Mr. Mortimer Matthews."

The suggestion to use Christmas Day as the time for special offerings for this purpose was made by the Bishop of Albany in view of the fact that the offerings on that day were no longer used especially for aged and infirmed clergy, as heretofore, and no other special offerings were generally scheduled.

The President proposed a plan for the better organization of the work of the Board. This was referred to a special committee.

Having considered these two very important subjects the Board took up the regular order of business. The Executive Committee presented a cablegram from Bishop McKim of Tokyo, endorsed by the Foreign Secretary who is now in Tokyo, asking the authority of the Board to complete an additional wing to the academic building in order to provide enlarged class-room facilities for the students applying for admission to our St. Paul's Chapel in Tokyo. A letter was also received stating that the chapel, dining hall and two dormitories had already been built and that the academic building had been completed to the extent that had been planned at the present time. When the present buildings were being planned it was thought that if we had 250 students in the course of five years we would be doing well. We have that number already and 70 applicants were turned away when the school opened. The students are all paying for their living and in addition pay six yen for tuition. In a letter from Dr. Wood he speaks of the beauty, convenience and substantial construction of all the buildings so far erected. While the construction is not reinforced concrete, they have all, within the past two months, passed through the test of a rather severe typhoon and one of the most severe earthquakes that Tokyo has experienced in a long time, without a single crack in the walls, so far as could be discovered, either inside or out.

The Executive Committee referred this request to the Board with the statement that it did not see its way at this time to grant permission to build the additional academic wing, in view of the large deficit. The Board was compelled to accept the view of the Executive Committee, and with great regret informed the Bishop of Tokyo that permission could not be given at this time to provide these additional class-rooms for the Japanese students.

Mrs. Frances H. Withers presented to the Board her plan for unifying the parochial system of teaching and training the young life of the Church by a week day extension of the Church School. The Board adopted a resolution commending the plan and urging its adoption in parish life.

The death of the Bishop of Idaho on December 1st was reported to the Board, and the following Minute adopted by a rising vote:

"Whereas: The Board of Missions has been informed of the death of the Rt. Rev. James Bowen Funsten, D. D., Bishop of the Missionary District of Idaho, in his See City on the night of Sunday, December 1st, 1918:

"RESOLVED: That this Board, in regular meeting assembled, receives this news with those mingled emotions which come to believers in the Life of the World to Come, when they learn that a trusted and valiant leader in the battle for righteousness has been suddenly taken from the field of earthly endeavor, while his hold on the standard of advance was still apparently unshaken, and every action betrayed the vigor of good health.

"While we lament what seems to us an interrupted career of good works, at the same time, we thank God for the good example of His faithful Soldier, and servant who, from the days of his youth in Virginia, until the night when he 'fell in action,' in that spiritual combat which under his direction was being carried on in the commonwealth of Idaho, never faltered, but always went forward in the line where duty clearly showed the way.

"Born in 1856, as school-boy, collegian and priest, James Funsten lived amid the highest traditions of missionary achievement, so when in 1898 the Church called on him to take the spiritual oversight of the District called 'Boise' (which then included Western Wyoming and Southern Idaho) before he could accept his election, he had to overcome the natural modesty which he felt when he measured up himself with the task that was set before him. In the light of subsequent events, the Board rejoices over the record which the Bishop of Idaho leaves behind him: for it is good testimony to the fact that his election and consecration were of God, the Holy Ghost. Made Bishop in July, 1899, August of that year found him at work with nine clergymen to help him in a field seven hundred by three hundred miles in extent; 44 Church edifices, 57 organized parishes and missions, and 1825 communicants made up his ecclesiastical heritage. On the verge of the twentieth year of his Episcopate, he was summoned from the spiritual oversight of 26 clergy, 60 parishes and missions, nearly 3000 communicants, and a school and hospital where 'the truth as it is in Jesus' is constantly exemplified and taught.

"Patient, persistent, with a clear vision of evangelical truth, and a firm hold on Apostolic Order, he managed his household well; and all who knew him are sure that though sudden death came to him, it did not find him unprepared in any department of his personal or official life.

"The Board prays God to reward the soul of Bishop Funsten according to his deservings; we invoke the Divine Redeemer to bless the memories of the Bishop's relatives and friends, so that they shall be moved to carry on and carry out to a happy fulfillment all the plans that he had made for the extension of the Church in the State of Idaho.

"We are certain that the comfort and joy which comes from the consideration of a life well spent, must be the blessed heritage of his immediate household, for those whose individual and collective consolation we do now pray.

"RESOLVED: That the Secretary be directed to send a copy of this minute to the family of Bishop Funsten, as an expression of our desire to bear witness to the fellowship we would have with them in their hour of trial."

A letter was read from the Presiding Bishop stating that he had called upon the Bishop of Spokane to take the ecclesiastical oversight of the District of Idaho, and a telegram from the Bishop of Spokane accepting his commission.

Mr. Mortimer Matthews of Cincinnati, offered a resolution asking the Executive Committee to investigate and report what, if any, rural mission stations there may be in the domestic field, so located and circumstanced, as to afford suitable opportunity to try the experiment of providing for such and other rural stations, a partial support, by means of glebe-land, to be worked in whole or in part by the incumbent, and upon which he may reside.

The following committees were elected to serve during the ensuing year:

The Executive Committee,
Trust Funds Committee,
Audit and Finance Committee.

There was a vacancy in the lay representative from the Seventh Province due to the death of Mr. Rufus Cage. On motion of the President of the Synod of the Province. Mr. A. J. Dossett of Waco, Texas, was appointed to fill the vacancy and to serve until such time as the Synod should fill the same by election.

The Rev. Edgar H. Goold, principal of St. Augustine's School, Raleigh, N. C., was present and made a short address.

January 1st, 1919, marks the twenty-fifth anniversary of the occupancy of the building of 281 Fourth Avenue, by the Board. It will also mark the retirement from active service of Mr. E. Walter Roberts, who for thirty-five years has served as Assistant Treasurer. The Board assured Mr. Roberts that after his retirement from active service he would still be a welcome guest at the meetings.

The Board adjourned at 5:43 p. m. with the singing of the Doxology and the Benediction pronounced by the President.

Meeting of the Executive Committee.

The Executive Committee of the Board of Missions held its regular meeting on December 10th, 1918, with a large attendance.

The Treasurer gave some indication of the matters which he expected to bring before the Board the next day, and of the seriousness of the financial situation.

Among the items of business transacted was the appointment of Miss Lucy N. Carter as United offering worker among the Indians on the Pyramid Lake Reservation in Nevada, and the appointment of Mrs. Katherine Webster as United Offering worker in East St. Louis, in the Diocese of Springfield. The cancellation of the appointment of Mrs. Lula H. Kelly was requested, owing to her inability to accept the appointment, as missionary in the Diocese of South Carolina.

The allowance made to the retired Bishop of Spokane, in accordance with the Canon, was decreased by $300 per annum, at the Bishop's own request. The Executive Committee expressed its great appreciation of this act.

In the Latin-American field, the Secretary reported the resignation of Deaconess Claudine Whitaker and Miss Elena Guerra, and Miss L. M. Ramsay of Mexico. Archdeacon Mellen, whose resignation had been accepted as Archdeacon and Missionary to date from December 31st, 1918, expressed his willingness to continue

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

"Dr. Cyrus Adler, writing of the Shofar, calls it the only solitary musical instrument actually preserved in the Mosaic ritual. It is also, he says, the oldest form of wind instrument known to be retained in use by the world.

Prof. Steinthal pointed out that this was an instrument no doubt used in pre-historic times.

Wetzstein is of the opinion that the use of the ram's horn may have been borrowed by the Israelites and goes back to a people who were engaged solely in the care of sheep; by them it was used as a signal of alarm. There can be little doubt that it has been continuously used in the Mosaic service from the time it was established until now.

The shofar was not the only horn used by the Israelites as a musical instrument, but no copies or representations of other musical instruments have come down to us.

From the Talmud we learn that the use of the shofar as a note of alarm, of war, was transferred to other seasons of danger and distress. Famine, a plague of locusts and drought occasioned the blowing of this instrument.

The shofar was employed at the public ceremony of excommunication. A very curious use of the shofar in later times was in funeral ceremonies. I quite agree with Watzstein that this use of the instrument is quite apart from the Semetic custom and that it was probably borrowed.

As a signal and an instrument of war it has its various uses; it was a signal for going out to battle, for the announcing of a victory and for the recall of troops."

American Pride Is Hurt.

American pride is always a little hurt when reminded of the fact that the tune of "America' is a plagiarism of the English "God Save the King." Under the spur of a war—awakened patriotism, many Americans have written new music to take the place of that originally provided by our British cousins, but most of their versions have failed to obtain public favor. One, however, by James J. McCabe, a district superintendent of schools in New York, has rapidly forged to the front in popularity, and is now being sung in some parts of every state in the Union as well as in Hawaii, the Philippines and Alaska.

The words of "America" were written in 1832 by the Rev. Samuel F. Smith, then a student of divinity at Andover, Mass. Musical composers were at that time almost unknown in this country and it was the custom to set new words to old familiar tunes. "The Star Spangled Banner," for instance, written in 1814, was set to the tune of an old English drinking song. Fortunately this tune long ago became obsolete in England, and the melody of "The Star Spangled Banner" was never identified as anything but American. We were less lucky in our selection when we set "America" to the tune of the British national anthem, for this music outside of our own country is never recognized as American.

Mr. McCabe, who is well known as a musician and has broad experience as an organist, composer, choral director and community songleader, wrote his music for "America" three years ago. It won recognition immediately and was soon in use in the schools, Sunday Schools and churches in and about New York and was sent to other parts of the country. Among those now using it are prominent members of the Daughters of the American Revolution. It has also been played by the United States Marine Band at concerts in Washington and by bands in New York City parks and in other cities."—Musical page, Boston Herald.

William Copley Winslow writes in reference to the above article:

"The tune for 'America' is not a 'plagiarism' from that used for 'God Save the Queen.' Both Lowell Mason and the English composer derived it from a German source without any knowledge of each other's act.

"Allow me to add that Dr. Smith stated to me that he wrote the hymn on an overcast day near the close of winter. Looking out of his window on Andover Hill he felt depressed, when suddenly the thought flashed over him: 'This is America, my country, and how much I have to be thankful for.'

"He took up his pen and composed 'America.' A little later on when Lowell Mason hailed him on a Boston street, 'Well Smith, have you any lines for me to put to music?' he handed the hymn to Mason. A few weeks later when passing the Bowdoin Street Church (now used by the Cowley Fathers) he heard the roll of the organ, and going in there, he listened to his hymn sung by the large choir and many of the Sunday Shcool scholars. Subsequently, the hymn was sung in public on the Fourth of July at a celebration in Park Street Church."

Bible Class for Third Week.

The Advent series of Bible readings were concerned with the foretelling of Messiah's coming and were taken mostly from the Old Ttestament. Many people find the Old Testament very difficult to understand, largely because they do not realize its function of testifying to the Christ.

The series of lessons which we shall now consider deal with the facts in Christ's life and the deductions from these facts which are made by the New Testament writers. And first we must consider during the Christmas feast the birth of the Messiah.

First day:

In St. Luke II, 1-15, we have the angelic chorus at His birth.

In St. Matt. II, 1-14, the star guiding the wise men to His cradle.

Second day:

St. Matt. I, 18-25, is the account in which the prophecy of Isa. VII, 14, is directly quoted.

St. Luke II, 1-20, is a more extended account of the circumstances of His birth.

Third day:

The account of the Feast of the Circumcision is found in St. Luke II, 21-40. The "Nunc Dimittis" used in evening prayer is found in this lesson.

Fourth day:

In St. John I, 1-19, we have the explanation of the Messiah's birth (verse 14), St. John using the Greek "Logos" (Word) to describe the Christ. Compare Colossians 1, 15, where He is called the Image of God.

Fifth day:

In Philippians II, 5-8, we find a passage referring to Christ's birth which is difficult to understand in the authorized version because of faulty translation. In reading these verses instead of "robbery" in verse 6, substitute, "a thing to be selfishly clutched at," that is, Christ did not think equality with His Father was a thing to be selfishly kept to Himself, but made Himself of no reputation, and changed the privileges of His Sonship for the ministry of a servant, etc.

Read in connection with this Galatians IV, 1-7, in which Christ's voluntarily becoming as a servant raised us to the privileges of sonship.

"Rags and bottles! Rags and bottles!" called the ragman.

"Why do you put those two words together?" asked a passerby.

"Because, sir," was the ragman's courteous reply, "wherever you find many bottles, you find the rags."—Sunday at Home.

The average age of the criminal has fallen during the last 30 years from 36 to 18 1-2 years. At the same rate for 30 years more the average age of the criminal will be 9 years. A few years later wardens of penitentaries will be women, and the guards, wet nurses; ambulances and baby carriages will meet the sheriffs and their prisoners, and every well equipped prison will have its incubators for delicate inmates.—New Justice Magazine.

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THE CHURCH WAR COMMISSION.

(Continued from page 1)

required for chaplains, and for the St. Andrew's Brotherhood, also for construction and reinforcement of the churches near the camps, as well as for all other work directly related to enlisted men.

On the other hand, one of the most critical problems of this country during the coming year is that of the girls of our towns, cities and villages. The officers of the national military and medical lines of service are alert to it, and we must give them strong support. The War Camp Community and the Young Women's Christian Association appeal to us for the sort of service which our Girls' Friendly Society and other Church organizations can give in a most efficient way. Personal touch and leadership are the keys to the situation. The best use of the money is in the support of personal service. It is this support which we give. We supply not so much rent and buildings as skilled and devoted women.

The development of a great Merchant Marine is a national enterprise. The ships are building. How about the moral and spiritual welfare of the scores of thousands of men who are to be on the water front of the Atlantic and of the Pacific? Our Church has shown an adaptability for that kind of work. We must at least make an immediate study of the conditions and opportunities.

The quick change of population from munition plants to industrial organizations for peace raises problems of moral and of social as well as of religious life. If our Church is to do her part in this coming year, we must study and attack these problems now while conditions are in flux.

We are confident that, even though the stress of war is over, the Church will appreciate her duty during these months of demobilization. The Commission has set Sunday, February 9th, as the date for the great contribution.

THE GRAND OLD MAN OF TEXAS.

(Continued from page 1)

been able to accomplish but upon you and those who have assisted me in carrying on the great things that have been accomplished, I ask divine blessing. You and they have given generously of your means to build these houses here for the use of the young women of this and surrounding states, and for the betterment of generations in the future yet to come. I feel, myself, that but little has been accomplished in proportion to what I desire but I am thankful for what has been done and hope that in the future many greater things will be accomplished for the glory of God."

Has Enriched the World.

Judge Terrell called upon others present for a brief expression. John M. Simpson paid a tribute to Bishop Garrett as one who, with his great love and sympathy, has enriched the world and "as growing old gracefully, with the respect and love of his friends, which is a thing indeed to be sought by all men."

G. B. Dealey declared that he regarded Bishop Garrett the "Grand Old Man of Texas," as Gladstone was esteemed the "Grand Old Man of England." He spoke of the influence that has been exercised through his name and by his works, in addition to that which has been effected through his personality.

Some Reminiscinces.

In a reminiscent mood, Alex Sanger recalled Bishop Garrett's first church was on Elm and Lamar, just across the street from his store, both in those days being regarded by residents and visitors as fine institutions well worth a pilgrimage to see, although each was only a one-story frame affair, bereft of modern furniture, investitures and adornments which mark the present day church or commercial establishment. He said that he remembered the first marriage ceremony performed by Bishop Garrett in Dallas, which united the late Charles Fred Tucker with Miss Jones. He spoke of Bishop Garrett's wisdom in establishing a girls' school in Dallas to educate young women of Texas, which has resulted in immeasurable value to the entire Southwest.

Influence Upon Country.

E. M. Kahn spoke of the broad spirit and generous liberality that characterized the deeds and precepts of Bishop Garrett, which have helped to make this a country where men meet on an equality, as man to man. He said that the present generation is grateful that it has had such a noble man as one of its leaders, whose privilege it has been to make splendid use of his talents for the benefit of all mankind. "I would not have minded," he continued, "to have had him for a rabbi of my church."

Louis Blaylock paid a tribute to Bishop Garrett and to the institution he has founded and said that his example has been instrumental in drawing all churches closer together with perhaps, eventually, one common creed.

F. H. Sparrow of Fort Worth told of his first meeting with Bishop Garrett in a religious service at Weatherford.

During the morning refreshments were served of cake and punch. The former was decorated with the colors of the United States and her allies. Small flags were given to the visitors as souvenirs.

BOARD OF MISSIONS ACTIVITIES.

(Continued from page 6)

as Treasurer of Mexico after his resignation had been accepted. The Executive Committee expressed its great appreciation of this act.

The Bishop of Porto Rico was given permission to employ in the field Miss Minnie Palmer as his secretary.

In the foreign field, the resignation of Miss J. E. Prichard as United Offering worker in the District of Hankow was accepted.

In Liberia, the Rev. F. A. K. Russel was employed in the field at Tobacconne Station, and Mr. Gibson Montgomery as teacher at the same station. Mr. Samuel P. North was employed as teacher at Royeville; and the Rev. William H. Ramsaur was appointed to Cape Mount.

Owing to the absence in Siberia of Mr. John Riefsnider, the Rev. Charles Reifsnider, LD. D., was appointed Acting Treasurer of the District of Tokyo.

At the request of the Bishop of Honolulu, Miss Laura L. Baugh was appointed to that district. Miss Baugh had been employed in the field.

On account of ill health, the Rev. E. J. Lee and Miss M. A. Hewitt of the District of Anking, were compelled to come to this country in anticipation of their regular furlough.

Sister Constance Anna of the Community of the Transfiguration, was appointed missionary in the District of Anking, at the request of the Bishop.

The Rev. John C. Ambler, who for twenty-nine years has been one of our faithful missionaries in the District of Kyoto, Japan, was retired, and a suitable allowance provided for his support.

The Executive Committee approved the request of Dr. Harry B. Taylor of St. James Hospital in Anking, to ask for an appropriation of $6,275, from the China Medical Board of the Rockefeller Foundation for the purchase of an X-Ray equipment, a small electric light plant, for additional surgical instruments for the hospital, and also for a residence for an additional physician and toward the salary of a woman technician.

WESTERN NEBRASKA NOTES.

The "flu" situation has been very severe in the diocese. Many churches have been closed for weeks and some will not open until the new year. Many of the ordinary clergy have had to act in the capacity of nurses. The diocesan school at Kearney has been very fortunate, only a few cases being reported there but owing to the scarcity of nurses Bishop Beecher had to take his turn at the bedside of the sick.

Rev. J. J. Dixon, rector of Callaway, has received his honorable discharge from the army and the people are anxiously awaiting his return to his parish where a hearty welcome is awaiting him.

The institution of Rev. Charles Rowland Tyner as Dean of St. Mark's Pro-Cathedral, Hastings, has been postponed on account of the ban being placed on the city.

The splendid response to the Advent Call by the ladies of St. Mark's Cathedral, Hastings, was a revelation to the parish. It certainly demonstrated the power of prayer. Women who have never attempted such an undertaking before bravely went forward and met with such a hearty response that they are now ready to undertake anything that will benefit the church.

The order of the Gold Cross will be organized in the Cathedral parish.

The Rev. W. H. Mills who has been severely ill is much improved in health.

DIOCESE OF WESTERN MICHIGAN.

The Rev. J. N. Feringa, Ph. D., a distinguished scholar and author, formerly of the Reformed Church of Holland, lately Rector of St. John's Church, Grand Haven, has become professor of history in Racine College. The Diocese loses one of its most learned and saintly priests, but the cause of religious education gains.

The Rev. F. A. Patterson of this Diocese has been in active service with the Canadian forces as a soldier. He has however, been privileged to celebrate the Holy Communion, to hold other services, and to preach on numerous occasions in hospitals and on the field.

The funeral of the Rev. F. W Bachman, lately of St. Alban's, Indiana Harbor, was held in St. Paul's Church, Grand Rapids, Nov. 12. It was in this Church that the deceased Priest celebrated the Holy Communion for the first time, and it is the spiritual home of his mother. Several of the clergy acted as pall bearers. The Rev. Mr. Bachman wasat one time Rector of St. James, Albion, and was greatly beloved.

At St. Paul's, Muskegon, Thanksgiving Day, was marked by a splendid response to the call for gratitude for Victory. In the timely spirit of sacrifice the people of St. Paul's made an offering to pay a standing debt of $1800.00. When the offerings were counted the amount was found to be $4500.00

At a meeting of the Vestry of St. Mark's Pro-Cathedral, Grand Rapids, on the day of the signing of the armistice, the following minute was spread upon the record of the Church:—

"On the eleventh day of November, nineteen hundred and eighteen, as the people of the world rejoice in the signing of the Armistice, ending the dreadful war, which has continued for better than four years, the Vestry of St. Mark's Pro-Cathedral desires to spread upon its records of this day's meeting an expression of gratitude to Almighty God for the peace which has come. The Vestry is grateful that through all these trying years the Cathedral Church has not only been able most successfully to continue her work, but, as well, that the Bishop and many of her flock, have gone forth to do their country's bidding. The Vestry is no less grateful for the valiant work done by all those who have remained at home, in their individual and collective capacities, for the welfare of the Church and Nation. And the Vestry remembers with deep gratitude those who have fallen—the brave ones who have given their lives, whose souls have mounted to the Paradise of God, there to find well earned peace and refreshment. For all these gifts and for the Peace now falling upon the world, the Vestry records its thanks."

DIOCESE OF OLYMPIA.

The Rev. Herman R. Page (rank of First Lieutenant), Chaplain of the 38th Infantry, Camp Lewis, has been put in charge of all religious work at Camp Lewis. Lieutenant Page is the son of Bishop Page, of Spokane. Before his being commissioned, he was voluntary chaplain of the Episcopal Church at Camp Lewis, representing the Eighth District.

The Rev. Rodney J. Arney, Secretary of the Diocese, has been forced through illness to give up temporarily his work as secretary as well as his charge at Kent, Washington. He is suffering a partial paralysis of the vocal chords.

Bishop Keator was in charge of the Union Thanksgiving services at the Rialto Theater, Tacoma. It was a magnificent and thrilling service, over fifteen hundred being in attendance, several hundred being turned away. The services included: The President's Proclamation; the Hymn "O God, our help in ages past"; Lord's Prayer and Collect; addresses by representatives of the Jewish religion, the Swedes, and the Presbyterians. Father Hylebos, the veteran Roman Catholic priest of the Northwest, who was to have spoken at this service, died on Thanksgiving morning. The services included an offertory, the Battle Hymn of the Republic, and "America." All the exercises together required just one hour.

The Standing Committee of the Diocese has approved the plans presented by the rector and vestry of St. Mark's Church, Seattle, to erect a new church building to become the Cathedral of the Diocese, recommending the same to the action of the annual convention in February, 1919. In the meantime Bishop Keator appoints St. Luke's Memorial Church, Tacoma, as Pro-Cathedral.

SOUTHERN OHIO.

Dean S. B. Purves, of St. Paul's Cathedral, Cincinnati, conducted a very successful eight day mission the past week in the Church of the Good Shepherd, Columbus, (Rev. Hayward Ablewhite, Rector). Dean Purves will conduct a similar mission in Toledo during Lent.

At a recent confirmation service conducted by Bishop Reese in the new building acquired for use of University students by the Mission of the Holy Spirit opposite the university campus in Columbus, five students were confirmed, presented by the rector, Rev. F. C. Randolph. A very complete chapel, accommodating 160 worshipers, has been fitted up in the new building. The altar and reredos is one loaned by St. Paul's Church, Columbus, and may be used by the Mission as long as it has need of it. The new building also contains a large assembly room which may be used also as a dining room, a large well equipped kitchen, a basement which is to be fitted up for use as a gymnasium, and several suites of rooms on the top floor to be rented out to students. An office for the clergyman in charge of the student work, and a choir room for the junior and senior choirs of the mission complete the equipment. When the new plant has been entirely furnished, and is in good working order, it will be able to minister very adequately to the needs of the church boys at the State University.

Bishop Reese ordained Geo. C. Plummer, a candidate for Holy Orders, on Monday last in Trinity Church, Columbus. A number of the clergy of Columbus and surrounding parts were present at the service. The Venerable Joseph H. Dodshon, Archdeacon of the Columbus and Dayton Convocations, presented the candidate and preached a very practical ordination sermon which went "straight home" to his hearers. The Very Rev. Dean S. B. Purves of St. Paul's Cathedral read the Litany. Rev. Egisto Chauncey, Rector of Trinity Parish, acted as Master of Ceremonies. Mr. Plummer, who is a student at Bexley Divinity School, Gambier, Ohio, will continue his studies at that institution. He will graduate next spring.

Trinity Parish, Columbus, has adopted the Massachusetts plan to deepen and intensify the religious experience of its members. A selection of daily Bible readings and prayers have been printed and transmitted to every one, and the communicants and Church School students have been asked by the Rector, the Rev. E. F. Chauncey, to pledge devotion to the plan.

Bishops Vincent and Reese have issued a pastoral letter authorizing the administration of the Holy Communion by intinction. The letter states that "The last Lambeth Conference 300 Bishops) in 1908 declared: 'The Conference is convinced that it is not desirable to make, on the ground of alarm as to possible infection, any change in the manner of administering the Holy Communion. Special cases, involving exceptional risk should be referred to the Bishop and dealt with according to his direction.'

We, your Bishops, have no intention, therefore, to authorize any permanent change from our accustomed manner of administering the Holy Communion. But the 'special case' of the 'exceptional risk' in the prevailing epidemic does seem to justify a special provision, with the distinct understanding that the provision is a temporary one and ceases with the prevalence of the epidemic itself."

SOUTH DAKOTA NOTES.

The epidemic of the influenza has crippled the work of the Church in South Dakota as it has everywhere else. The Churches were closed for several weeks early in the Fall and when they reopened it looked as if the danger was past. Another outbreak has come again in many places, however, and now the Churches are to be reclosed in many places for the second time. It will make the work of the Advent Call still more difficult of accomplishment. Among the many institutions which have been closed is All Saints' School in Sioux Falls.

At the last Convocation the District was divided up into several deaneries under rural deans living in central places. Under this system it has been felt that the Church could begin to touch a bit of the rural work that has been so sadly neglected all over the country. There are many communicants of the Church scattered in small communities where no regular services of the Church have ever been held. It is hoped that by means of the system of deaneries these may be reached and cared for. The Deanery of the Rosebud has been crippled since the rural dean, the Rev. W. B. Roberts, has been in France as a chaplain. Some of the deaneries have started by making a study of the field and making lists of scattered communicants.

A mission is to be held in St. George's Church, Redfield, during the coming week. The missionary in charge of the Church is the Rev. W. H. Talmadge, and the missioners are to be the rural deans of the Northern Deanery, the Rev. P. B. Bartlett of Aberdeen, and the Rev. Paul Roberts of Brookings.

With the demobilization of the units of the Students' Army Training Corps the work in the college centers has been disorganized and it is impossible to say yet what the condition of the college work will be for the remainder of the year. In Brookings there has been a regular social hour on Sunday evenings at 5:30. The boys from the college have supper together, which they get themselves, with the help of the young girls of the Mission and a general good time is had until the hour for evening service to which many of the fellows remain. It has been proving very successful and will undoubtedly be continued as a regular feature of the work among the students at the college.

The Sunday Schools of South Dakota are working this year on the Advent Offering for the Armenian and Syrian Relief. The children are allowed to sell subscriptions for the District paper, the South Dakota Churchman for one dollar, putting 25c into their Advent Offering.

VIEWS AND INTERVIEWS.

(Continued from page 5)

000 to 5,000,000. He added, however, that a complete system of irrigation such as was necessary in some Western States would have to be installed before the country would count for much in an agricultural way.. He said that the Jewish colonies in the country were doing extremely well, and that the Jews seemed to be the only peoples who could win a living from the soil. Dr. Finley emphasized the barrenness of the land, saying that for miles only an occasional tree would be seen. Although there was now very little real want in the country, the British commander had requested the American Red Cross, through the British War Office, to send out an additional force of physicians and nurses, about 200 in all, for reconstruction work along lines of sanitation, after the peace formalities have been gone through.

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DIOCESE OF SPOKANE.

ORDINATIONS—At all Saints' Cathedral, Thursday, November 21st, Bishop Herman Page advanced to the priesthood, Carl Montgomery Budlong, who was presented by the Very Rev. Floyd J. Mynard, rector of North Yakima, and William Alfred Sharp, who was presented by the Rev. J. A. Palmer. Morning prayer was read by the Rev. R. T. T. Hicks, acting dean of All Saints' Cathedral, assisted by the Rev. M. J. Stevens, and the Litany was read by the Rev. Irving E. Baxter. Bishop Page preached the ordination sermon and was assisted at the Celebration of Holy Communion by the Very Rev. Gilbert W. Laidlaw. The Rev. C. M. Budlong has done singularly effective work as rector of Colville and adjacent mission stations, and the Rev. W. A. Sharp has served the Church at Roslyn and Cle Elum for many years as lay-reader, and was ordained deacon last year and now returns to his work with hopes of many years' faithful and efficient service. The Bishop entertained the newly ordained priests and the clergy to lunch at the University Club.

Thanksgiving Services.—At All Saints' Cathedral the service was the most largely attended of any of recent years, it being after all, one of the greatest Thanksgiving Days in history. Addresses were given by Bishop Page as representing the Church, and by visiting friends, the Rev. Thomas Harper, D. D., of Westminster Congregational Church, who has just returned from France, and whose account of the work of the Y. M. C. A. will long be remembered, and Mr. Lester Edge, Roman Catholic, gave a helpful suggestive address.

Advent Call.—In connection with dvent Call, Bishop Page held a Day at All Saints' Cathedral, ber 7th, taking as his theme, Lord's Prayer."

Returning Clergy.—The Very Rev. W. C. Hicks, dean of All Saints' Cathedral, is to resume his work at Spokane after Christmas, he having spent nearly a year in France as chaplain. The Rev. George H. Severance returns from Louisville, Ky., where he attended the Chaplains' School.

Spanish Influenza.—The ban has made the work somewhat difficult, but the clergy are planning for the future and it is hoped that the Church activities will be taken up with renewed enthusiasm. St. Matthew's Church, Spokane, has suffered a severe loss in the passing hence of its beloved Sunday School superintendent and choir member, Miss Louise A. Deute. Other churches in the district, too, have also suffered loss owing to the ravages of the disease.

Church Home for Children.—The Home at Lidgerwood, Spokane, having grown too small to satisfactorily accommodate the needs of the work, the old Houston School building is now to be taken over, and Mrs. F. W. Krause, who before her marriage was matron, is again taking up the work and the outlook therefore is more hopeful than has been the case for many years. She will have the most capable assistants that can be secured at this time. The new home

[redacted]

ne Secretary of the Army and Navy epartment, Brotherhood of St. Anew, it is the concensus of opinion all of them. From the following tter it would appear to be the conction of officers of high rank, as ol. H. ——— of the ———F. A., . E. F. writes:

"It has been my experience that the en who are most closely identified ith their several churches are the en who give no trouble and can alays be relied upon to conduct themlves correctly in any emergency. he men who have no moral or regious anchorages, are the ones who t on the rocks and came up again d again for discipline."

Lest week, two field secretaries me into Central Office, Brotherhood Andrew, and in a general discuson one of them said, concerning men a large hospital where he had been rking:

"It is pitiful to see those 2,000 men, know that so many of them possess bsolutely nothing in the way of iritual food which they can use in eir time of physical disability. heir faces express discontent and stress, they have nothing substanal to hold fast to."

growing, and the Church outlook in this field is at the present time most promising.

MRS. ITALY'S CLAIM TO RESPECT.

She lived in a little house across the street from an American home. Her man was a common "wop," who worked on the railroad in the daytime and at night sat on a bench by the back stoop and played weird melodies of the homeland on his old accordion. The woman was not old, but her face was seamed and drawn with suffering. For weeks she had been battling with almost unendurable pain.

One day she appeared humbly at the back door of Mrs. America's home to seek permission to go through the yard each evening as she went for the milk. It was a difference of four blocks and the request was readily granted. Mrs. Italy was overwhelmed with gratitude. Motioning vividly with her brown, bony hands, she said in broken English, "You goot-a to me; me goot-a to you."

Her program of "goot-a"-will began with an express wagon load of split railroad ties, delivered by one of the little Italies. This small beginning was reinforced almost daily by baskets of garden truck, presented by the same brown-eyed cherub.

But the real opportunity to be "goot-a" arrived one evening when Mrs. America was suddenly taken quite ill. She had gone to the porch when she felt the illness coming on, and there she remained, too sick to be moved for several hours. Mrs. Italy saw the disturbance and came shuffling over, her tongue refusing to say the hard American words, but her plain old face lighted up with sympathetic concern. The whole world over, human need requires no interpreter.

Without waiting for instructions, which Mrs. America's daughter had no time to give, and trained by her own long experience with suffering, the Italian woman went quietly to work. No trained nurse could have been more gentle and deft.

When the crisis was over, the other neighbors disappeared one by one. Not so Mrs. Italy. She had no intention of leaving Mrs. America while there was a chance of being needed. On into the night she sat, patiently watching, until at last the sick woman awoke, decidedly better.

Satisfied that her services were no longer necessary, she smoothed back the patient's hair and with a tenderly whispered "Goot night, and God and the Virgin Mary bless you," she slipped quietly away in the dark.

"You goot-a to me; me goot-a to you" truly was but rendering into her language of certain old familiar words, "Do unto others as ye would they should do unto you."

—Laura D Sopher, in World Outlook.

RELIGION, LIKE CHARITY, BEGINS AT HOME.

"You can tell them every time! The boys who have been brought up under the influence of the Church are the boys who are seeking and finding opportunities to attend Church services in camp."

This is the statement of not only

The other, who has been working in a smaller camp, but doing much intimate personal work among men of all ranks, said:

"You've got to trace a man's religious influence farther back than to camp. If he hasn't had something before he entered the service, you're going to be careful how you feed him. It isn't hard to tell that the men who constantly use profanity of the worst brand have not attended Sunday School regularly while they were at home."

It would seem that the responsibility of the home and of the home parish has now met a splendid testing time. It is well for parents and for priests to stop now and ask themselves whether they are using their endeavors to teach the young men in their care the far-reaching benefit and invaluable worth of a Christian character, a character which will stand inviolate when cast upon its own resources as when under the protection and shelter of home and of church.

CHURCH CONSECRATED AT RICHMOND, VA.

(Continued from page 1)

Bishop and attending Bishops and clergy proceeded to the front door of the Church, where on knocking for admittance, the doors were opened by the Senior and Junior Wardens. The Bishop entered, followed by attending Bishops (Brown, Coadjutor of Virginia, and Lloyd, President of the Board of Missions) and attending clergy, followed up the aisle by the Vestry of the Church; the Bishop reading the sentences provided by the Rubric, there being the appropriate responses by the attendants and congregation.

After entering the chancel, the instrument of Donation was read by Dr. J. N. Upshur, Registrar of the Vestry. The Bishop then proceeded with the prayers and sentences, followed by the reading of the Sentence of Consecration by the Rector, Rev. G. Freeland Peter, as appointed by the Bishop. Morning Prayer then followed, with the Ante Communion, then the Hymn, "The Church's one Foundation."

Rt. Rev. Wm. Cabell Brown was the Preacher, the sermon (eloquent and appropriate to the occasion) being from the text, "Be ye doers of the Word and not hearers only," it being the inscription around the walls of the school. The Service closed with the celebration of the Holy Communion. Thus ended a service, joyous and inspiring. How appropriate at this time, the War ended, and on the eve of Christmas when all Christian lands will sing with deepest feeling and emotion the joyous anthem, "Peace on earth, good will to men."

At the Night Service for Missions the same joyous spirit of the morning was still to be felt, the Rt. Rev. A. S. Lloyd being the Preacher. A full and appreciative congregation greeted him and listened with the most intense interest as he spoke of the "Reconstruction Work of the Church at Home and Abroad following the War."

And so ended this blessed Sunday: No doubt all who were there, and participated, especially of St. James congregation, felt deeply grateful for participation in its rich and blessed influences.

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